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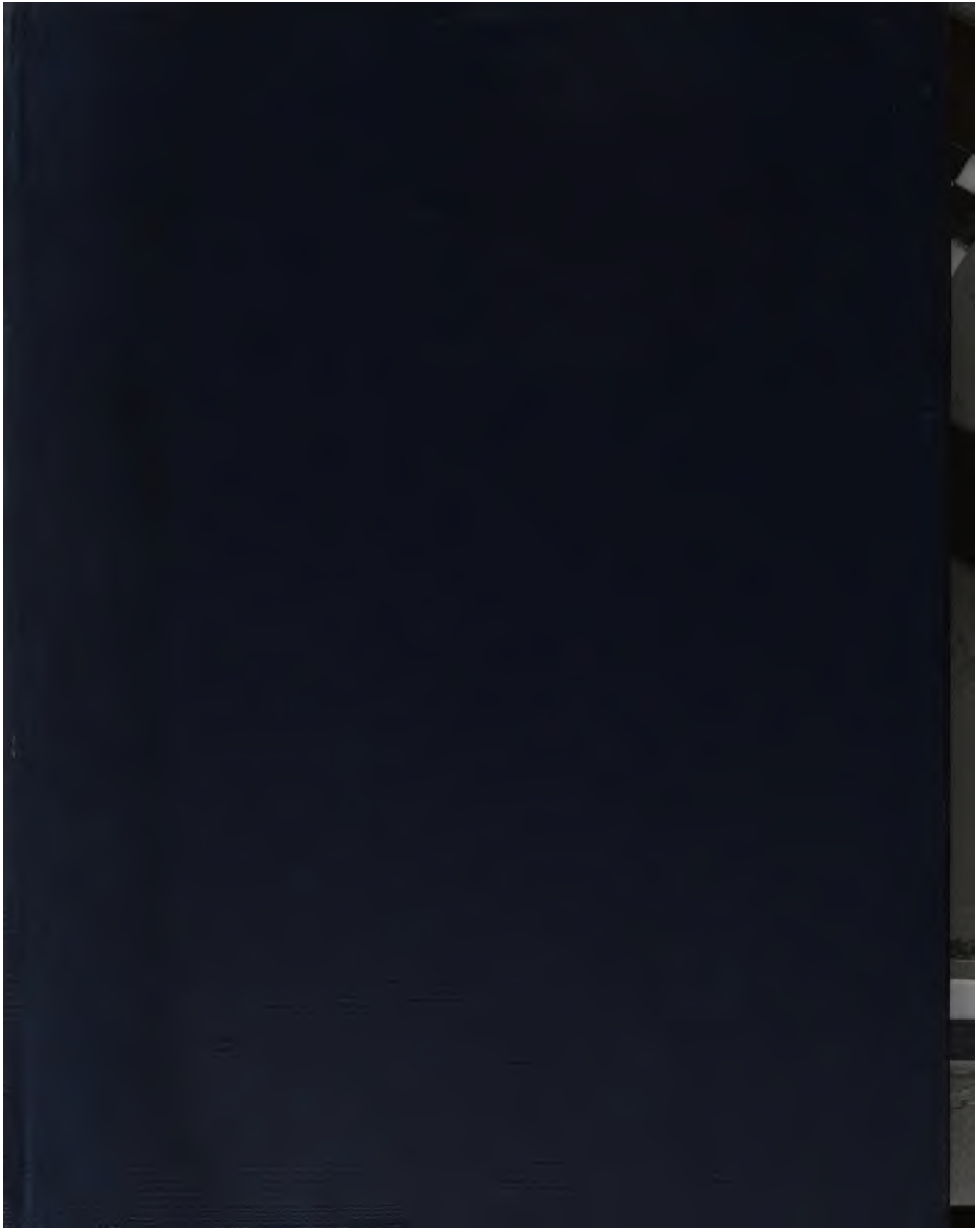

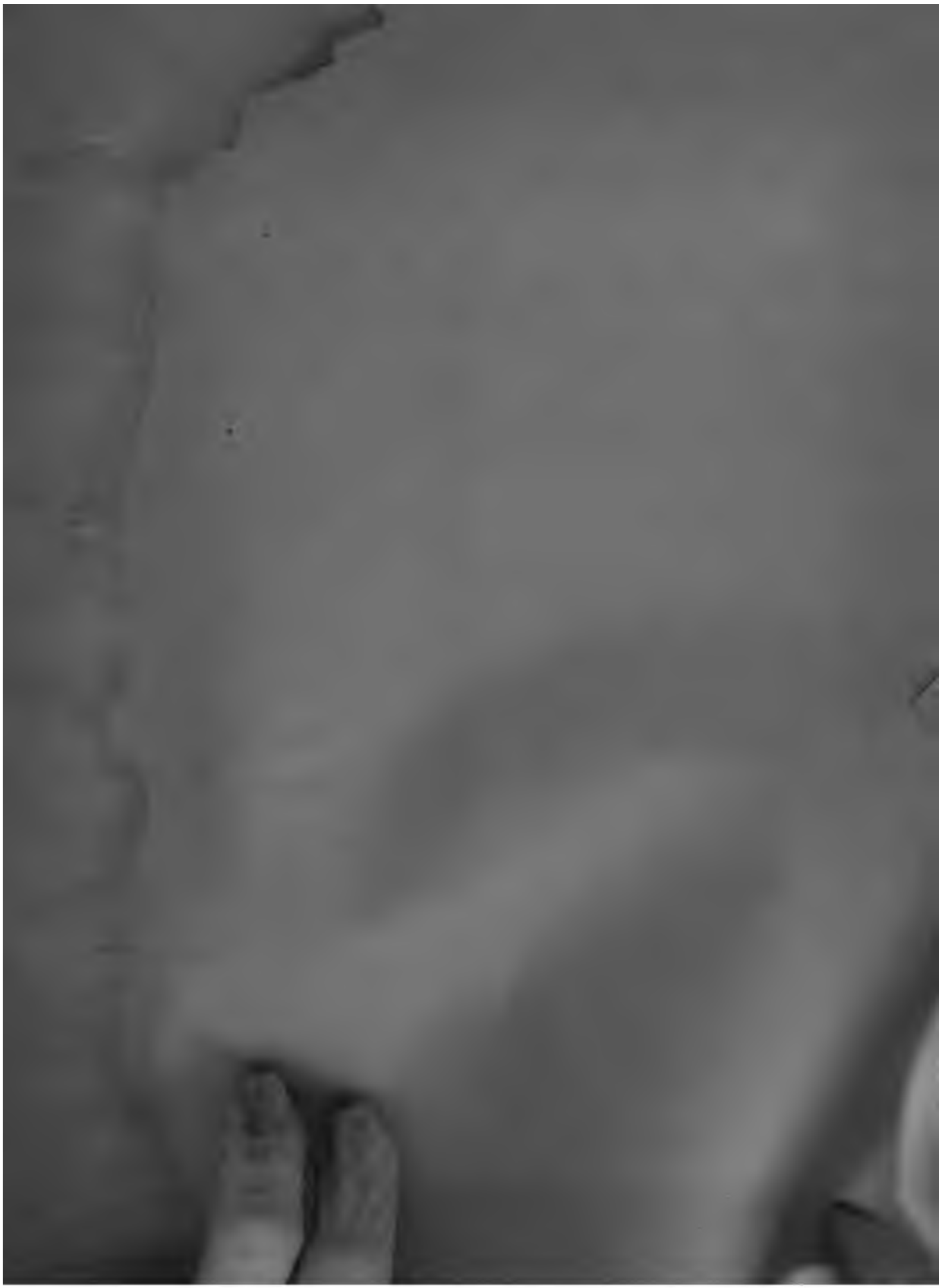

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The object of the Classical Association of the Middle States and Maryland, as set forth in its Constitution, is "to unite all persons in the Middle States and Maryland who are interested in the study of the literature, the life, and the art of ancient Greece and ancient Rome, that the position of the Classics may be strengthened in every possible way, through the encouragement of research and the development of better methods of teaching".

The first annual meeting of the Association, held at Columbia University, April 26-27 last, was a distinct success. The attendance was good. The papers were all interesting and suggestive, and called forth much discussion; that discussion, further, was decidedly hopeful in tone. The earnestness and enthusiasm displayed and the real value of the papers presented and of the discussions made the meeting an inspiration to all who attended the sessions.

The next meeting will be held at the George Washington University, at Washington, D. C., in the spring of 1908. Every effort will be made to provide a programme truly interesting and helpful; if more time can be secured for the meeting, one afternoon or evening will be set apart for a number of informal conferences on various topics, particularly on practical problems confronting classical teachers and those associated with such work in an administrative capacity. Further, an effort will be made to enable the members of the Association to meet one another more freely than was possible at the first meeting, where practically all were strangers one to another.

The Classical Weekly will serve as a means of communication between the officers of the Association and the members and as the depository of the papers read at the meetings and, it is hoped, of the results of original research conducted by members and others quite apart from the annual meetings. In this way, it is believed, The Classical Weekly will further the realization of the object of the Association. Publication in itself is not necessarily a blessing; it may, indeed, be an evil, if the matter presented is trivial in itself or imperfectly worked out or if the form of presentation is not good. Yet, after all, publication has a value, and a high value, too, in that it is, when rightly done, the proof of continuance of study. Many dangers confront the teacher; one great danger is that of being overwhelmed by his daily work till he forgets that in matters of knowledge as in so much else only two states are possible, progression or retrogression. Independent study on lines suggested by one's daily work, or, better still, on lines apart from one's daily work, is the surest preventive of mental stagnation and affords at the same time the most pleasurable and satisfactory recreation. In Germany much of the most valuable matter published is presented by men entirely outside the university faculties; there is no reason why a similar state of things should not come to pass in our own country.

The Association, then, invites all classical teachers within its territory and all others there interested in any way in the Classics to become members. The annual dues of two dollars carry with them The Classical Weekly. Applications for membership should be sent to the undersigned at Barnard College, New York City. Articles, reviews, notes on matters of interest within the whole range of classical studies will be welcomed, whether the sender is a member of the Association or not.

Persons debarred by geographical considerations from obtaining membership in the Association will be welcomed as subscribers to The Classical Weekly. The subscription price is one dollar per year; subscriptions may be sent either to the undersigned or to Dr. David H. Holmes, Business Manager, 179 Marcy Avenue, Brooklyn, N. Y.

CHARLES KNAPP

THE ELEMENTS OF THE TRANSLATION OF LATIN[1]

To say that adequate translation is difficult and perfect translation impossible is perhaps only another way of saying that translation belongs to the company of the arts, all aiming at an unattainable end, all "armed", as Stevenson puts it, "with a tube of superior flake-white to paint the portrait of the insufferable sun!" Certainly the difficulty of translation is closely bound up with its inexhaustible interest. One may try again and again, as all its amateurs know, year after year, constantly bettering one's translation, yet as far as ever from complete satisfaction.

The question might reasonably be raised why an art so difficult as the translation of Latin into English should be attempted as early in education as we do attempt it. Yet the question after all is an idle one, for difficult as it is to use translation in the earlier years of the study of the language, it would probably be more difficult still to dispense with it. What needs to be clearly distinguished here is the immense difference between our own difficulties and problems as translators of Latin and the difficulties of a young student still engaged in learning the language. It is a difference not only of extent, but of kind.

For in the first place, mature minds judge and criticize translations as wholes. Matthew Arnold, in his essay On Translating Homer easily condemned all existing translations by the use of a few adjectives. This translation is not rapid in its movement, that is not noble in its style, he said, and it was idle to urge that this or that detail of the original had been faithfully reproduced. Even leaving out of sight the more subtle questions of style, and considering translation merely as the rendering of one language into another, adequate translation is one long process of sacrifice, compromise and adaptation, the sacrifice of the part to the whole, of the letter to the spirit. Now this whole is for us, of course, the Latin original. That is the real thing of which our translations seem only shadowy and distorted reflections. With a young student just beginning to learn to read, the case is reversed. It is the original which he sees in a glass darkly, through the medium of his own translation. The original does not exist for him as a substantive thing, but as a collection of fragments out of which he may piece together his translation. There is, besides, something in a young mind which makes the parts seem greater than the whole, something which cannot see the forest for the trees, which finds untruth in any substitute or compromise, and must have the letter or miss the spirit. So that at the outset the student is doubly hampered as regards translation, by this youthful literalism and by his imperfect perception of the original. I am speaking not of what ought to be, but of what is.

Nothing is easier than to tell a student of Latin, even the youngest, exactly how to proceed in translation. He does not go wrong for lack of good advice. These directions, often very cleverly and tellingly put, seem almost pathetic, if one succeeds in taking, even partially, the student's point of view. The words are true, absolutely true, true as Cassandra's warnings to the Trojans, and sometimes quite as useless. "Read the Latin first without translating" they generally begin. Ah yes, if they could do that at the outset, this difficulty and many another would be at an end. Ordinary boys and girls, left to themselves, translate *words*. If that does not seem to answer, they translate as much of the syntax as is absolutely necessary, treating the order as a mere impediment. To get their point of view, one must look at syntax, order, and vocabulary as separate elements in the translation problem. Obviously the special phase of that problem presented by Latin to English speaking people is this: on the one hand we have a rather inflexible, but clear, logical and consistent syntax, a curiously limited vocabulary and the freest possible order, on the other a loose and flexible syntax, a vocabulary embarrassed by its own riches and a somewhat rigid word-order, in which many places have been as it were preempted for purposes of syntax.

Let us then consider syntax first as an element in translation. In that continual sacrifice of the parts to the whole which makes translation, no sacrifice is more necessary or common or profitable than that of the outward form and body of the syntax. When Livy says, for example, "Angebant ingentis spiritus virum Sicilia Sardiniaque amissae", no mature mind would object to the translation 'It was torture to the towering pride of the man that Sicily and Sardinia had been lost', though every word has undergone a grammatical change, for no law of syntax has been broken, no grammatical meaning altered. Few would prefer as a translation 'The loss of Sicily and Sardinia distressed the proud-spirited man', where somewhat closer resemblance in syntax is gained at the cost of order and emphasis. Still fewer would choose 'Sicily and Sardinia, having been lost, distressed the man of proud spirit', where the syntax is imitated in detail at the cost of almost everything else worth having. It is only too obvious that in the translation of Latin the syntax requires very great freedom of

[1] This paper was presented at the meeting of the Classical Association of the Middle States and Maryland, at New York, April 27, 1907.

treatment, a freedom of which our young student is at first incapable. He is capable of taking great liberties with the syntax, of disregarding it altogether, of trampling it underfoot, but this complete freedom of handling combined with absolute respect for the essential meanings and relations of syntax is at first beyond him. Such syntax as he observes and takes account of he tends to reproduce literally in translation. The effect on his translation is wholly unfortunate. Here is one great source of the Latin English that we all know and deplore, the Latin English so deliciously ridiculed in the story Concerning a Youth who was unable to lie, attributed to Professor Lane of Harvard.

But after all is not a sound instinct at work here? Can any sort of freedom be conferred or acquired all at once? Are not lawlessness and mental confusion the alternative of this early literalism, rather than freedom? The danger of this lawlessness in the early years of Latin study seems one of the most serious dangers we have to meet. I do not believe that it can be exaggerated, or that it is fully appreciated. A false idea is prevalent that we know very little English grammar and nevertheless get on extremely well without it. We may indeed know very little consciously, and in all probability learned very little in school, but the fundamental things in English syntax, all of us, literate and illiterate, learned in our infancy. We learned for example a great many words which exist in English for the purpose of expressing relations between other words. We learned many combinations of order, which have for us an irresistible grammatical meaning. Much of this we can carry over and use more or less unconsciously in modern languages. But Latin goes about these things so differently that a whole new set of mental habits has to be formed. Until they are to some extent formed, nothing else seems of equal consequence, not even better translation. To understand the ultimate horror of the state of mind that threatens our students, we must imagine that in English 'You will die', and 'They are dead' meant at first sight very much the same thing, that in the sentence 'Cain killed Abel' the reader relied mainly on his knowledge of Biblical history to determine who was the murderer, that all our adjectives and pronouns had to be distributed and applied by general appropriateness alone. To get the simpler and more fundamental facts of syntax recognized, observed, acted upon is one of the greatest early difficulties, especially with young Americans, who can not conceive of a rule or law as ever seriously intended to impede or control action. Now we all know how much of the difficulty or ease of learning a construction depends on its *translatability*. Why else should so simple a matter as the agreement of the gerundive be a constant stumbling-block? Why else must we carefully teach that *parcere* for example, is followed by the dative, while *cedere* looks out for itself, so to speak? We all know the persistency with which young students, with the facts staring them in the face from the printed page, will still parse from their translations. As long, then, as mental confusion exists in connection with any particular construction the confusion may easily be confounded by free translation. But as soon as its essential meaning is so thoroughly mastered that it is recognized under any disguise, freedom in translation, so far as that construction is concerned, is not only possible but distinctly desirable. To take a simple example, the useful and common expedient of rendering an active by a passive construction can be safely allowed only when the confusion concerning the voice of verbs is well at an end. Thus the student must work out his freedom bit by bit, point by point, steadily but gradually. If we check his literal tendencies before the time, we shall be "drawing a circle premature, greedy for quick returns of profit", and our bargain will indeed be a bad one, even as regards translation. For translation worthy the name presupposes power to read, and power to read is impossible without this practical grasp of syntax.

I have already touched upon the point that a great deal of our manipulation of syntax in Latin comes from a desire to retain the order. For we all recognize in the Latin freedom of order a veritable gift to the language, one that helps out its deficiencies in all sorts of ways and in particular lends a constant element of beauty to what might otherwise have been a somewhat rigid and unlovely language. In reading we depend on the order; we get all sorts of hints, sidelights and suggestions from it. In translation, we earnestly and sometimes despairingly endeavor to reproduce its effects in English, learning incidentally a great deal about English order and the many devices by which our own language has striven to escape the bondage of a fixed order. Even for young students *reading* in the order is perfectly possible under direction. But the distinction between reading and translation is not clear to them, and, when they are left to themselves, such approaches to reading as they make tend to set aside the Latin order as merely troublesome and irrational. They want an order that will *translate*. We know the concessions that used to be made to this weakness in the *ordo* that was furnished, in poetry, at least, in our grandfathers' time. Another difficulty is that the children have at first no conscious knowledge of English order, only a set of instincts. Mental habits

which they do not understand hold them fast. It is like wrestling with a phantom. If the student, with commendable docility, is making an effort to read in the order, he tends to translate in it. For an example of the very complex and to him mysterious difficulties that may be encountered here, we need not go beyond the first chapter of Caesar. Gaul, we learn there, is divided into three parts, 'one of which the Belgae inhabit' (here the object precedes the verb and the subject, but so it naturally does in English), 'another the Aquitani' (here the object may precede, but with some sense of difficulty), 'the third they who are called Celts in their own tongue, Gauls in ours' (here the order in English is quite forced and almost impossible). Yet the three clauses are perfectly symmetrical in structure. It is only by translation that we discover such facts as these about the order of modifiers in English, that we may speak of a densely crowded street, but not of a crowded with people street, or that, having *aliae multae* and *magnae* as modifiers of the same *virtutes*, we must say 'many other great' in English, no other arrangement being possible. No wonder our young students abandon the attempt to reproduce the order. Yet they must not abandon it, for the Latin order can be retained in translation, and must be retained in most cases if the translation is not to suffer. It may even be retained surprisingly often without altering the form of the syntax. 'Behind the rider sits black Care', 'Fine gratitude you are showing to the Roman people', 'Down fall the pine trees', 'This I pray, this last cry I pour out with my blood', are but a few random instances out of many where English shows itself tractable. However, the usual condition of reproducing the Latin order in translation without violence to English is the free handling of syntax previously referred to. As that becomes more and more possible with the student's increasing knowledge, the order may more and more be kept. This is of course a wonderful gain to the translation itself and also a great stimulus to reading in the order.

I have kept the consideration of word meanings until the last, though it is the first point that engages the young student's attention. His devotion to his vocabulary is even excessive, yet his efforts bear singularly little fruit, and nowhere is he more in need of guidance. The difficulty here arises from the comparative smallness of the Latin vocabulary and the consequent necessity for considering every word not as a separate unit but in relation to all the context. Nothing more directly forces the student to the effort, at first unwelcome, of considering a sentence as a whole. The fact that Latin gives us comparatively few words to memorize is not appreciated by the young student. Very gladly, if *consilium* might only be always 'plan', would they memorize additional words for advice and purpose and strategy and diplomacy and all the little army of English words which *consilium* represents. It requires an intelligent comparison of the two languages to see that *consilium* does always mean something like planning, but that English calls this planning by different names according to the circumstances under which it is done, while Latin contents itself with one, trusting to the context to make its application clear. A boy is very unlikely to make this discovery unassisted. What he desires at first is not the essential meaning of the Latin word at all, but a convenient English tag to attach to it. The trouble with *consilium* is that the English tags are so numerous. *invidia*, the fear of which so possesses Cicero's imagination in the Catilines, not only may but must be translated in various places unpopularity, hostility, criticism, disfavor, reproach. It is a real feat for a young mind to recognize essential similarity in these different and not altogether synonymous words. And what of the cases where there is not any English tag to attach? what of *versari* and *afficere*? What most of all of the many cases where the translation word is not the meaning, all those metaphors not at home in English for which some different expression must be substituted? The natural early desire not to stop over the essential meaning, but to take the shortest cut to an English equivalent has been, I must believe, strengthened by the fact that Caesar's vocabulary is the first the student encounters; it is used now in most beginning books. The immediate gain in economy of effort is doubtless great, and the practice probably justifiable; yet it is a pity to get a technical vocabulary first, to make the acquaintance of *ponere* in the sense of pitching a camp, to have one's first Latin sentences full of legions, cohorts, fortifications and military manœuvers, objects and operations more or less misty and remote. For this sense of unreality in regard to the Latin words cripples translation doubly, by putting yet another hindrance in the way of real reading of the Latin. For what reading wants of a word is the real meaning, not an English word at all; what translation wants is the English word which will convey that meaning under the given circumstances, often not a translation of the word at all.

In secondary school work this difficulty reaches an acute stage in Vergil, that is, if it has not been successfully dealt with before that. Even then Vergil offers the best opportunity for distinguishing essential meanings from translation equivalents, or, if one looks at it in another way, the greatest danger of confounding the two. His intolerance

of anything commonplace or hackneyed in diction, his desire for words and metaphors that will bite and tell are carried to a point that would be harshness in prose. This characteristic of Vergil has not been even remotely imitated in any translation that I know. In school translations everything tends to be smoothed away, blurred and effaced. Tennyson uses words as Vergil does when he writes of "breasting the blows of circumstance", or speaks of trees as "clothing their branchy bowers with fifty Mays", or writes "Climb thy thick noon, disastrous day". Imagine commonplace expressions substituted for all these unusual ones. Yet this is what happens to Vergil in our schools. So that here, if not before, the essential meaning must be insisted upon as something distinct from a translation substitute. Here, if not before, we must know that *petere* means aim at and *ponere* set down. Once interested in the essential meaning of Latin words, the variation of that meaning by context and the possibilities of expressing it in English, one is well started on one of those happy roads that never come to an end. Which of us is not still trying to get a better rendering for some particular *studium* or *virtus*, and still hoping to find precisely the right expression some day? When one's students set out upon this quest, one gets a strong sense of intellectual comradeship with them.

It seems, then, that the whole process of learning to translate Latin is a gradual and progressive liberation of the mind, in which realities emerge and detach themselves from what is accidental or unimportant in their outward form. The student begins in a kind of mental bondage, partly to the literalism inseparable from youth, partly to his own language, whose forms and habits are identical to him with thought itself. But when he has learned to translate Latin even as well as he may, under favorable conditions, in our schools, when he has learned to treat syntax freely but never lawlessly, to accept and find at last rational and helpful a thing at first so repellent to his unconscious instincts as Latin order, and to recognize by constant comparison of the Latin and the English vocabulary that all words are more or less unsuccessful attempts to express thought, he has gone a long way toward mental enfranchisement, he is to a certain extent at least the master and not the slave of language. When by a growing power to read he comes to see his original clearly, he feels increasing dissatisfaction with his own attempts to copy it, and I know of nothing more hopeful for English work than the intensity of effort to which translation, as it were, provokes and challenges the more intelligent students.

Little has been said about ways and means. Probably, as Kipling said of tribal lays, "there are nine and sixty ways" of teaching translation and "every single one of them is right". But I venture to say that no one of the sixty-nine can be applied with the best effect without the constant effort to put one's self mentally in the student's place and to guide him along, without pausing, it is true, but also without haste or impatience.

ELLA CATHERINE GREENE
The Baldwin School, Bryn Mawr

REVIEWS

Euripides and the Spirit of His Dramas. By Paul Decharme, translated by James Loeb. New York: The Macmillan Co. (1906). Pp. xxii + 392. $3.00.

The late Professor Decharme's Euripide et L'Esprit de son Theatre (1893) is widely known among students of Euripides. This analysis of Euripides' temperament, intellectual tendencies and dramatic work rests on a more profound study of the dramas themselves than has characterized any that preceded it.

Though to the most tragic of poets the Athenians themselves and posterity alike have granted but the third place among Greek tragedians, his work has been more widely read, studied and discussed than that of any other Greek dramatist and in a sense his plays are popular to-day. At the present time the psychology of the Euripidean dramas appears to interest the cultivated public more than the perfection of Sophocles or the grandeur of Aeschylus. Attacks on his art and morals are no longer in fashion; Professor Decharme points out that it is equally absurd to criticize him for the innovations in the construction of his dramas and for his philosophic attitude toward the myths about the Olympians which constituted the popular religion of his day.

Euripides and Socrates both were accused of corrupting the young and of teaching atheism. Plato interpreted Socrates for the after-world in such fashion that he has come to connote almost perfect goodness and wisdom. Euripides was less fortunate; he had as his exponent not the great philosopher but Aristophanes, the greatest genius that ever wrote comedy, *advocatus diaboli* indeed in his case as in that of Socrates.

Professor Decharme deplores the fact that the Aristophanic judgment of Euripides has still too wide currency even among those who love the tragic poet. This book shows abundantly how in these latter days Euripides has come into his own after the period in which bitter vituperation of him was in fashion in Germany (with the great exception of Goethe) and in other lands where Ger-

man scholarship was followed blindly. In the first part of the work the critical spirit of Euripides is examined, in the second his dramatic genius is studied. Stress is laid on the fact that the critical spirit of Euripides, which led to his being called the philosopher of the stage, determined his feeling toward the philosophy as toward the religious, social and political questions of the day; Euripides openly opposed narrow and unintelligent formalism and labored for the emancipation of the Greek mind.

In general one can only agree with Professor Decharme's statement and admire its lucidity and the depth of scholarship it reveals. Occasionally, however, we must take issue with him. For example he regards pessimism as one of the characteristics of Euripidean philosophy. Euripides did indeed tend to question deeply all things human and a melancholy tinge was thus given to his thought; we nevertheless feel that a better word can be found to denote his feeling for the sorrows of humanity. It is rather pity, that emotion which found its crowning expression in the Troades, lately characterized as "perhaps in European literature the first great expression of the spirit of pity for mankind, exalted into a moving principle". This quality, not that inert and despairing thing called pessimism, colors the passages adduced by Professor Decharme; it is this quality that, in Aristotle's famous phrase, makes him the most tragic of poets. Again, the author speaks of Euripides' aversion to women, which he ascribes in part to the alarming progress which at that time the authority of women was making in Athenian households. In spite of his explanations we can not feel that the portrayer of the wife Alcestis, the sisters Iphigenia and Electra, the girls Macaria and Polyxena hated womankind. Our author has here committed the error which he rightly condemns in others, that of determining the views of Euripides from passages, often fragments, taken at random from his text, appropriate enough in the mouth of the speaker, but not to be regarded as expressions of the poet's own opinion (cf. e. g. Jason's tirade against women). Further, Professor Decharme adduces no evidence to disprove Wilamowitz' dictum that no woman had any influence in Athens save "die Jungfrau von der Burg".

In discussing the political views of Euripides the author is rightly on his guard against finding political allusions everywhere. Occasionally, however, he leaves a passage entirely pointless, though a political interpretation is obvious or probable. For example, he denies that the famous passage in the Phoenissae about exile has any reference to the case of Alcibiades. He argues that an allusion made in a play of 406, nearly a year after the return of Alcibiades, would have lacked interest. The date of the Phoenissae is a vexed question but the termini for it are the years 411-406; throughout all those years the exiles and return of Alcibiades formed a theme of burning interest at Athens. In Aristophanes' play of 406, in Alcibiades' second exile the city is in turmoil with the question what to do with her son whom she loves and hates and longs for. It seems hardly possible that Euripides, in composing this passage, should not have thought of this great exile, whom he had oved. Surely *συνασοφεῖν τοῖς μὴ σοφοῖς* is applicable not to an exile from Boeotian Thebes, but to one from the city which Pericles called the school of Hellas. Again Professor Decharme dismisses with too much scorn the attempt to identify the chiefs described in the Suppliants with contemporary Athenian statesmen. The description has a historical rather than an epic character, and it seems very probable that contemporaries of Euripides are described, though we are not able to fix upon them with certainty.

In the second part of the work the art of Euripides is considered as an original and innovating form. Two of the most interesting points are the discussion of divine interventions and the consideration of the prologues. These are explained and defended in two valuable chapters. The last part of the book, which takes up the choral passages and the monodies, constitutes an important accompaniment to Masqueray's more technical discussion.

Professor Decharme has been fortunate in his translator, who evidently commands the three languages the knowledge of which is necessary to successful translation of a book like this. Occasional lapses there are. The sentence "Thus Telephus came upon the stage dressed like a poor devil" gives a ludicrous effect not present in the French phrase. The somewhat close translation of *assez* on p. 367, by which Aristophanes' magnificent parodies of Euripides are termed "rather amusing", seems not quite fairly to represent the spirit of the French. Again we need not be purists to object to "motivate". But these and similar small details do not impair the value of the whole. It is matter for congratulation that the admirable work of Professor Decharme is accessible in such an excellent English form.

Vassar College GRACE HARRIET MACURDY

Essential Latin Lessons. By Arthur W. Roberts and John C. Rolfe. New York: Charles Scribner's Sons (1906). Pp. xiii + 363. $1.00.

Inasmuch as the office of the reviewer is to confute as well as to criticize, let it be premised that the writer confesses to prejudices. What these are he hopes to make so plain that not only shall his

cavillings be inspired by his convictions, but that his clear preferences may make equally clear the value of his personal equation.

The book is far from being a failure. One may use it with the assurance that it is at least as good and as safe as the average. There is a sincere attempt to present essentials to the beginner in an orderly and sober fashion. A vocabulary of 750 words, a good amount of explanation in the presentation of forms, verbs developed by tense-stems, every seventh lesson a review, an introductory chapter on English grammar, word-lists for vocabulary review, and reading lessons from Caesar simplified, with "illustrative sentences" for the syntax, and exercises in which the Latin is to the English in the ratio of about two to one are sound and worthy foundations on which to build.

And now for prejudice. Why, having done well, did not the authors go on toward perfection and abandon superstition? It is true that pupils "have at the outset of their study of Latin a feeble grip upon the principles of English grammar". Such being the case, the need is not a collection of formal statements which he may use for reference, but a very simple and lucid re-teaching of his English grammar in immediate union with his Latin grammar. To say, for instance, that "The unit in language is the sentence" is to utter an important truth, but it is also to ignore the fact that the idea of units as applied to language is one not easily gained by a child. A recent article protests against the fear of technical terms in language teaching; but surely no one seriously believes that there is any virtue in formal statement—that is to say, in a correct label—apart from an understanding of what the statement means. In the Essential Latin Lessons, then, too much reliance has been placed on the possibility of conveying information to a beginner by the use of conventional grammatical terms.

As a consequence of the development of the verb by tense-stems, certain forms, particularly the subjunctive and the participle, must be learned before they can be intelligently used. Furthermore, both of these receive rather casual or at least condensed exposition, even when the time for fuller treatment comes. Seeing that one cannot read Latin without clearly understanding the participial and gerundive constructions, it is a pity that these are not more elaborately taught. It is true that many teachers want "not a method but the materials for a method", nevertheless few would resent any aid in clarifying the views of pupils in regard to these important subjects.

The book is conservative in its nomenclature, and has not followed the adventurous Hale in multiplying categories. To that extent it is milk for babes, as it should be.

There are some errors of detail and typography which need not be pointed out in this review, more particularly as many of them have been published in at least one other notice. They will not greatly disturb anyone who is fit to teach Latin.

JOHN EDMUND BARSS

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The concluding words in Miss Greene's paper of last week merit the attention of all thoughtful teachers of Latin. She emphasizes the necessity of "constant effort to put one's self mentally in the student's place, and to guide him along, without pausing, it is true, but also without haste or impatience". A great deal of recent discussion of the necessity of careful training in translation neglects this personal equation of the student's self. In Mr. Hale's suggestive remarks on the reading of Latin the same error seems to be committed. We must remember that the American child has practically no training in the effect of words. He may use the vernacular with correctness and force but, though the effect of the individual word may be felt, it is not felt consciously. The chief difficulty that a young student meets is to grasp the idea that a word is, one might say, almost a living creature, affected by and having an effect on other words with which it is combined, and capable of different effects according to the intention of the one who employs it. This conception of a word is not obtained immediately; it must grow in a student's mind. Meanwhile, until he has gained it, the best he can do is to attach an English meaning to a foreign word and to attach this almost mechanically. It does not affect him that actual equivalence between the words of one language and another is practically impossible. Substantial equivalents are all that he needs and all that the teacher ought to expect him to have. In the case of a large number of words expressing concrete ideas the equivalence is practically complete. It is only in the case of what one might call abstract conceptions that this lack of equivalence is particularly striking.

Miss Greene regrets that the early reading of the student is in an author as technical as Caesar. She regrets that a young student should learn *pono* in connection with the phrase *pomere castra*, but it is to be remembered that *ponere castra* is no further away from the actual meaning of *pono* than the English 'pitch camp' is from the actual meaning of 'pitch'. In both cases the actual meaning is sufficiently near for the student to grasp the combination without difficulty. On the other hand, the concreteness of Caesar's style makes the vast majority of the words employed by him more nearly susceptible of word for word rendering than is the style of Cicero or Vergil. I do not, therefore, share the regret that Caesar is the first author put into the hands of students.

If we put ourselves in the young student's place we see that insistence upon the Latin order at the outset is a mistake. It adds needlessly to the difficulty in the early years. Again, it often happens that translation of a Latin sentence in the order of the original would produce an effect in English entirely different from that intended by the Latin. What is needed in each case is that the natural Latin order should be rendered by the natural English order. Thus, the natural Latin order places the verb at the end of the sentence; for a similar reason the verb should not, save for special reasons, be placed at the end of the sentence in the English translation.

In fact, the essence of translation after all is that the version shall produce as nearly as possible the effect of the original, and this is, in many cases, a most difficult problem for even a mature translator. For young students it is almost insoluble except under the most careful guidance. Many teachers while laying great stress on rendering a Latin sentence in the order of the orig- rendering a Latin sentence in the order of the original, neglect this more essential element. The simplest illustrations are found in poetry. Most of the editions of Vergil, in their vocabularies, give for *ensis* the meaning 'sword'. Now sword is a prose word in English, whereas *ensis* never occurs

in prose in Latin. To render by 'sword' therefor, is to mistranslate the original. English has a number of words that belong to poetry to express this idea. In the line—

He is coming! Quick, my falchion!

the Roman word would have been *ensis*. Of course the English does not always have an equivalent that matches the range of the Latin word. Take, for example, Vergil's use of *linquo*. This word does not belong to prose, which uses *relinquo*. The nearest English equivalent 'forsake' is not always the same. Then, too, metre may have its effect. Thus Vergil always uses *propinquo* for *appropinquo* because *appropinquo* is metrically impossible. It is, therefore, a matter of doubt whether Vergil expected *propinquo* to produce a particular effect; unquestionably, however, he did expect *linquo* to produce a special effect. Consequently, one may hesitate to translate *propinquo* by 'draw nigh'. But these as well as other important considerations depend upon the personal equation of the student.

SOME CONSIDERATIONS ABOUT THE TEACHING OF GREEK ART[1]

Professor Michaelis begins his recent book on the archaeological discoveries of the nineteenth century with the following words: "If the favor of the general public, at least in Germany, toward the close of the last century, has more and more been withdrawn from the study of antiquity, this change of interest has at any rate affected archaeology to a much less degree, for in the domain of ancient art during many decades a succession of noteworthy discoveries has awakened widespread interest".

German conditions are, of course, in many ways different from ours, but the differences are in degree rather than in kind, and this recently formed association is proof enough, if any were needed, that we teachers of Classics are quite aware of the dangers of our position in the face of the withdrawal of public interest in the subjects which are nearest to us. It is perhaps not so clear whether there is to be any compensation or help for this loss of interest in a growing attention on the part of the American public to the artistic side of Greek life, but the outlook here seems to have some distinctly hopeful features: the public press lays much stress on new discoveries; when new objects of Greek art make their appearance in museums, people flock to see them, and our school at Athens, now a quarter of a century old, has grown steadily, if slowly, both in the character of its work and in the influence which it exerts. Is it not possible that in fostering an interest in Greek art we may be not only furthering something intrinsically valuable, but may also be thereby lending a helping hand to the general cause of classical study?

Much discussion is going on elsewhere than in our own country concerning the study of Greek art in connection with classical work in schools and colleges. Two years ago at the International Congress at Athens several addresses dealt with various aspects of the problem, such as the proper scope of the work, the education of teachers, methods of illustration, etc. In the older countries there is of course a far larger body of educated opinion to support such study, but we have a right to believe that this may come to us too in time when the days of the present boisterous struggle for private gain are past and the public becomes more inclined not simply to ask for the man who "does things", but to inquire a little more into the value of what he does.

These are, however, days of crowded programmes in schools and colleges. Hence, if the claims of new subjects are urged, these claims call for ample justification, and such justification should rest on a broad and solid foundation. It should be shown, it seems to me, that the new subject is likely to add something of real value to the life of the student, and to bring to him some humanizing influence; it should, in short, be of a nature to add to the happiness and well-being of later life. Is art in general and Greek art, specifically, a subject of this nature? This is indeed a far-reaching topic, for it involves the ethical question of a conception of happiness and the aesthetic question of what art has to do with ethics. These, truly, are matters which I am not qualified to discuss, even if this were the time for such discussion, but it may not be out of place to state briefly a Greek view touching them—I mean specifically Aristotle's—to see if his ideas do not embody a theory which is calculated to suggest to us some real utility in the teaching of Greek art.

I am aware that modern writers on such subjects regard Greek views of ethics and aesthetics as inadequate and in many respects elementary. Perhaps they are, but for all that they contain much practical truth. At this University our philosophers have been of late talking much about "Pragmatism", a theory which, if I understand the recent discussion correctly, tends to regard as true ideas which appear to work under practical application; to me at least Aristotle's ideas seem to respond pretty well to this test. What, then, has he to say about happiness or well-being? Those of you who are familiar with the Ethics (a book, by the way, that we classical students do not read half as much as we ought) will remember that the

[1] This paper was presented at the meeting of the Classical Association of the Middle States and Maryland, at New York, April 27, 1907.

opening chapters establish a definition of well-being, εὐδαιμονία. All men, declares the philosopher, good and bad alike, seek this desirable thing, but they do not agree about what it really is. There must, however, be some final conception of what this εὐδαιμονία is, since it so generally appears to be the τέλος or end of man's vital activity, and this conception must be in accord with some idea of excellence (ἀρετή), for even our subordinate activities we think of as excellent or the reverse. Furthermore, this idea of excellence, if it is to be applied to the all-embracing activity of life, must have its application to the spiritual element in man, since this is the higher part of his nature. The essence of εὐδαιμονία, therefore, is to be found in the soul's activity exercised in accordance with a perfected excellence. Aristotle is, however, not so unpractical as to suppose that the well-being or happiness which is involved in the spiritual activity may not be sadly checked by material conditions that are unfavorable; he does, however, maintain that the essence of εὐδαιμονία rests in this purely spiritual view and is not to be found in the subordinate ends which men strive for, such as wealth, position, etc. Thus it may be assumed that under this spiritual view whatever tends to enlarge and enrich a person's thought will tend to promote his happiness and well-being.

According to such a theory, therefore, εὐδαιμονία involves an ethical activity, since it calls for an activity which is in accordance with perfected excellence (κατὰ τελείαν ἀρετήν), and the question therefore at once arises whether the arts are closely enough related to ethics to make their influence contributory to the ἀρετή which promotes εὐδαιμονία. At this point the Greek theories of ethics enter into the matter.

It is a commonplace truth that the aesthetic feeling and the passion for aesthetic expression were widespread among the Greeks; this is made clear enough even by the character of their industrial art, which so strongly reflects the influence of their great masters. No less, however, is it true that Greek aesthetic theory was imperfectly developed and that the common tendency in Greek writers was to regard art as something which was subordinate to morals and was intended chiefly to serve the cause of moral development, in other words, to hold that art was to instruct and not simply to give pleasure. I suppose no one to-day would defend such a didactic theory of art, but it is found from Plato, that consummate artist, down to Strabo and Plutarch. Nowhere does this view come out more clearly than in Aristophanes, and his writings are especially interesting in this respect, because his appeal is directly to the popular consciousness. He does not attack Euripides primarily because his art is bad as art, though he clearly believes that it is, but because he deems him a bad teacher of morals.

With Aristotle, however, another and more satisfactory theory of art appears, which no doubt came to be recognized, but which was never characteristic of Greek thought. This theory is not completely worked out by the philosopher, but the general nature of his views may be gathered, especially from the Poetics. Aristotle practically abandons the idea that art is didactic; its function, he believes, is to produce an emotional satisfaction and pleasure which is its own. The ethical tendency in works of art is not to be regarded as a sound basis for critical judgment; this should rest rather on the purely aesthetic impression which is produced. Thus in the Poetics there is considerable criticism of Euripides, not, however, because his plays have an immoral tendency, but because they are inartistic.

At first sight it might seem that Aristotle's view involves such a shallow theory as is implied in the maxim of "art for art's sake", just as if this manifestation of human emotion and intellect were not intimately bound up with other and paramount interests in man's life, but the philosopher does not appear to have been led astray here. True to Greek tradition the moral element would seem to have entered into his idea in the quality of the aesthetic pleasure demanded. This is perhaps too subjective a view of art to suit some people, for it places the chief emphasis on the emotions of the beholder rather than on the completeness and perfection with which the particular creation of the artist has attained the idea that it embodies. Nevertheless in the long run the artist must make his appeal to the emotions of other human beings, or else his work will become circumscribed and narrow, in a word, practically useless. Thus it would seem to me that Aristotle's views are essentially sound, even though it be granted that they are but imperfectly developed in the works which we possess.

I have alluded to the high quality of aesthetic pleasure which Aristotle's views demand, and through which the ethical element enters into his theory of art. It is just at this point that the contribution of art to man's happiness and well-being is suggested. The high aesthetic pleasure may well be one of the elements to enter into the soul's activity in accordance with perfected excellence, and should thus add its influence toward the attainment of εὐδαιμονία.

I believe, therefore, that Aristotle would have said and have said rightly, that the study of art should bring to the student something of real value, and that it is likely to add to the happiness and well-being of his life.

Columbia University JAMES RIGNALL WHEELER

(To be concluded.)

ROMAN REMAINS IN SOUTHERN FRANCE

At the first meeting of the Association Professor Wilfred P. Mustard, then of Haverford College, now at Johns Hopkins, spoke in interesting and suggestive fashion on Roman remains in southern France. The paper was well illustrated by lantern slides.

Professor Mustard began with a brief sketch of the Roman occupation of ancient Gaul and then discussed an impressive group of Roman monuments situated on or near the lower course of the Rhone.

At Arles, he said, one may see a great stone amphitheater, 500 yards in circumference, as well as the ruins of an ancient theater, the remains of the Palace of Constantine and some traces of an old Roman cemetery, now known as the Aliscamps. At Glanum there is a small triumphal arch and the so-called Tomb of the Julii—two structures which seem to date from the Republican period, and are probably two of the oldest Roman buildings standing in France. At Nimes there is another great amphitheater, a little smaller than that of Arles, but in a much better state of preservation. Indeed, the outer wall is far better preserved than that of any other amphitheater in Italy or France. There, too, is the Maison-Carrée, one of the finest and best preserved Roman temples in the world, a part of the old Roman baths, the so-called Temple of Diana, the Tour Magne and the Gate of Augustus.

The Pont du Gard is part of a great aqueduct which once carried water 25 miles to the ancient city of Nimes. This part, which strides across the river Gardon, is about 880 feet long and 160 feet high. It is composed of three rows of arches; the lowest tier contains 6 arches, the second 11, the third 35.

At Orange there is a great triumphal arch and an enormous theater. The arch is 68 feet high, 65 feet wide and 25 feet deep. It probably is one of the oldest triumphal arches known. It certainly is one of the most richly and profusely decorated, and, withal, one of the best preserved. The theater is unique among the ancient theaters of Europe in that its stage wall is well preserved. The façade is 335 feet long and 120 feet high. The interior shows clearly that this theater once had a sloping roof of timber over the stage. Since 1894 it has been made a national monument, and the serious work of restoration has been steadily going on. Since that time, too, some notable representations of classical plays have been given there, and the place promises to be some day a place of pilgrimage for lovers of the drama, just as Baireuth is a place of pilgrimage for the worshipers of Wagner.

REVIEWS

The Religion of Numa and other Essays on the Religion of ancient Rome. By Jesse Benedict Carter. New York: The Macmillan Co. (1906). pp. viii + 189.

The five essays of Professor Carter's book (The Religion of Numa, The Reorganisation of Servius, The Coming of the Sibyl, The Decline of Faith, The Augustan Renaissance) are so closely connected that they really form a brief and popular, yet thorough and scholarly presentation of the history of Roman religion from prehistoric times to the death of the first emperor, or rather, to emphasize at the outset the principal limitation of the work, they give a history of Roman worship as far as the state recognized it, excluding absolutely all the numerous and attractive rites of the private cult of which De Marchi in his Culto Privato has so fascinatingly treated. In this limitation the author follows his two chief predecessors, W. W. Fowler (Roman Festivals) and G. Wissowa (Religion und Kultus der Römer). Indeed, Professor Carter in his preface professes himself the pupil of the latter scholar.

It is against this limitation that the reviewer must first of all file his protest. Great and valuable as Wissowa's monumental work undoubtedly is, it affords by no means a complete picture of the religious life of the Roman people. The longer we study the expressions of religious feeling among the ancients—and in spite of the protest of both Wissowa and Carter I must claim in this connection the right to combine both Greek and Roman religions—the longer, I say, we study these expressions, the more are we impressed with the decided incompleteness of the state ritual, and the necessity of rounding out our conception of ancient religion by taking account of the numerous features of so called lower mythology, of superstitions and magic. Nay, there are those who, like Frazer, with a semblance of right make the claim that all religion is the developed product of an original magic. It seems a pity that Professor Carter should have detracted from the great value of his book by this rigid exclusion.

The second exception which I must take to the spirit of the book is the attitude of the author toward the philological method. It is true that the absolutely certain results of Comparative Mythology are few and far between. But this meagerness, it seems to me, forms no valid argument against the methodological value. Usener's words (Götternamen, Preface), "The attainable goal is not the history of the individual deities, of their gradual appearance and development, but only a his-

tory of religious conceptions. . . The real science of mythology must treat (1) the formation of religious concepts, (2) personification and metaphor, (3) symbolism, (4) myths, (5) cult. . . Only true philological research can train the scholar to live again through the mental processes of antiquity", should, it seems to me, be the guiding star of every worker in the field of religious history. And the first chapter of his last work, on Word and Concept, has given the best, though perhaps not absolute, model of how such research must be carried on. That his magnum opus must now remain a torso is probably the hardest loss that the study of antiquity has suffered in the last decade.

It is clear from this brief paragraph that the author of the Religion of Numa and his reviewer find themselves at the opposite poles of method. Statements to the effect that "the greatest contribution which anthropology has made to the study of early Roman religion is 'animism'" (p. 5), that "the human element was absent from the concept of the deity" (p. 7), that "in the most primitive ideas of life after death it is the family which has immortality, not the individual" (p. 11) are decidedly misleading to anybody but the trained student of religion. To take as an example the last statement, it is quite true that the dead were known to the early Romans as the Di Manes, the good gods (?), and that we have no written or engraved testimony about the belief in an individual immortality. But how different a light is shed on the conceptions of life after death, if we open the graves of the dead! Why had a nation no conception of a very individual and personal existence after death, which buried the remains of its departed in the "house urns" (p. 13), which guarded with all legal formalities known to it the inviolability of the last resting place, which performed even in late times the ceremony of the *os resectum?* It is a great pity that Professor von Duhn is not yet ready to give us his Italische Gräberkunde, from which we may expect the most valuable information not only about Roman beliefs, but also about the ethnological distinctions and the mutual influence of the various races settled on Italian soil. To exclude, with Professor Carter, from the discussion all cults not properly Roman is to walk the straight and narrow path, but without the wide outlook which is gained from turning aside to some hill top. It is all the more to be regretted that Professor Carter follows so closely in the footsteps of Wissowa, as sometimes he seems almost forcibly to restrain himself from branching out upon more fruitful fields. Witness his treatment af the so-called epithets (p. 23), and of the religious abstractions (p. 25) which might have led him into a truer conception of Roman religious life, had he been willing to follow Usener's lead in the second, third, sixth, thirteenth, twentieth, and twenty-second chapters of the Götternamen.

Once granted, however, the methodological premises on which our author builds his essays, and we must bestow on the book the highest and most unstinted praise. If there still be—and I suppose, there still are—men whose conception of the Roman gods is based on our literary sources as we find them in the works of the poets, the book will be to them a very revelation of the true state of affairs. That the Roman gods are by no means pale reproductions of the Greek images, that Roman religion, like all other expressions of the Roman mind, is a natural product of certain racial, economic, and political conditions, that the Roman pantheon was originally much more limited than it appears to have been, that the Romans, too, rose from "momentary" deities with transparent names to a more personal conception of divine beings, how changes in the political and commercial complexion of the state are mirrored in the changes and the additions to the number of the gods, how the Romans adapted their religion to the demands of the times, how Greek influence entered Rome centuries before the age of which Horace penned his unforgettable words about *Graecia capta,* how the spread of Greek conceptions wrought sad havoc among the aboriginal Roman gods, how scepticism and superstition each did its part in the metamorphosis, how the game of politics affected the primitive faith, and how finally Augustus succeeded in restoring the form, if not the substance of religion, always with an eye single to the furtherance of his imperial policy, all this Professor Carter has told in his book in a fascinating and convincing manner. One might wish that he had sometimes abandoned the briefness and sobriety which characterize his work for a more lengthy exposition. The spread of Orientalism, for example, which is of the greatest importance in understanding the history of the struggle between Christianity and paganism, is told but too briefly. One might also wish that he had gone to some length into the conditions which favored this spread. As matters are presented, the unwary reader will be inclined to pass too unfavorable a judgment on the motives underlying this greedy absorption of cults which excellently, if dangerously, met the emotional desire without which no real religious belief can exist. Nor does it seem quite fair to the conditions in Rome to make it appear that these emotional desires were largely only the characteristic of the masses, while the educated classes gave themselves up, without restraint, to the allegorizing of the Stoics. Norden's remarks in his edition of

the Sixth Book of the Aeneid might well have caused the author to modify his statements.

But as an introduction to an intensive study of the problems presented by the history of Roman religion the book is excellent. To the student in the senior class of a college, to the secondary school teacher who wishes to gain a better conception of the fundamental difference between the traditional and the actual history of Roman religion, and to the educated layman who desires historical insight, we can recommend Professor Carter's book most heartily.

ERNST RIESS

Beginning Latin. By John Edmund Barss. Boston: D. C. Heath and Co. (1906). Pp. x + 321. $1.00.

This is a book of 95 lessons, of which 18 are reading lessons that may be omitted. The last four lessons treat subjects which can better be treated during the reading of Caesar and so will usually be omitted. The book is accordingly easily reduced to 73 lessons and so is available for those classes that cannot spend a full year upon a beginners' book.

Special vocabularies for each lesson, excepting the reading lessons, are placed at the end of the book; these contain an average of about six words each. The total number of words in these vocabularies is about six words each; for the whole book the number is approximately 500, practically all of which are commonly found in Caesar.

As a supplement to each lesson, excepting the reading lesson, there is in the second half of the book a series of "Exercises for Class Drill" consisting of material for drill in paradigms and of English-Latin and Latin-English sentences illustrative of the principles of syntax treated in the regular lesson. These exercises, in spite of faults mentioned later, are admirably suited to their purpose and add much to the value of the book. Exercises 46, 58, 74 are typical.

Every fifth lesson is a reading lesson. These may be omitted if desired, because they involve neither new principles of syntax nor new paradigms and because there is sufficient reading material in the book without them. The first 12 of them in particular seem to present too wide a vocabulary.

The author's experience seems to have taught him that beginners write their first English-Latin exercises very badly; he has accordingly placed in the early lessons such explicit directions regarding the use of case and personal endings that the most immature student could scarcely go wrong in his first Latin writing; cf. §§ 28-31. Throughout the book the English-Latin exercise is placed as the first, sometimes as the only exercise in a lesson introducing a new paradigm or principle of syntax.

This book is distinguished from other first Latin books by its treatment of paradigms. The verb and adjective paradigms are very seldom printed out for the student to study but instead directions are given for "building" the paradigm by combining stems and endings. Then follows an exercise for the student in writing out in full the paradigm in question. This method is occasionally applied to noun paradigms. So thoroughly does the author believe in this method of "paradigm building" that paradigms of regular nouns and verbs are not printed in full even in the Appendix; endings only are given. For application of the method see §§ 126-128, 376-377.

Since mastery of forms is of prime importance to a beginner a book which replaces the printed paradigm by directions for "paradigm building" should have those directions simply and clearly stated. Unfortunately these directions are often not so stated. The directions for constructing verb paradigms are especially open to criticism for the author has tried to show that practically all verb forms are ultimately derived from a "present stem" and this he has not done in a way suitable for beginners. It probably cannot be done. The statements regarding verb formation are subject to too many modifications. For example in § 341 the author takes twelve lines to tell how the present subjunctive is formed from the "present stem"; then, realizing that his direction is not satisfactory, he restates it, and, because he makes no reference to "present stem", makes a clear statement in only four lines. Other sections which would be improved by similar restatement are 65, 107, 169, 341, 342, 353, 369.

As is to be expected in a first edition, the book shows a number of mistakes in quantity and some typographical errors. There are also three errors in statement. Six lessons employ some paradigm or principle of syntax first treated in a later lesson. Few directions regarding Latin word order are found, and these few are frequently violated. The book would tend to confirm young students in the belief they are quick to hold, that any word order will do in Latin.

The book is of unusual excellence in that which is of equal importance with the treatment of paradigms—namely, the treatment of syntax. The explanations of principles of syntax are always clear and full, the exercises that follow the explanations typical.

C. M. BAKER

Horace Mann High School

IN LIGHTER VEIN

The monotony of reading examination papers is sometimes relieved by mistakes which are too extraordinary to arouse merely passing interest. The following are some of those noted at the last College Entrance Board examinations in Latin.

Velamina was declared to be composed of *vela*, 'veil', 'garment', and *minus-a-um*, 'small'; hence 'a small veil'. *adulescentia* was derived from *adule*, 'lack of', and *scientia*, 'knowledge'; therefore 'youth'.

The comparison of *malam* was given as *malus, bene, optimus; malus, odior, pessimus; malus, minor, minimus.*

To the injunction "Change the gerundive construction *principum interficiendorum* to the corresponding gerund construction" one student returned this answer: "The gerund has no plural. Therefore this idea can not be expressed by the gerund construction".

One question was "Give the situation of the *comitium*". Some answers were: "The situation of the *comitium* is often very dangerous"; "I can not find the *comitium* on the paper. I will therefore try to explain the form *comitio* *comitio* is in the ablative governed by *in*"; "The *comitium* was located in the western part of Athens near the road leading to the Piraeus".

Questioned about the position of *autem* and *igitur* one candidate said: "Personally I don't like the position of *autem* and *igitur;* I think they should stand first, as they are connective words".

Other gems were: "Figures of prosody are the dactylic feet, the spondee and the caesura"; "Archias had lived in Rome since the founding of the city"; "This is a female caesura, because it comes in the wrong place"

Strange translations were noted, both of the books regularly read for admission to college and of the sight passages. In the former sphere we have the following:

Potestne... . . huius caeli spiritus esse iucundus (Cic. Cat. 1.15) 'whose spirit is happy in the heavens'; *immo vero* (Arch. 9), 'in the lowest truth'; *postquam introgressi et coram data copia fandi* (Aen. 1. 520), 'after the eatables had been handed around and also the food given out'; *necdum orbem medium Nox horis acta subibat* (Aen. 3.512), 'Night driving her horses'; *pars ingenti subiere feretro triste ministerium et subiectam more parentum aversi tenuere facem* (Aen. 6. 221-223), 'some go under the pyre and touch a match to it': 'they place the body on the bier and touch a match to the feet of their parents'; *fit gemitus* (6.220), 'the brother did it': 'a sigh of satisfaction arose (the whole passage being of a feast)'; *pars calidos latices et acna undantia flammis expediunt* (6.222-223), 'part brought lucid milk': 'some carried hot milk': 'a prepared white lattice work': 'one of pure water'; *velamina nota coniciunt* (6.221-222), 'sing the well-known hymns'; *principio pinguem taedis et robore secto ingentem struxere pyram* (6.214-215), 'the meat having been cooked and the oak cut'.

Among the sight translations were these:

homo doctus in se semper divitias habet (Phaed. 4.22), 'a learned man always has two souls within him'; *crebraque inter se conloquia milites habebant neque ullum interim telum, per factiones loquentium, traiciebatur* (Caes. B. C. 3. 19), 'nor was any weapon drawn in the meanwhile except the implements of conversation': 'not any weapon was hurled through the speakers of the meeting'; *ut vidit levi patens in pectore volnus cuspidis Ausoniae,* (Aen. 11.40-41), 'the wound lying open in the breast of the Cupid of Ausonia': 'the wound made by the greedy Italian': 'spitting on Ausonia'· *hi zonas colligunt,* 'these collect life-preservers'; *plures onere degravati perierant,* 'just as many perished in the dangerous gurgle'.

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Classical students will be much interested in the announcement recently made by M. Maspero concerning the volume of Menander's plays, found nearly a year ago in a small town in Upper Egypt in digging the foundation of a house. Some 40 leaves of a manuscript were discovered, some of these badly damaged. But after considerable work M. Lefebvre, Inspector of the Egyptian Service of Antiquities, has deciphered some 1,300 lines more or less complete, forming parts of four different comedies. The New York Times' Saturday Review of Books, for Saturday, October 5, gives the argument of two of the plays which have survived sufficiently to be made out. The argument of one, called the Epitrepontes, or Arbitrators, is as follows:

The maiden Pamphila meets with an unfortunate adventure at a nocturnal revel, and not long afterward is married by the very man, Charisius, to whom she had fallen a victim, each party remaining ignorant of the other's identity. She successfully conceals the birth of a child which is exposed along with certain valuables, and in particular with a ring which the unknown man had left in her keeping on the fatal night. The child was found by a shepherd and handed on by him to a charcoal burner; but, the jewelry becoming a bone of contention between the two, they agreed to submit the matter to arbitration—whence the title of the play. The arbitrator, who happens to be the father of Pamphila, gives judgment in favor of the charcoal burner; but the ring soon passed into the possession of a slave of Charisius, and from his hands into those of a courtesan with whom his master, having discovered Pamphila's secret, had proceeded to console himself. The courtesan is thus enabled to represent to Charisius that the child which had been found was her own; but she subsequently confesses the truth, and by means of the ring proves it to the satisfaction of Charisius and Pamphila, who are thereupon reconciled.

The plot is much the same as that of the Hecyra of Terence, the least successful of all his plays.

The argument of the second, the Perikeiromene, or The Lady of the Shorn Locks, is as follows:

A soldier, Polemon, surprising his mistress, Glycera, in the company of a strange youth, in a fit of jealous rage cut off her hair and obliged her to take refuge with an old man named Pataecus. The youth, as is then explained by the symbolical figure of Error, who comes forward after the Euripidean manner to make the spectators acquainted with the action, was in reality Glycera's brother, and the pair had been taken from their parents in infancy and adopted, the girl by a countrywoman and the boy by a rich Athenian lady. Glycera had already been let into the secret of her birth and was about to explain it to her brother, who had in reality wished to make love to her, when Polemon intervened. The latter was soon filled with remorse for his rash deed, and was eventually reconciled and married to Glycera; her brother, whose love affairs provided a secondary and more obscure motive, weds the girl of his choice, and Pataecus turns out to be their long-lost father.

Literary critics have been longing for a play of Menander for years. They have supposed that his work would throw a flood of light upon a civilization, our knowledge of which has come at second hand through Plautus and Terence. The great reputation that Menander enjoyed in antiquity has caused the belief that in losing him we had lost a literary artist of the first rank. The present discovery will go far to reconcile us to our past prlvation in this regard. While we do not have enough to gain a very clear insight into Menander's style, charm of expression, cleverness of wit, etc., we certainly have enough to show that the kind of

life disclosed is no different from that pictured in Terence, and that in all probability Terence and Plautus showed excellent judgment in their practice of contamination, i. e. of fusing two plays of Menander's into one. The plots above disclosed seem to be meager in the extreme and while there would be undoubtedly opportunity for a certain amount of comic effect, at the same time it must have seemed to a robust Roman rather weak. Definite judgment, however, on these matters must be reserved until the fragments are printed. It seems, in general, that the discoveries of recent years, both in Eastern excavations and Western libraries, of long lost books have not contributed essentially to the Greek and Latin literatures as we had them before, and it is a fair supposition that the cream of the Greek literature as well as the Latin has really escaped the ravages of time. We may, therefore, reconcile ourselves to what has been lost. It is true that we should like to have more plays of the great Greek tragedians and some of the works of men like Archilochus or Hipponax. It is also true that historians would welcome a complete edition of Livy or of Tacitus, but the influence of ancient literature upon modern life and thought has apparently not suffered from the wholesale destruction of what must have been largely a mediocre class of writers.

SOME CONSIDERATIONS ABOUT THE TEACHING OF GREEK ART

(Concluded)

Let us now look at the question from a somewhat less theoretical point of view. I speak, of course, as a Grecian to Grecians, but naturally much that is urged of the value of a knowledge of Greek art applies also to knowledge of the art of other peoples, so that in stimulating a taste for the art of the Greeks we should most likely be suggesting a wider interest in the whole subject of artistic expression. Surely such a result could not be other than desirable.

But first of all it is a natural question to ask what direct benefit we may reasonably expect to inure to the general student of Classics from a study of Greek art. In the early years of his work on the Greek language there must inevitably be much drudgery; this would, of course, be true in beginning any language, but it is especially true in the case of a highly inflected language like Greek. Its literary excellenec cannot possibly be made clear until some facility in reading has been acquired. Perhaps this disadvantage is not so serious as it might seem, because for immature minds the chief value of all study is disciplinary. The idea that the power and beauty of fine literature can be *taught* to an average company of lads and lasses is a chimera. But Greek art and Greek literature manifest the same spirit to a very marked degree, and some acquaintance with the masterpieces of Greek art brings the student more quickly and immediately into contact with Greek ideas than is possible when the written word is the sole medium of the impression. Thus the pupil who takes an interest in the artistic side of Greek life and thought ought to find thereby some stimulus in his study of the language. Suppose, for example, he can be given a clear impression of the Athenian Acropolis; how fruitful a seed may have been implanted within him! How much to suggest high thought, beauty, the influence of that intellect which has permeated our western civilization may here make its appeal directly through the eye! Here we may see the working of primitive artistic impulse as it embodies itself in form under the influence of religious legend; here the growth of this impulse may be traced, as it passes into higher forms of art, and realizes its ideal. May we not hope that some impression of such ideas can be conveyed as a seed with a promise of growth even to immature minds? Are not such ideas especially likely to have in them seeds of growth, and in later life, when one's attention is often necessarily drawn away from the things of the spirit, to provoke an interest which may bring relief and solace from every-day cares? and thus are these ideas not likely to make for the happiness and well-being which we seek? Furthermore, interest of this kind, involving attention to one of the important forms in which the spirit of Hellas has manifested itself, may be awakened among those who are unable to devote themselves to the task of reaching some conception of that spirit through the longer, though broader, road of language and literature; for I freely admit that this latter road, if one have time and patience to follow it, is likely to unfold to the traveller's view wider and clearer vistas into the Delectable Mountains. Nevertheless, the shorter road has a value quite its own, and it possesses at least one distinct advantage: It is less exclusively engrossing, and the general student is more likely to pass in it and from it to an interest in the art of peoples other than the

Greeks. Can we in these days afford to neglect the stimulus which should come from a more general acquaintance with the best of Greek art, and is it not worth while to try to extend this phase of Greek culture, so that it may reach in some degree that immense majority of students who will never feel the power of Greece in any other way? Vastly better is it, no doubt, from our point of view, if the liberally educated man shall get to know something at first hand of Homer and Aeschylus and Sophocles and Plato and others of the Greek masters, and shall also be able to see how the self-same rich intellect and imagination which they show appears once more in the treasures of Greek art. But if the whole is not attained, the part may still be of high value, especially when that part is likely to stir up an interest in the whole.

I do not of course now mean to suggest anything in the nature of special training in the study of Greek art for students of school and college. Such study as might be possible would be supplementary, not disciplinary, controlled perhaps in slight degree by examinations, and working its effect by its appeal to the imagination. If it be possible to open a young man's or a young woman's eyes, for example, to see the austere beauty of the Phidian art, and to look with enjoyment upon the softer but scarcely less beautiful art of the fourth century, or to understand what Keats meant when he felt in the presence of his Grecian urn that it could "express a flowery tale more sweetly than our rhyme", would not this be worth while?

Of course I understand that one of the practical difficulties in such study as I am advocating is that of illustration. This, it might be urged, will involve too great an expenditure of money. No doubt money would be necessary, but nothing like such sums as are constantly being spent for the equipment and maintenance of laboratories. Photographs in these days are comparatively cheap, and lantern slides representing a large selection of masterpieces may be had, especially from France and Germany, at low prices. At best, however, lantern illustrations are unsatisfactory except for the purely popular lecture, since they can remain but a short time before the student. Such publications, however, as the Klassischer Sculpturenschatz or the illustrations that go with von Mach's Greek and Roman Sculpture or Bulle's Der Schöne Mensch or the admirable Kunstgeschichte in Bildern are all inexpensive, and could readily be made accessible to students in the art room of a school or college. Such a room is indeed a necessity, if this side of classical work is to have added emphasis laid upon it, for only by actually and repeatedly seeing representations of the monuments of antiquity and studying them for himself can the student gain more than a fleeting impression.

It is moreover an added advantage in the educational value of any subject, if it can be so used as to stimulate our pupils to study books and illustrations, even in an elementary way, by themselves, for we are all of us, I presume, familiar with the criticism passed upon the work of American students, that they seem more eager to be taught and to attend lectures than to learn for themselves. Of course the problem of illustration will take on a different form in different places, especially if the student has a museum at hand. As many of you very likely know, an experiment is now being made in Boston, under the management of a representative committee, which has as its object to stimulate and to make more definite the interest of the students of the schools and of Harvard in the collections of the Museum. Here too, under its present enlightened management, the authorities of the Metropolitan Museum are only too glad to extend the usefulness of its collections. But, I believe, a great deal can be done when a museum is not at hand, by the use of such illustrated works as I have mentioned; if these are really well used, the occasional opportunity to get to a museum is tenfold more fruitful.

One of the matters discussed at the conference in Athens to which I have already alluded was the amount of special training needed by teachers in order to make school work in Greek art and archaeology effective. The general feeling among the French and Germans who participated in the discussion (they had had more practical experience than others), was that advanced special training was not needed by the teacher in schools. In other words,

a good classical scholar, who had been able to avail himself of such courses in Greek art and archaeology as many colleges now offer, ought, with the addition of some private study, to obtain an adequate preparation. Certainly those who have been able to get a year or so of study in the schools at Athens and Rome, even as general students of the Classics, should be adequately equipped.

I am aware that some people would say that this is no sort of training for the teaching of any form of art, Greek or other, and that such things should be presented only by artists and to practising students of art. To me this seems a false and ignorant view, which confounds history with practice and forgets that art is after all only one of the forms under which human intellect and emotion find expression. "Can no one", as Professor Gardner has well said (Oxford at the Cross Roads, p. 43), "but a playwriter lecture on Greek dramas, and do such dramas only concern those who are going on the stage? Greek dramas and Greek temples are parallel embodiments of the Greek spirit, and he who would understand that spirit must understand something of both. It is not with a view to practice that such things are studied, nor merely to produce aesthetic pleasure, though pleasure will follow in its place. The study is historic; and Greek history, whether of politics or colonization or trade or religion or literature or art is all one; and every branch throws back light on the other branches".

It will hardly be claimed, I suppose, that in the great historical heritage which Greece has bequeathed to the western world her art is the least important element, splendid as we may believe her literature and her philosophy to be. Let us then not forget the far-reaching importance of this immortal and life-giving product of her civilization.

Columbia University JAMES RIGNALL WHEELER

REVIEWS

The Roman Forum, its History and its Monuments. By Ch. Hülsen. Translated from the 2nd German edition by Jesse Benedict Carter. With 5 Plates and 139 Illustrations in the text. Rome: Loescher & Co. (1906). $1.75 net.

The first edition of Professor Hülsen's Das Forum Romanum was published in 1904; a second edition followed in 1905. Since that time the book has been translated into English, French, and Italian, and it is now altogether the most complete and reliable guide for scholar and tourist alike to the monuments of this famous spot.

The English edition, with which we are at present concerned, has been revised and brought up to date by the author, particularly in the sections relating to the Comitium, the middle space of the Forum, and the archaic necropolis. The illustrations and plates number over 140, about 30 more than in the first publication, and are a distinctive and valuable feature of the work. Plate IV presents a recent view taken from the Capitoline Hill which shows the Forum as it looks at the present day. Two clear plans accompany the work, one of the Forum and adjacent buildings, the other of the monuments lying farther east along the Sacred Way. As in the former editions, the critical scholar will find the ancient sources and modern literature given in an appendix.

The opportunity which a new edition offers to an editor to revise and correct his work has been put to good use, and the slight errors noted in the American Journal of Philology (26, pp. 217-221) and elsewhere have been for the most part corrected. On p. 203 we read that "In the north-west corner of the court (of the Atrium Vestae) are three large marble bases which were excavated here in 1883". This is probably an error, and since these bases are of considerable historical importance, inability on the part of an interested visitor to find them may prove disappointing. In the summer of 1905, when the present reviewer was reading the first edition in the Forum, these three bases had been removed from their places: this was in consequence of excavations that had been made in the north-west corner of the Atrium in order to reach a lower level. The inscribed base described on pp. 203-204 stood at that time near the south-west corner of the court. In like manner I had difficulty in finding the inscribed fragment of an architrave mentioned on p. 226. It lay not "opposite on the right", but at some distance farther up on the Sacred Way.

The first fifty-five pages comprise an historical

introduction, with sections on the development and growth of the Forum in antiquity, on its history and the fate of its buildings in the Middle Ages, and on the excavation and exploration of the Forum since the Renaissance. The order of presentation of the monuments is topographical; indeed, the book was written to be used on the spot. Thus after studying one monument the student will find immediately at hand the next one to be described. The description begins with the Basilica Iulia, which is the first building one enters.

In this book Professor Hülsen naturally does not have space to detail the reasons which lead him to the views here expressed. For the evidence the student must turn to the author's formal reports in the Mittheilungen des K. D. Archäologischen Instituts, Röm. Abtheilung, for 1903 and 1905. Among the suggestions of Professor Hülsen that are favorably received by archaeologists are the identification of the Schola Xantha (p. 67), the Rostra Vetera (p. 110), the library of the temple of Divus Augustus (pp. 166-167), and the chapel of Liber Pater (p. 226), and his explanation of the so-called Rostri Cesarei (pp. 68-69), of the Niger Lapis and surrounding structures (pp. 103-109), the Comitium (pp. 110-111), Sacellum Cloacinae (pp. 132-133), and the so-called Equus Tremuli (p. 146), as well as others. The identification proposed by some for other structures is rejected, as of the Ianus (p. 134). The Hemicyclium west of the Rostra receives but little attention (p. 76), though it is the point in Forum topography about which the discussion of the savants at present centers. As is well known the Hemicyclium is identified by Professors Richter and Mau as the Rostra removed by Julius Caesar from its original site on the boundary of the Forum and Comitium. Doubtless Professor Hülsen will continue the discussion in a later publication.

One who follows Professor Hülsen's clear exposition of the evidence in his reports mentioned above will see the complete justification of the views published in summary form in this little book, and this confidence in the investigations of the foremost authority on Roman topography gives rise to a deep satisfaction in using the book. Professor Hülsen, moreover, unlike many archaeologists, possesses imagination and his evident desire is to make his readers see the Forum as it was in Roman days, surrounded by temples and basilicas and triumphal arches and peopled with life.

The volume, which may be obtained through G. E. Stechert and Co. of New York, is therefore strongly recommended to the classical teacher as an excellent *vade mecum* whether for his peregrinations abroad or for his studies at home. Professor Carter's translation is entirely satisfactory and his "effort to reproduce the ideas of the author" has been eminently successful. WALTER DENNISON

University of Michigan

First Book in Latin. By Alexander James Inglis and Virgil Prettyman. Pp. 301. New York: The Macmillan Co. (1906).

Messrs. Inglis and Prettyman have made a book that is quite evidently a by-product of the classroom. One detects a certain eagerness, a strenuous emphasis here and there, that mark to the initiated the lines of greatest resistance in the youthful mind. A book so constructed has every opportunity to be a practical book; its limitations are the limitations of the authors in their ability to recognize and deal with fundamental problems. It is a pleasure to notice the lucid and direct style of the work before us. The explanations do explain and the exercises really exercise. The changes are rung on inflectional forms, as they should be, and there is plenty of Latin-into-English. There are also simple "conversations". The principles of inflection and syntax are developed (to quote the Preface) "without assuming much knowledge of English grammar on the part of the student". The vocabulary of about six hundred and fifty words is "based on the latest and most systematic analysis of the vocabulary of Caesar". There are no pictures. The typography is all it should be; the book looks easy and attractive because the presswork is well done—an encouragement for the beginner not to be despised. There is a good deal of definite direction to do thus and so, as "write out the comparison of the following adjectives", "write out a synopsis of *possum* in the third person", and the like. In general the teaching of the book is a straightforward telling. There is an ab-

sence of the familiar device of the illustrative sentence followed by "Observe that so-and-so is the case"—a practice which may conceivably teach observation but which has always seemed to the writer deadly dull.

It is a pity that so good and sensible a book should contain the marvellous Latin that is found in some of its sentences. Perhaps the authors will care to revise in a future edition the following, which are hardly due to the exigencies of elementary teaching:

Belgae Aquitani et Celtae (*p.* 86); *oppida, vicos et aedificia* (p. 104); *natura montis in quo hostes convenerant* (p. 113); *quis mons* (p. 115); *non scio* (p. 154: why not *nescio?*); *impetus fiebat* (p. 186: the phrase sounds forced); *aut nobis pro patria pugnandum est aut patria delebitur* (p. 192: an illogical alternative); *nihil facile est bene factu* (p. 194).

On p. 96 *ille imperator* is used to illustrate the use of *ille* in the sense 'that well known'. On p. 271, the declinable numerals are explicitly limited to *unus, duo, tres, ducenti, nongenti* and *mille*. Why not *trecenti*, etc.? One might carp at the unclassical *anno Domini* on p. 119, especially as the authors have gone so far as to give *ante Christum natum* in the next sentence. The rule for *cum*-temporal (p. 159)suggests that the imperfect and pluperfect indicative with *cum* are abnormal. Still there is much to be said for the use of this "niggardly half-truth" in breaking in a beginner. In conditional sentences, the authors show an affection for "would", as against "should", in the first person.

JOHN EDMUND BARSS.
Hotchkiss School

Die Archälogischen Entdeckungen des neunzehnten Jahrhundertes. By Adolf Michaelis. Leipzig: E. A. Seemann (1906). Pp. viii + 323.

For busy school teachers, and, indeed, for a large number of college instructors this book is a very valuable resumé of the history of the progress of archaeological study. We ought to have this knowledge just as systematically ordered in our minds as is the history of Greek or Roman politics or literature. The book has eleven chapters, which give the substance of lectures delivered, with lantern slides, before a general audience, interested, however, in the classics. The chapters are devoted to (1) the condition of our knowledge of works of art down to 1800, (2) the effects of Napoleon's campaigns, (3) the winning back of Greece, (4) the graves of Etruria, (5) explorations in Asia Minor, (6) Greek cult-cities, (7) excavations on sites of ancient cities, (8) Schliemann, (9) work in the classical countries since 1870, (10) work elsewhere, (11) significance and results of the whole.

At the end comes a very helpful chronological table, by means of which one can see, for instance, whether the Aphrodite of Melos was discovered before or after the Aegina pediment figures, or the Apollo of Tenea, useful knowledge in the study of the play of causes in international rivalry, etc. This table is followed by a list of works and authors used in preparing each chapter, and exceedingly useful for any one who may wish to go to any depth beneath the surface, which these chapters constitute. All through the chapters occur marginal figures to right and left, which refer the reader to Springer's Handbuch der Kunstgeschichte des Altertums (7th edition, 1904) and Winter's Kunstgeschichte in Bildern, according to instructions given in the preface, page vi.

New York University W. E. WATERS

ANNOUNCEMENTS

Under the auspices of the Archaeological Institute of America Mr. George Horton, Consul General to Greece, is making an extended lecture tour throughout the United States. His theme is The Greeks of To-Day; the lecture is illustrated by lantern slides. He will lecture in New York on November 25. Mr. Horton was Consul at Athens from 1893-1897, and from 1904-1906; in the latter year he became Consul General. He is author of numerous books portraying life in modern Greece. The place of the lecture will be announced later, as will also dates and places of other lectures by Mr. Horton within the territory of the Association.

Likewise under the auspices of the Archaeological Institute Mr. D. G. Hogarth, Director of the Cretan Exploration Fund, will lecture at Columbia Univer-

sity, on November 1, at 4.30, on Ionia and Lydia, with particular reference to the results of the excavations at Ephesus. Mr. Hogarth will lecture also at Philadelphia, on November 2, at Rochester on November 4, at Pittsburgh on November 5, at Washington, Pennsylvania, on November 6, at Baltimore on November 7, and at Washington, D. C., on November 8.

The University of Chicago Press has just brought out Professor Ettore Pais's Studies in the Early History of Ancient Italy; Historical and Geographical Investigations (500 pages). Dr. Pais is well known to classical scholars. The articles in the present volume are the results of his studies in the ancient history of the Italian tribes. Every available source of information is drawn upon. They embrace the relations of these peoples with the surrounding nations, and incidentally throw light on the history of Greece. Many of them were printed as detached papers with a limited circulation, and all were of course in Italian.

The Macmillan Co. has just published an important book by Professor T. D. Seymour, of Yale University, entitled Life in the Homeric Age (704 pages). In this book the author gives the results of a careful study of the Homeric poems, with respect to Homeric cosmogony and geography, the Homeric state, women and the family, dress and decoration, house and furniture, food, property, slavery, trade and the crafts, sea life and ships, agriculture plants and trees, animals, fishes, birds and insects, Homeric war, Homeric armor, etc.

The American Book Co. has published a very elaborate edition of Lucretius' great poem, by Professor W. A. Merrill, of the University of California (804 pages). In this book the student who approachs Lucretius for the first time will find in convenient form the results of Lucretian study in all conceivable lines, as well as much independent work by the editor himself.

Messrs. Ginn and Co. announce as in press three books of interest to classical students. One is an edition of Selections from Martial, by Professor Edwin Post, of De Pauw University. The second is a critical edition of the Scholia to Plato, begun by the late Frederick De Forest Allen, of Harvard University, and now brought to completion by Professor John Burnet, of the University of St. Andrews. The book is the result of exhaustive researches in the libraries of Oxford, Paris, Venice and Vienna. The remaining book is an annotated edition of the Attica of Pausanias, by Professor Mitchell Carroll. The book forms one of the volumes of the College Greek Series and will for the first time make this portion of Pausanias' great work accessible to English speaking students in convenient form.

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THE CLASSICAL WEEKLY

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All persons in the Middle States and Maryland who are interested in the study of the literature, the life, and the art of ancient Greece and ancient Rome are eligible to membership in the Association. Applications may be sent to the Secretary-Treasurer, Charles Knapp, Barnard College, New York. The annual dues (which cover also the subscription to The Classical Weekly) are two dollars.

During the past summer I was presented to a lady who was sojourning at a watering-place with her two sons, one of whom was in a fitting school, the other in college. As soon as she found out my profession she said with great earnestness: "I have been very much troubled by the work of my two sons. Both of them are taking Latin and both of them are preparing their lessons by means of translations. They seem to think it is all right but I can't convince myself that it is. What do you think about it?"

A short conversation with the younger boy confirmed the statement of the mother. I said to him: "If your object in studying Latin were merely to get an idea of what the Latin says, it would be easier and cheaper to use a translation. There would be no sense in your studying the language at all. There must be, therefore, some other reason for studying it; there must be some advantage to be gained by the actual work of translation and if you use a 'pony' you fail to obtain this advantage. You are thus wasting your time and your parents' money. It is merely a business proposition". The boy replied that the question had never been presented to him that way.

I have noticed that in any gathering of teachers of the classics, whenever the question of the misuse of translations by students was broached, a shade, either of weariness or amusement, passed over the countenances of the listeners. And yet is it not true that this problem is the most important one that classical teachers have to face to-day? Has there not been a feeling on the part of thousands of students who have thus prepared their classics in their own college days that they wasted their time? and is not that feeling a potent one in deciding their attitude to classical teaching for their own children? It will not do to smile the question away. It continually recurs. Strict moralists would say that such a practice on the part of pupils was distinctly dishonest and demoralizing. We have to meet that criticism also and if we have no reply except to say that it is an understood thing on both sides the teaching reduces itself to a farce. It is certain that in no department of science, mathematics or history would such a practice on the part of students be tolerated. The fact that it exists among classical students is a serious handicap to classical teaching as compared with the claims of other subjects. For no matter what our attitude is to the question of mental discipline, we are all firmly convinced, sometimes even to the point of vociferousness, that translation affords the best means of training the linguistic sense; that in all respects this exercise is the most valuable part of all classical study.

The question then at once arises whether our methods of conducting translation are correct. The Classical Weekly would be glad to hear from its readers on this subject. Its importance will be evident to every one and any contribution to the solution of the problem will be gladly welcomed.

LIVY AND POLYBIUS: THEIR STYLE AND METHODS OF HISTORICAL COMPOSITION[1]

The habit of reading Polybius side by side with Livy in the course of my teaching suggested the advantage of a comparison of the two writers in order to show students concretely the merits of the Roman historian. Such a comparison can be made especially fruitful, since long stretches of their respective histories coincide. For it happens that books XXI-XLV of Livy cover the very period of about 53 years that Polybius aimed to treat, i. e., the period from the beginning of the Second Punic War to the subjugation of Macedon by Aemilius Paullus. Polybius' history properly begins, as he himself states distinctly, with the third book, books I-II being merely introductory, and should have ended with the early part of book XXX. The continuation to 144 B. C. in books XXX-XXXIX was an afterthought; book XL was an index. That Polybius had planned wisely is shown by Niese's delimitation of his third period of Roman history, which comprises these very 53 years with the inclusion of the period treated by Polybius in books I-II. Only the first five books of Polybius' history have come down to us complete; of the remaining thirty-four, however, we have copious and valuable extracts that fill nearly 1100 Teubner pages. Now if we compare Livy's 25 books with what is extant of Polybius, we shall find their respective bulk nearly equal; the surviving books of Livy cover about 1244 Teubner pages, Polybius' books III-V, with fragments of VI to XXX, paragraph 16, fill some 1250 pages. By this we may judge how much fuller Polybius' history originally was.

A further advantage in comparing these two historians lies in the fact that Livy used Polybius as one of his sources. That this is true for the fourth and fifth decades was established by Nissen (Krit. Untersuchungen über die Quellen der 4. und 5. Dek. des Liv., Berl. 1863). As regards the third decade, it is generally believed to be true, say from book XXVI on, and, although a direct use is not essential for a comparison, I assume with a number of authorities that it is true for books XXI and XXII, not of course to the exclusion of other sources. If Livy was able to use Polybius directly and did so use him for certain parts of his history, such as those dealing with Greek and Libyan affairs, I see no sufficient reason for assuming that Italic matters that are recognizedly from Polybius should have been obtained by Livy through the medium of a Roman source, both on account of the very close correspondence between Livy and Polybius, and because I cannot conceive of a better author for Livy to remodel than Polybius.

The comparison is also interesting from the fact that Polybius was in conscious opposition to a rhetorical style for history, as represented, to a certain extent at least, by that of Livy.

Both authors made use of other histories for the earlier portions of their works, but extended them into their own times. Yet contemporary history was comparatively insignificant in the case of Livy, whereas Polybius limited himself so far as was possible to the period that fell within his own time and that of the preceding generation, so that he was able to consult with those who had taken part in the events he describes. His aim was above all to discover and to tell the truth. His career as a soldier, statesman and diplomat, his residence at Rome in the family of Aemilius Paullus, his long intimacy with Scipio Aemilianus, his opportunities for travel and eagerness to obtain first-hand knowledge, eminently fitted him for his work. We must regard Polybius as having been to a large extent an original investigator, with the investigator's enthusiasm for truth.

Livy was a student, unfamiliar with the practical affairs of politics and war. Indeed he regarded his history as a means of withdrawing from the cares of contemporary affairs. To him truth was also a matter of importance; but, whereas Polybius wrote his first two books and other earlier sketches under protest, as it were, to Livy the early history of Rome, with its examples of the embodiment of Roman ideals was of chief importance. The moral purpose of Livy was an innovation which constitutes an important feature of his history. Accordingly, he introduced much matter for the truth of which he did not vouch, and we are the richer for it. This desire to tell a story for its moral effect, and often merely for the sake of entertaining, made him naturally less rigid in his attitude toward disputed matters and even indifferent to contradictions. His strength lay in his style, and I mean by that not merely command of language, but ability to visualize and dramatize. Nepos had once looked to Cicero as the one above all others fitted to write Roman history *digna voce*. The performance of this task devolved upon Livy. His beautiful, though uncritical history filled a long-standing want of the Roman reading public.

Heinze (Virgil's Epische Technik) has shown that Vergil's treatment of epic poetry is remarkably like Livy's method of writing history. The national Roman epos closely resembles the national Roman

[1] This paper was presented at the meeting of the Classical Association of the Middle States and Maryland, New York, April 27, 1907.

history. Both regard the past with a romantic idealistic conception and are in accord with Augustus' policy of the *cura morum per exempla maiorum*. In this they were by no means simply subservient to the wishes of the emperor, but followed a tendency that had its beginnings in the last days of the Republic. As regards their method of composition they were in a word dramatic. In both we see the aim to concentrate interest, to develop their narratives in series of dramatic scenes; in both we note the love of contrasts, surprises and climax, and careful attribution of psychological motives; both take pains to let the onlookers of an action combine, like mutes on the stage, with the actors to form a single picture; in both we are impressed with the majesty of Rome, the dignity of the *gens togata*. Both, I may add, were interested in dreams and prodigies and in the recording of ancient rites.

But, we must observe, the dramatic style of historical writing was not new. It had been employed by the Hellenistic or rather Peripatetic school of historians as represented by Duris and Phylarchus, whose aim was to move their readers to feelings of pity, indignation and terror. τὸ ἐκπληκτικὸν was the keynote of these writers. Polybius strongly objects to this mode of composing history and sharply criticizes Phylarchus for his disregard of truth and his reckless inventions, for Phylarchus' one purpose, complains Polybius, was to delight his readers. However, to this Hellenistic school of historians we probably owe such stories as the siege of Veii, of Camillus and Coriolanus. The tendencies of this school were no doubt refined in the course of time, and as regards inventions, Livy had but to exercise his taste in selecting.

In contrast with Polybius' more original work, we may say that Livy undertook to retell the history of Rome as found in other writers. To him the style of his history was all important; Polybius, though acknowledging the value of style, thought that it should after all be considered least.

To understand this we must consider how he approached the task of writing his history. An Arcadian by birth, filled with a strong local patriotism, Polybius through his connections and ability became one of the leaders of the Achaean league. But his ambitions for his confederate state came to naught, owing to the expansion of Roman power, and he was sent as one of the thousand Achaean hostages to Rome in 166 B. C., being then about 45 years of age. Here in the family of Aemilius Paullus he realized, wide-awake statesman that he was, that further opposition to Rome would be hopeless. The excellence of the Roman constitution, the sterling qualities of Roman citizens, the manifold activities of the state impressed him deeply. It became clear to him that the view prevailing among the Greeks that the successes of Rome were due to chance and that accordingly her hegemony would be of short duration, as had been the case so frequently with Greek and Oriental states, was a mistaken idea. Not chance, he saw, but social and political causes made the strong and healthy foundation of her greatness.

He accordingly conceived the idea of writing a history in which he should show the Greeks the causes that underlay the commanding position of Rome. Of course his long residence in the Scipionic circle and the nature of his subject showed him that he could to a large extent count also upon Roman readers. His qualifications for this task were of a high order. Besides his prominence in Greek politics, and his long residence in Rome and his intercourse with the leading Roman families, he had already written a book on tactics and a life of Philopoemen. Moreover, he recognized the importance of geography for the comprehension of history, not merely because Timaeus had done so before him; he traveled widely for the very purpose of his history, the Romans permitting him during his so-called captivity to travel through Italy, Gaul and Spain. He crossed the Alps to study Hannibal's route, was able then and later to travel in Africa, Scipio even providing him a fleet for his explorations, and also found opportunities of traveling in the East. The broad outlook over the world and its affairs that Polybius thus obtained, contrasting in his mind with the narrow views of his countrymen, showed him the need of writing a general history. Before the period of which he undertook to write ἡ Τύχη had allowed states to live separate lives; now she had brought them under the power or influence of a single state. This unification and the causes that led to it could be made clear, he thought, only by a history which, following the course of events, should begin with individual accounts of states in separate books and then converge into one broad narrative, in which single books should contain the histories of the several states for corresponding briefer periods.

In this way only, it seemed to him, could Rome's power be comprehended. Her campaigns in Sicily alone, or in Iberia alone would not seem remarkable, but a simultaneous view of her many enterprises, together with an insight into the struggles among the Roman leaders themselves would fill the reader with wonder. Polybius took the greatest pains to give a clear synoptic view, and so we find frequent cross references, preliminary outlines and synchronistic summaries. Again, in order to show

everywhere the underlying causes, to teach the lessons of history, to make plain the related geography, he allowed himself to make frequent digressions. He was fully aware of the disadvantages of such a plan. He knew that his readers would prefer connected, complete narratives, such as the numerous special historians of his day wrote, yet he was so enthusiastic over the advantages of his own plan that he expressed the belief that if he should fail to carry it to the end some one else would.

There are four prominent features in his history: first, the desire to combat the view that Rome owed her greatness to chance, which culminates in book VI, which is devoted entirely to the study of her constitution and institutions as compared with other actual and ideal schemes; secondly, pride in his fitness for his task, in that he was historian and statesman combined, to which he gave the fullest expression in book XII. This book is not merely a diatribe on Timaeus; Ephorus and other historians are also considered, and as we have only extracts we may assume that much sober matter pertaining to historiography has not been preserved. The prominence of Timaeus in this adverse criticism is in a measure complimentary. Thirdly, we note his belief in the importance of geographical descriptions (a lesson that Livy never learned). Some of Polybius' descriptions are indeed very fine. While not abreast of the scientific knowledge of his age, he was able to give his readers the information they needed. His outline, for instance, of Sicily's situation I find better adapted even for the general reader of to-day than the accounts of some noted modern authorities. Book XXXIV was devoted entirely to the treatment of this subject, in which he is also critical of his predecessors, sometimes with sound discrimination. Fourthly, his concern to give his readers a grasp and oversight of his work as a whole culminated in book XL, which contained a description of contents. Unfortunately nothing of this is extant.

He aimed to write the most accurate and instructive history possible. For that reason he desired, as far as was feasible, to write contemporary history. He selected the period already described for the reason, among others, that the memoirs of Aratus ended where it began. That he should also have made his own history link on to the history of Timaeus, which ended with 264 B. C., is, one might say, an afterthought, in so far as books I and II are merely introductory to his history proper.

Full of enthusiasm for his subject, he anticipated and combated the objections that would be raised to his digressions. He argues that diversity is nature's own method, and that instead of distracting, the digressions will serve as resting places, which is indeed true. One might describe his history as made up of a course of lectures. Polybius' task was a difficult one; with his enthusiasm for truth, he was justified to a certain extent in his contempt for fine writing. For this he has been punished by critics from Dionysius of Halicarnassus down to modern times. Of course it is absurd to blame him for using the language of his day, the κοινή. Besides, repugnance to Hellenistic Greek is diminishing, as it should, since we learn that the language of Polybius, for instance, is Attic enriched, rather than modified, by Ionic. Indeed I find an especial charm in its newness. Picturesque expressions occur, which charm, whether they are individual with him or not. As regards his style, he was first of all clear. Though he avoided fine writing, his very simplicity enhances the effect of some of the stirring events he describes. Further, in spite of what he himself and others have said, the pages of Polybius are filled with the graces of rhetoric, and even the embellishments of literature occur. Quotations from Homer, Hesiod, Euripides, Plato and other sources are fairly frequent and well chosen illustrations from a wide range of information add a decided charm to his writings. His periods and sentences are often well constructed. We find there antithesis, climax and rhythmical balance, similes and rhetorical questions and the use of synonyms either in pairs or interchanged for variety. The care he took in avoiding hiatus is well known. His speeches and summaries of speeches are at times models of brief and logical exposition.

At the same time, we must admit, there is a certain amount of prolix matter in his history, the natural result of his didactic purpose. It seems, too, that his method of anticipating his narrative for the sake of clearness, as of summarizing previously told matter and introducing explanations of causes, became a fixed habit of his mind which shows itself in details.

Hamilton College H. L. EBELING

(To be concluded)

REVIEWS

Woman: her Position and Influence in Ancient Greece and Rome and among the early Christians. By James Donaldson. London and New York: Longmans, Green and Co. (1907). Pp. 278. $1.60.

The contents of this volume, with the exception of most of the supplementary matter issued after the manner of an appendix, are a reprint of articles by Principal Donaldson which appeared in the Con-

temporary Review of 1878-1879 and 1888-1889. As these papers treated in a scholarly manner a subject about which very little has been written in English, they have already attained general recognition among classical students, and it is gratifying to have them finally gathered together in book form. The first three books of the volume treat respectively of the position and influence of women in ancient Greece, in ancient Rome and in early Christianity, an extensive field to cover in 191 pages. The fourth book, entitled "Supplementary", contains brief discussions of some important questions bearing on the subject of the work, and these, with one exception, are printed for the first time. Notwithstanding the fact that the articles which constitute the bulk of the volume appeared so long ago, they are by no means antiquated, and have been carefully revised to bring them up to date. In Book I, which deals with Greek women, the Homeric woman is first considered; then in successive sections the Spartan, the Aeolic (represented by Sappho), and the Athenian woman are treated. The author's observations regarding the varying social status of Greek women under different traditions, laws and customs are in the main conclusive, but owing to the brevity of the treatment he touches very lightly many matters of great importance. In Book II, on Roman women, what is said about the effect of restrictive legislation and marriage laws on the status and character of women is of especial value. In his discussion of Christian women in Book III, the author shows how woman for the first time attained considerable freedom and influence during the early Christian ages, whereas later through the growth of asceticism in the Christian Church marriage was discouraged and woman was regarded as an evil, with a resulting decline in position and influence. In Book IV, which contains the new supplementary matter, worthy of especial mention are the discussions of the emergence of romantic love in Greek literature, of the characters of Sappho and Aspasia (both of these famous and much maligned women have in the author an earnest defender) and of the women of Plautus. A bibliography of considerable length adds to the value of the volume.

When we consider that woman's influence has determined the destiny of nations at all periods of the world's history, it seems surprising how scant are the references to feminine life in classical writers, and how few books have been written by modern scholars bearing directly on the status and influence of women among the ancient Greeks and Romans, especially the former. We owe a debt to Principal Donaldson for taking up the subject three decades ago and we are glad to have the results of his study in such attractive form[1].

MITCHELL CARROLL
The George Washington University

Topographie der Stadt Rom im Altherthum, von H. Jordan. I. Band, 3. Abtheilung, bearbeitet von Ch. Hülsen. Mit Elf Tafeln. Berlin: Weidmannsche Buchhandlung (1907). Pp. xxiv. + 709. 16 Marks.

The present volume brings to completion the work interrupted by Jordan's death in 1887. The previous volumes, of which the second (1871) treated the documentary sources, the first (part 1, 1878, part 2, 1885) the subject as a whole, the history of the various stages of the city's growth, the walls, aqueducts, etc., the Capitoline, the Forum and the vicinity, have been to a generation of scholars the standard work on those portions of the field, except where the material furnished by more recent excavations has made them antiquated; the present volume, containing the historical and topographical treatment of the remaining quarters of the city, will occupy a similar position, both because it opens up a great store of information not readily accessible elsewhere, and because its treatment is characterized by that mastery of material, that soundness of method and that self-restraint which we have been accustomed to expect in Prof. Hülsen's work.

The plan of the book precluded, in general, detailed description and discussion, and the use of illustrations (the plates consist of plans of the various portions of the city, and reproductions of parts

[1] The theme of this book is treated at greater length in the first three volumes of Woman: in all Ages and in all Countries, printed for subscribers only by George Barrie and Sons, Philadelphia (1907). Volume I, Greek Women, is by Mitchell Carroll; Volume II, Roman Women, by Alfred Brittain; Volume III, Women of Early Christianity, by Alfred Britain and Mitchell Carroll.

of the Marble Plan). For these matters the specialist will go to the works and articles mentioned in the notes. The more general reader, however, will find sufficient illustrative material in the second edition of Durm's Baukunst der Römer; if he uses in addition Hülsen's The Roman Forum he will have within his reach a fairly adequate amount of information concerning Roman topography and monuments, in the present state of our knowledge. These works could be purchased for about $20.00.

Owing to the unfinished state in which Jordan's papers were left at his death, Professor Hülsen found himself obliged practically to begin the work afresh; he alone is responsible for the present volume. For the manner in which he has discharged an exceedingly laborious as well as important task, there can be nothing but words of commendation. To discuss matters of detail would be out of place in the present review; it is rather to the general features of the book that I wish to call attention.

In the nature of the case, there is comparatively little that is actually new in the volume. Much of it sums up work published by Professor Hülsen himself during the past twenty years; but the book enables one better than before to appreciate the significance of the additions to the material, and of the numerous isolated publications of the past decades. In particular, the tens of thousands of Roman inscriptions in the Corpus have been made to yield up their topographical information, and the results of the recent rearrangement of the Marble Plan have been utilized. Of special interest are the observations that the seating capacity of the Circus Maximus, by exact calculation, was about 70,000-80,000 in the time of Augustus and twice as great in the time of Constantine [pp. 132-138; the traditional figures, as in the case of the Flavian Amphitheater (pp. 297 f.), arose from a misinterpretation of the Regionary Catalogues], that the traditional identification of the vaults near the Theater of Balbus as the Crypta Balbi can hardly be correct, but that they belong more probably to the well-known Porticus Minucia (pp. 545-548), that the familiar columns on the Piazza di Pietra belong, not to a temple of Neptune, but probably to the temple of Hadrian erected by Antoninus Pius (pp. 575, 608-610), and that the older restorations of the Mausoleum of Hadrian should be corrected, the highest part of the present structure being Hadrianic and not due to later rebuilding (p. 667).

In turning over the pages of this book, the reader is sometimes startled at the intimate way in which he is brought into touch with the life that pulsated in ancient Rome. It is not only a question of the great historical monuments, which stand as witnesses to dynasties and epochs—the Ara Pacis Augustae, the Flavian Amphitheater, the Arches of Titus and of Constantine—but we have to do also with the less well known yet hardly less instructive remains of the life of the common people. The book will be welcomed by those who feel that, important and absorbingly interesting in itself as is the study of the literature of the Romans, that study must be supplemented by an acquaintance with the more external and material sides of their life, not only if we are to form an adequate conception of their civilization as a whole, but if we are fully to appreciate the conditions under which their literature itself was produced. The present work, together with Nissen's Italische Landeskunde, Wissowa's Religion und Kultus der Römer and Dessau's Inscriptiones Latinae Selectae —to mention but a few of the handbooks that have appeared in recent years—will serve to familiarize us with the ordinary environment and the customary modes of thought and action of the average Roman, which go to make up the historical background on which stand forth the figures of Caesar and Cicero, Vergil and Tacitus.

Yale University ALBERT W. VAN BUREN

NOTES

With the publication of the fifth volume, the text of Plato in the Oxford Classical Texts is complete. Professor J. Burnet has edited the whole of the work, a task that no one man has accomplished since Stallbaum, whose well-known text in one volume was published in Germany forty years ago. The final Oxford volume contains Minos, Leges, Epinomis, Epistulae, Definitiones and Spuria.

Lecturing at Oxford on recent discoveries at Oxyrhynchus, Dr. B. P. Grenfell stated that the finds of last winter were the greatest that had fallen to the lot of excavators in Egypt. On one day nine texts were discovered, several entirely new, including new odes of Pindar, parts of the lost tragedy of Euripides on Hypsipyle, parts of a new Greek historian, and of a commentary on the second book of Thucydides, the second half of the Symposium, and portions of two manuscripts of the Phaedrus of Plato, of the Panegyricus of Isocrates, and the speech of Demosthenes against Boeotus. The Pindar manuscript was of about 100 A. D., and was written on the back of a census, which fortunately assisted in the assembling of detached fragments. The identity of the poet was disclosed by coincidences in other Pindaric fragments. The find constitutes an addition to Greek literature of the first rank.—From The Periodical (published by Henry Froude).

Under the title Apollo, An Illustrated Manual of Art throughout the Ages, Charles Scribner's Sons brought out last summer a revised edition of the translation of S. Reinach's well-known work, Apollo, Historie Generale des Artes Plastiques. This new version has been revised throughout by the author. New illustrations have been added, and the bibliographies have been brought up to date. The book is well printed and the cuts in general come out in very satisfactory fashion.

PERSONAL MENTION

Dr. Harry L. Wilson, associate professor of Latin, at Johns Hopkins University, has returned from Rome, where he spent all of last year teaching in the American School of Classical Studies. He brought with him a large number of ancient bronzes and a lot of pottery bearing many queer inscriptions, together with other relics of ancient Rome, which he will present to the university museum. Professor Wilson was enabled to purchase these things by a subscription made by Mr. William H. Buckler, a trustee of Johns Hopkins, who is at present secretary of the American legation at Madrid.

In the collection is a bronze of particular interest to archaeologists. According to Professor Wilson, this relic bears an inscription which indicates the existence of a goddess in ancient times whose identity has heretofore escaped the researches of archaeologists. Professor Wilson is preparing a paper to be read before the American Archaeological Institute, which will meet in Chicago next December. In this he will discuss the newly discovered goddess.

Nearly all the relics date from the first century before Christ. One of the most interesting is a child's savings bank, a perfect example, of which, it is said, there is only one other so good in existence. Another is a miniature wine press, with the basal holes arranged in handsome patterns.—From the Evening Post.

ANNOUNCEMENT

Dr. David H. Holmes will lecture before the Classical Club of the Normal College, on Friday, Nov. 1, at 4:15 P. M. The subject will be Juvenal.

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In number 2 of The Classical Weekly, page 15, under the caption In Lighter Vein, were given some specimens of the strange answers made by candidates for admission to our various colleges in papers submitted last June to The College Entrance Examination Board. In a later issue answers equally strange, culled from the papers in Greek, will be presented.

When one has had his smile at the absurdity of such answers, he finds a sober reaction setting in, and he begins to wonder how, at the end of several years of instruction, pupils can have such wholly erroneous and confused notions. Something, he feels, is wrong somewhere. He begins to search his own heart, if haply some of the blame for the students' failure may attach to teachers rather than to pupils. Are we teachers in fact always as clear and precise in our explanations as we ought to be? The time at our disposal is indeed limited, but are we after all as plain and definite as that time will allow us to be? Do we always have a clear-cut, thorough-going apprehension of all the subjects of which we essay to speak to our students? Clear statement, it goes without saying, is impossible without clear understanding.

To one who has had extended experience in reading papers for The College Entrance Examination Board there seems too good reason to suspect that teachers are in some sort to blame for the poor showing made by pupils. There is reason to fear that of this responsibility teachers are themselves in large part unconscious. It is plain enough that terms have been used in the class-room as mere catch-alls, without definite and precise suggestion to the student. We may remember that for a while the terms 'absolute time' and 'relative time' figured in the Allen and Greenough Latin Grammar in connection with the *cum*-constructions, but that the authors of the book felt obliged in a later edition to withdraw these terms, excellent as they believed them to be in themselves, because they had "often been used by learners as pigeon-hole expressions to conceal a want of knowledge of the subject" (edition of 1891, page 350, footnote). The term 'relative clause of characteristic' is, there is reason to fear, similarly made to-day to conceal want of knowledge of the subject. 'Potential subjunctive' is a like misty term. What of the phrase 'substantive clause', which one finds so often in excellent books, grammars and editions alike, applied to *ut*-clauses? Does such a term help a beginner in the slightest degree? Does it in any way whatever explain the nature of the *ut*-clause or touch at all the reason for the subjunctive? Are not the grammarians compelled after all to group such *ut*-clauses as final or consecutive? Is there not grave danger that the phrase 'substantive clause' will do the student harm, by leading him to forget or allowing him to be unconscious of the real nature of the construction with which he is dealing? Is not everything which keeps the pupil from thought to be most earnestly discouraged? Such phrases have, to be sure, their place in the classroom as time-savers, if for no other reason, but it is worth while to bear in mind always that their use is beset by serious perils. The student should be questioned sharply from time to time concerning his understanding of such terms. Rules should be stated clearly and precisely. Here our books, even good books, often come far short of rising to their opportunities. In a beginners' Latin book which has been widely advertised as a most scholarly book, the product of many years of reflection and labor, and of which it is said that the proof-sheets were used for a year in many different class-rooms before the book was formally published, we have two specimen sentences given at the head of a certain lesson, as follows: *Domina bona cenam laudat,* and *Domina cenam bonam laudat.* Then we have this comment: "Here we have words ending alike,—for instance, *domina* and *bona* in the first example,—but evidently of different natures. *Bona* expresses a quality (tells of *what kind*). Such words are called *Adjectives*". The last sentence, in which the categorical definition is given, is surely inadequate as it stands and likely to prove misleading; the young beginner might well enough infer from this statement that any word which denotes a quality is an adjective, only to find later that many words which denote quality are nouns. One who knows independently of this book what an adjective is will not be injured by the definition, but will silently make the needed correction, but it is not the sort of thing that should be spread

before beginners. I often think with gratitude of the instructor in mathematics who in my freshman year at college insisted always that a definition, to be good, must give both the genus and the differentia. The definition under review gives the genus sufficiently, perhaps; it does not give the differentia. Definitions are, I know, hard to give (Socrates was not wholly fair to his countrymen in condemning them because they could not define terms on demand), and definitions of grammatical terms notoriously so, but all this should serve rather as a constant reminder that only in eternal vigilance is there safety and as a stimulus to the most painstaking attempt at clear and precise definition. We are prone to argue that one reason for the study of the Classics is that such study will inevitably give us a finer and surer control of our own tongue. If this is so, it behooves us to be abundant in good works, to be ever giving outward and visible signs of an inward and spiritual grace. C. K.

LIVY AND POLYBIUS: THEIR STYLE AND METHODS OF HISTORICAL COMPOSITION

(*Concluded*)

I have selected for illustration Hannibal's passage of the Alps. Unfortunately for Polybius he must serve here as a foil to Livy. This description has, to be sure, been reckoned among Polybius' best. Some of it is indeed well told; yet I imagine that he refrained from fine writing here even more than elsewhere, because he revolted against the highly colored accounts that magnified the difficulties of the Alps to the point of absurdity.

The Carthaginian army has arrived at the foot of the Alps. Polybius adds here to his statement that Hannibal began the ascent the remark that he ran into the greatest danger. This is a characteristic anticipation of the account that is to follow. He continues with a comment on the hostile attitude of the natives. The result is clearness, but comparatively little excitement.

Livy states briefly that the Carthaginians reached the Alps from the Druentia without molestation (he is following a different source here, not Polybius). He then describes the terrible aspect of the Alps, thereby giving the scenery for the coming action, and awakening at the same time a feeling of dread. Following this description Livy lets the Carthaginians begin the ascent, when suddenly mountaineers appear above on a commanding height, who, Livy says, might have put them to rout if they had prepared an ambush. Hannibal commands a halt. Livy's narrative is decidedly dramatic: we have scenery, fearful anticipation, surprise and decisive action; we see the actors: above the mountaineers, below Hannibal ordering his army to halt.

In Polybius there is no scenery, no surprise (the reader has been carefully informed in advance of the coming danger); moreover, he does not concentrate action in a connected account. Further, he repeats the statement that Hannibal begins to advance into the mountains and after that lets the mountaineers seize the commanding position and discusses in a circumstantial manner how much worse an ambush would have been. All is clear; indeed, he serves at times as an admirable commentary to Livy's condensed phrases, but he impresses the reader far less deeply. Throughout, Hannibal's personality and commanding position are more marked in Livy; in Polybius he is more on a level with the Carthaginians, who are mentioned five times as οἱ περὶ τὸν Ἀννίβαν, while Ἀννίβας varies with ὁ στρατηγὸς τῶν Καρχηδονίων or the simple ὁ στρατηγός Polybius continues: the general of the Carthaginians, having discovered the enemy holding a position that commanded the pass, encamped and sent some Gauls ahead to reconnoitre. Learning that the heights were unguarded at night, he determined upon a strategem (again we notice anticipation). He advances close to the pass and encamps a second time. At nightfall he orders the camp fires to be lighted, leaves the major portion of the army in camp, and with a chosen band seizes the heights. This is told in a clear but circumstantial manner.

Livy is more condensed; his story advances in a masterly dramatic style. Hannibal, having commanded a halt, sends Gauls ahead to reconnoiter, and upon learning that it is impossible to pass, encamps in a valley surrounded by crags and precipices (scenery again). The ruse is now developed in the progress of the narrative. We notice also that Livy plays on the emotions, by dwelling on Hannibal's Carthaginian cunning and methods of deceit. The Gauls succeed in getting the desired information, because they resemble the mountaineers in manners and language. Such additional touches keep the actors moving before our eyes. Livy now lets Hannibal march forward and adds a further touch, by saying that Hannibal advances as if intending to force the pass by daylight. Then follows the lighting of camp fires, as in Polybius; but again there is an addition, which here emphasizes the aim to deceive the enemy. Finally, the success of Hannibal in seizing the aforesaid height is expressed in an effective period that carries one on with a rush until it ends with *consedit*. The reader feels a thrill of pleasure to see Hannibal now occupying the heights which were a short while

ago in the hands of the enemy. Polybius' verb κατέσχε ('he seized') is not as picturesque as Livy's *consedit* and its position is weaker.

Polybius accompanies his accounts with explanations; everywhere he shows causes of action. He refrains from picturesque details and is thus nearer the truth. Livy imagines the actions and visualizes them, and everywhere seeks to awaken emotions in the reader by showing what feelings moved and actuated the performers. Polybius's narrative flows along continuously with little attempt to set forth separate and distinct scenes. In Livy one scene follows another in dramatic fashion and in this respect there is a strong resemblance between the account of the siege of Saguntum and the story of Hannibal's passage of the Alps. Polybius proceeds from this point with the colorless οὐ συμβάντος and in the following account of the attack and disastrous confusion in the precipitous narrow pass uses these inartistic phrases: συνθεασάμενοι τὸ γεγονός, μετὰ δὲ ταῦτα θεωροῦντες, ἐξεκλήθησαν ὑπὸ τοῦ συμβαίνοντος, τούτου δὲ γενομένου, οὗ γενομένου. Polybius lets the mountaineers at once at break of day see the situation and at first refrain from attacking. All this is plain, but there is nothing here to awaken emotion, nothing startling.

Livy begins with a general situation as the ground work of his coming description: "Prima deinde luce castra mota, et agmen relicum incedere coepit". Then the mountaineers appear, "iam signo dato, ad stationem solitam conveniebant", unsuspecting, "cum repente conspiciunt", etc. Great is their surprise. They gaze at Hannibal and his picked men above, at the Carthaginian army below. For a few moments they are as it were rooted to the ground. Here we have a pause before the storm of combat, a favorite device of Livy. Both accounts thereupon relate the attack made upon the army as it slowly and with some confusion threaded its way along the narrow and precipitous pass. The difficulty of the ground made the attack disastrous for the Carthaginians until Hannibal with his band of picked men rushed down and put the enemy to flight. Polybius has all or nearly all the essential points of this struggle that we find in Livy, but lacks the latter's picturesque and dramatic form. Polybius seems to give the raw material which Livy used for a strong and artistic account. One can imagine the pleasure Livy took in remodeling it. Just as in his speeches he will seize upon some sensational matter and introduce it repeatedly in varied form, so here he uses the fright of the horses to work up a climax. The fourth time they are mentioned we read: "et icti forte aut vulnerati adeo consternabantur ut stragem ingentem simul hominum ac sarcinarum omnis generis facerent". There is no such climax in Polybius. Thereupon large numbers are hurled down the precipice, to an immense depth (a thrilling touch of Livy's). But, best of all, the line of pack animals is pictured by Livy as rolling over the brink of the precipice like a falling wall ("ruinae maxime modo"). At this point Livy remarks upon the dreadful spectacle, and shows us Hannibal from his elevated point looking on the turmoil and with difficulty restraining his men lest they make matters worse. Then, recognizing the danger of losing all the baggage, he rushes down from his height and by the very force of the impact puts the enemy to flight. For a moment the confusion is increased, but then as the enemy are cleared away it subsides (*sedatur*). This is fine, and the effect is heightened by Livy's dwelling on the ensuing silence: "nec per otium modo sed prope silentio mox omnes traducti". The employment of the element of silence in contrast with previous noise and uproar is mentioned by Heinze as one of the dramatic devices of Vergil. Livy used considerable liberty in writing up this account and others and yet withal kept on the whole remarkably close to his original, Polybius, developing suggestions in the Greek author with great skill. Thus, εὐκαίρως (P. 3. 53. 7) is expanded into "utcumque aut locus opportunitatem daret aut progressi morative aliquam occasionem fecissent" (L. 21.35. 2). He certainly kept far from the exaggerations of those historians of Hannibal's crossing that Polybius criticizes. In one passage, however, of the preceding account of the mountain pass there appears a ridiculous exaggeration. Livy adds here a point, 'on both sides' ("cum praecipites deruptaeque utrimque angustiae essent"). I am inclined to think him guilty here of a blunder as bad perhaps as his mistake in taking θυρεός for θύρα (cf. Livy 38. 7 with Polybius 21. 28. 11). Here Polybius says: ἐφέρετο κατὰ τῶν κρημνῶν ὁμόσε τοῖς φορτίοις πολλὰ τῶν ὑποζυγίων i. e. ὁμόσε τοῖς φορτίοις, 'together with the baggage', but Livy seems to have connected ὁμόσε with κατὰ τῶν κρημνῶν in the sense of *utrimque*, equality suggesting duality as in the word *par, paris* (cf. *par consulum*).

Corresponding passages in Polybius and Livy may be of equal length and essentially the same yet different in details. The reason for this is that Livy condenses the explanatory matter of Polybius and his looser statements, but expands with matter that appeals to the emotions. Yet after all Polybius' account of the passage of the Alps is fuller than Livy's, giving certain details which Livy condenses or omits.

Both historians tell of three great struggles. In the first the mountaineers, unaware of the strength of the Carthaginian army, attack it openly; in the

second another community, more wisely, plans an ambush; the third struggle is with the Alps themselves. Livy marks off these struggles distinctly, letting the intervening events serve as contrasting periods of rest. The former are introduced respectively by "Hannibal....ad Alpis....pervenit", "Perventum inde ad....alium....populum", and "Nono die in iugum Alpium perventum est"; he concludes with "Hoc maxime modo in Italiam perventum est". Elsewhere in this account he uses the simple *ventum est,* except *pervenere,* 35.5. In Polybius there is no such demarcation, no such concentration of interest, and the intervening matter is of sufficient length and importance to give a sense of truthful variety and produces a certain leveling effect. This is best seen in the part that intervenes between the first and second battles. Polybius does not reach a climax with the description of Hannibal's rout of the enemy in the pass as Livy does, nor does he make a pause there; the same sentence continues with Hannibal's attack on the enemy's fortified town. Then follow details of capture, booty and a day's rest. Livy avoids the distracting effect of these interesting matters and presents them briefly and in such a form that they appear merely as the fruit of the victory in the pass, and serve as a pause between hostilities. Livy's dramatic purpose is shown here also by certain liberties he takes. Polybius says the success of Hannibal so terrified the mountaineers along the road that the march was continued for three days without molestation; Livy lets the mountaineers *first* encountered be thus terrified, thereby keeping the first event distinct from the second, and his additional statement that the difficulties of the ground traversed were slight produces a sense of relief desirable for his artistic purpose. Thereupon he turns his attention to a second community of mountaineers. "Ibi non bello aperto sed suis artibus, fraude et insidiis, est prope circumventus". The second act begins; there is to be an ambush, a Carthaginian trick. Hannibal is referred to as *Poenus.* In Polybius the new enemy are merely those who live along the route; he does not characterize the new actors, as Livy does, indeed, he does not even differentiate their envoys.

Polybius' summary of the negotiations of the ambassadors is indeed excellent, but Livy preferred to condense still more. He begins one sentence with a characterization of the envoys and ends the same with their request that hostages be accepted; the next sentence begins with Hannibal's distrust and ends with "nequaquam ut inter pacatos composito agmine duces eorum sequitur". The order of march naturally follows: "Primum agmen elephanti et equites erant, ipse post cum robore peditum circumspectans omnia sollicitusque incedebat". This brings the long train of the army and the watchful and anxious general vividly before our minds. We are in a state of suspense. Then follows the scene of the action and the attack: "Ubi in angustiorem viam et parte altera subiectam iugo insuper imminenti ventum est, undique ex insidiis barbari a fronte ab tergo coorti comminus eminus petunt, saxa ingentia in agmen devolvunt". The storm of battle has burst upon them again. Polybius also ends the negotiations with the acceptance of the guides (*ὥστε καὶ καθηγεμόσιν αὐτοῖς χρῆσθαι πρὸς τὰς ἐξῆς δυσχωρίας*) and continues with *προπορευομένων δ' αὐτῶν ἐπὶ δύ' ἡμέραις,* which specification of time Livy omits according to a principle by which he secures an accumulated effect from separate events. Polybius lets the attack follow, although the scene of the action has not yet been described. Passing over other minor points, we observe that Polybius is fond of an analytic method of presentation, according to which leading statements are succeeded by explanations. Thus he takes pains here to say that, in spite of the precautions taken, *πολύ τι πλῆθος καὶ τῶν ἀνδρῶν καὶ τῶν ὑποζυγίων καὶ τῶν ἵππων διεφθάρη,* which is explained by the first real description: *τῶν γὰρ τόπων ὑπερδεξίων ὄντων τοῖς πολεμίοις, ἀντιπαράγοντες οἱ βάρβαροι ταῖς παρωρείαις καὶ τοῖς μὲν τὰς πέτρας ἐπικυλίοντες τοὺς δ' ἐκ χειρὸς τοῖς λίθοις τύπτοντες εἰς ὀλοσχερῆ διαπορπὴν καὶ κίνδυνον ἦγον.* This is indeed graphic, but it is also the most exciting part in Polybius' description of the battle, upon which the result, Hannibal's separation from his cavalry and baggage train, follows. Livy reaches a higher pitch of excitement. Following the rolling of the rocks he says, "Maxima ab tergo vis hominum urgebat. In eos versa peditum acies haud dubium fecit, quin, nisi firmata extrema agminis fuissent (the plural reminds us of the elephants in front), ingens in eo saltu accipienda clades fuerit". This much iterated point of Polybius is used effectively here to work up a climax. "Tunc quoque ad extremum periculi ac prope perniciem ventum est. Nam dum cunctatur Hannibal demittere agmen in angustias, quia non, ut ipse equitibus praesidio erat, ita peditibus quicquam ab tergo auxilii reliquerat, occursantes per obliqua montani interrupto medio agmine viam insedere" (the calamity that Hannibal had succeeded in averting in the first battle has now overtaken him; cf. 22. 33. 9. "postquam interrumpi agmen vidit, periculumque esse", etc.) noxque una Hannibali sine equitibus atque impedimentis acta". Livy has strained historic accuracy at this point with good effect. According to Polybius Hannibal allowed himself and infantry to remain separated one night from the rest of the army (*ἐφεδρεύοντα τούτοις ἕως ἐν ὅλῃ τῇ νυκτὶ ταῦτα μόλις ἐξεμηρύσατο τῆς χαράδρας*) and so next day there is no

further trouble(τῇ δ' ἐπαύριον τῶν πολεμίων χωρισθέντων συνάψας τοῖς ἱππεῦσι καὶ τοῖς ὑποψυγίοις προῆγε κ.τ.λ.) Livy makes it appear that Hannibal had been forcibly separated and accordingly lets the army next day withdraw gradually: "Postero die iam segnius intercursantibus barbaris (an effective passage), iunctae copiae saltusque haud sine clade, maiore tamen iumentorum quam hominum pernicie superatus. Inde montani pauciores", etc. Calm has again settled on the marching army, which has henceforth only to guard against acts of brigandage on the part of the mountaineers. The elephants prove of great service here; their strange appearance frightens off the enemy. Livy neatly contrasts this advantage with the delay caused by them on the march. On the ninth day they reach the summit.

Here Livy rises with his subject, and though he agrees essentially with Polybius, he paints the scenes of distress and dejection with dramatic power. Just as he introduces into his speeches motives that may have been actual, so here he enters into the state of mind of the struggling soldiers in a masterful way. Polybius lets Hannibal, on perceiving the general depression of the army, augmented by a heavy snowfall, make his famous address in camp at a place from which he can point to the plain of Italy, now in sight. Livy lets the snowfall make its own separate impression; then at break of day the march continues slowly "per omnia nive oppleta". Hannibal, observing the general dejection, hurries ahead, and, taking his stand on a promontory from which a view of Italy is had, orders a halt and, pointing to the plains of the Po, delivers his address. In the summary of the speech (similarly in the one at the Rhone) we find not merely a reproduction of the speech which Polybius reports, but geographical matter that Polybius himself gives apart from the speech. The terrible struggles of the army in the march down the steep Italian side are well described by Polybius, and yet Livy, we may imagine, was bent on outdoing him, so that the difficulties are increased, even for his readers. The account of the pouring of the vinegar on the heated rocks in order to make a passage Livy adopted from some other source, his aim being, it would seem, to make his narrative interesting. Similarly at the crossing of the Rhone Livy adopts Polybius' account of the earth-covered rafts for transporting the elephants, but there too he tells an absurd though amusing story of a keeper's prodding the fiercest one of the herd, which, enraged, pursued its tormentor into the river and was followed by the rest, with the desired result. Livy at the last portrays a scene of quiet and contentment. The Carthaginians have escaped the snow and ice and have come to sunny hills, streams, woods and fertile lands. Here the weary army is allowed to rest and the animals are turned loose to pasture. The contrast with the horrors of the Alps is delightful, and we are reminded of Vergil's bucolic poetry, or rather, of the calm Neptune produced (Aeneid 1.143) "collectasque fugat nubes solemque reducit".

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REVIEWS

Tacitus and other Roman Studies. By Gaston Boissier (translated by W. G. Hutchinson). London: Archibald Constable and Co. (1906). Pp. vi + 277.

Besides the eponymous essay this book contains three shorter sketches, entitled Schools of Declamation at Rome, The Roman Journal, and The Poet Martial.

The essay on Tacitus is divided into four chapters. In the first M. Boissier points out that it is impossible to say how Tacitus became a historian, since Tacitus hesitates to make direct reference to himself. Piecing together such scattered hints as are to be found in Tacitus' writings, the author traces the historian's education, his evident interest in the brilliant social life of Rome and his active participation therein, and his brief official career. On his return to Rome, finding the political situation at its worst, he refrained as far as possible from taking any share in public life; he thus had opportunity to follow his natural bent, being encouraged to this end also by realization of the fact that only through history would posterity be able to learn the truth about these times of storm.

The author then seeks to discover Tacitus' conception of history, relying in this search on the prologues to his historical writings. In the prologue to the Historiae he scores the historians of the Empire, asserting that, with the exception of Livy, they have small regard for truth; through his praise of the historians of ancient times he suggests his preference for a simple style of writing. That he has in fact himself given us the truth we may infer from his frequent references to his predecessors, to the Acta Senatus and the Acta Diurna; in a word, he sought to support his statements by literary and documentary evidence. Though he praises a simple style, he nevertheless constantly shows the training of the schools, most of all in the insertion of speeches written in his own words, though the original documents were readily accessible. The gravity of his style is in marked contrast to the style of Suetonius, whose realistic descriptions and picturesque details he evidently considered outside the realm of true history.

The author then discusses Tacitus' judgment of the Caesars. One of Pliny's letters implies the recent publication of a historical work that had aroused the enthusiasm of Rome; this work could

have been written only by Tacitus. It has been argued that this popularity was the result of a deliberate appeal to the people and that Tacitus' vilification of the Caesars was due to his desire to make his work a success. But, says M. Boissier, public opinion had condemned the Caesars long before Tacitus' works appeared, and some passages in Pliny's letters seem to imply that Tacitus was actually more moderate than others. Suetonius and Dio Cassius are at one with Tacitus, though Suetonius was a servant of the Emperors, and Dio was a Greek, presumably uninfluenced by ancient Roman traditions. Nor can Tacitus' harsh judgment of the Caesars be ascribed to his pessimism; there is no less opposition to the Emperors in the works of Pliny, a decided optimist.

Lastly the author considers Tacitus' political opinions. He points out that though Tacitus' contemporaries talked much of the Republic, they made no effort to restore it; conspiracies were due to hatred of a given Emperor, not to hatred of the Empire. Tacitus himself was not really a Republican. Even at a time when the people was most bitter toward the Emperors, he does not hesitate to acknowledge that to them he owed his political career. In the Dialogus he points out the defects of the Republic; if we read between the lines in his later works, we can see that his views are unchanged. In his portrait of the Caesars he passes over much that modern historians would emphasize; the omission, however, is due not to bias, but to the Roman conception of history as a school of morals. In consequence of this conception Roman historians laid greatest stress on those events which in their opinion would best instruct their readers.

Turning now to the schools of declamation, the author points out that they had their rise when the relations between Greece and Rome grew close; by the beginning of Augustus' reign they had become very important. We learn most about them from the elder Seneca. The *controversiae* were more popular than the *suasoriae*, perhaps because stress was always laid on judicial eloquence. In spite of their failure to give practical training, a failure widely recognized, they became very influential; scarcely any writer of the Empire is entirely free from suggestions of the training they had given him.

The Roman Journal owed its beginnings to Caesar; in his consulship in 59 he ordered the publication of the proceedings of the Senate. Events of national importance were probably announced in the Forum; on the walls of the Regia was posted a list of minor occurrences. Eventually there arose a class of men called *operarii*, whose business it was to collect news; they were forced to obtain their political news from the Acta Senatus. This led to a combination of political events with the gossip of the day; but after Augustus forbade the publication of the Acta Senatus, the gossip became the chief feature and the Acta Diurna populi Romani came into being. Throughout the Empire the Roman Journal kept this character; the Romans held it in slight esteem as a means for the circulation of official documents and useful bits of news.

Martial's Epigrams, says M. Boissier, throw much light on the position of poets under the Empire. Martial was on good terms with Juvenal in spite of the striking contrasts between the two men; they had one quality in common, a strong love of truth. Their modes of presenting it differ; Juvenal exaggerates, Martial sees things as they really are. The conditions of life at Rome forced Martial to become a dependent of great men; his flatteries were due to the knowledge that only in this way could he gain a livelihood. He became fairly prosperous, but he was never really happy; we see often his love of country life, and we note now and again a revolt against the humiliation of his position. His epigrams are often cruel, but through them all there is a suggestion of good-temper, for, as Pliny says, he mixed salt and honey.

The book is certainly well worth reading; it is the work of a scholar who has both extensive knowledge of his subject and keen literary instincts. Unfortunately, it has been very poorly translated. Through lack of rhythm, literal translations, colloquialisms, incorrect use of words and lack of clearness in many places the translator has destroyed much of the charm of the original.

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The Foreign Debt of English Literature. By T. G. Tucker. London: George Bell and Sons (1907). Pp. vii + 270. $2.00.

Professor Tucker is favorably known to scholars by his edition of the Supplices of Aeschylus and his Life in Ancient Athens. But the expectations aroused by his latest work, modestly deprecated in the preface, are disappointed in the book itself. To begin with, the title is a misnomer, like that which critics have animadverted upon in the case of M. Loliée's so-called Comparative Literature. Neither work treats of its professed subject except in occasional passing comment. Both are in reality rapid sketchy histories of universal or European literature. Professor Tucker's book is less pretentious in its generalizations and sounder in style and in the substrata of implied knowledge; but it is not a direct study of its ostensible theme. It is a

juxtaposition of eight slight but well written primers of the Greek, Latin, Mediaeval, French, Italian, Spanish, German and Celtic literatures. To answer to its title, if not to its purpose, the book should have followed the chronological order of English literature.

In the second place, it is written not for scholars, but as an introduction to the subject for students of English who know little or nothing about foreign literatures. The brief historical survey of each literature is accompanied or followed by a few sensible but obvious and not very specific observations about the influence on English literature of the epochs, authors, and literary forms enumerated. There is no very original or suggestive criticism, and the facts and ideas presented are such as any scholar could collect in a month, and many could furnish from memory. The whole would make an excellent secondary text-book, if we admit, what is more than doubtful, that secondary education ought to meddle with 'comparative' or 'general' literature at all. If this was Professor Tucker's intention, it would be unfair to censure him for not giving more. But in avoiding the danger of pedantry and mechanical accumulation of parallel passages he has surely gone to the other extreme. The first quotation by a Professor of Greek of "Greece and her foundations are" or "Woods that wave o'er Delphi's steep', the first comparison with the original of Tennyson's version of the moonlight scene, the first allusion to the Theocritean touches in Lycidas or to the Platonism of the Ode on Intimations of Immortality may have thrilled a virgin class with a sense of wider horizons. But now *omnia iam vulgata,* and Professor Tucker has not seen fit to look about for less hackneyed illustrations to supplement if not to supplant these. If he had, the critics would have assailed him for writing over the heads of those to whom his book is addressed.

The fact is that comparative literature is not suited for either popularization or secondary teaching. It presupposes a first-hand familiarity with at least two literatures. It is a subject reserved if not for pedants at least for scholars. Its content must be either generalizations which will only confuse minds not prepared to test them by concrete knowledge, or close comparisons of particular passages which can only be appreciated by those who have already acquired some feeling for niceties of literary form. There is neither education nor entertainment in being told that an English author whom one knows slightly was much "influenced" by a foreign author whom one hears of for the first time. And it is to this that the elementary and popular study of comparative literature, excepting by the way and as a part of the interpretation of a text, is reduced.

UNIVERSITY OF CHICAGO PAUL SHOREY

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In the June number of The Classical Journal Professor Tenney Frank contributes an interesting article on Poetic Diction in Latin Verse, which is to be commended to all teachers of Vergil. In a great deal of the teaching of Vergil in our schools its poetical element, while possibly felt, is not expounded, and Professor Frank does well to call attention to the fact that Vergil is a great poet not merely by what he says, but by the way in which he says it.

The main point of Professor Frank's paper is to show that one of the chief characteristics of English poets of the classical age, such as Pope, and the one which contributes more than anything else to their artificiality, viz. the common employment of adjectives with substantives, which is usually attributed to the careless imitation of poets like Lucan and Statius, is shared by Vergil as well. Whether Pope is tiresome and artificial by reason of an ignorant imitation of classical models I do not feel disposed to discuss. I imagine that most of Pope's critics would give their heads to be able to write like him, and I likewise imagine that few would deny him the glory of being the most finished wielder of English verse that the English language has seen.

A study of Vergil's vocabulary shows that it is, as was to be expected, very largely a prose vocabulary. When he wrote he had to take the Latin language as he found it, and no little credit belongs to him for having been able to employ a prose vocabulary for the purpose of high poetry. This is accomplished largely by the figurative use of words, but particularly by his employment of adjectives with substantives. The true poet sees in color just as the painter does and the only means of expressing color in a language of recent development is the adjective. Most teachers as well as pupils fail to appreciate this characteristic of Vergil's poetry. A careful study of it will add a great deal to their rational enjoyment of the greatest Roman poet.

Professor Frank quotes in illustration of the differences as well as the similarities between the Vergilian diction and that of Pope the following passages: Verg. Aen. 7. 8-36

aspirant aurae in noctem nec candida cursus
luna negat, splendet tremulo sub lumine pontus.
Proxima Circaeae raduntur litora terrae,
dives inaccessos ubi Solis filia lucos
adsiduo resonat cantu, tectisque superbis
urit odoratam nocturna in lumina cedrum
arguto tenuis percurrens pectine telas.

. . . . . .

quae ne monstra pii paterentur talia Troes
delati in portus neu litora dira subirent,
Neptunus ventis implevit vela secundis,
atque fugam dedit et praeter vada fervida vexit.

. . . . . .

. . . . et in lento luctantur marmore tonsae.

. . . . . .

flectere iter sociis terraque advertere proras
imperat et laetus fluvio succedit opaco.

Pope, Fourth Pastoral, 2. 45-52.

No grateful dews descend from ev'ning skies,
Nor morning odours from the flow'rs arise;
No rich perfumes refresh the fruitful field,
Nor fragrant herbs their native incense yield.
The balmy zephyrs, silent since her death,
Lament the ceasing of a sweeter breath;
Th' industrious bees neglect their golden store;
Fair Daphne's dead, and sweetness is no more.

He then comments: "(In Pope) the adjectives are usually the most obvious ones: if erased, they could easily be replaced by the most prosaic of readers. They contain hardly a suggestion that does not readily arise from the connotation of the nouns. Perfumes are usually "rich", the normal field is "fruitful"; poetry knows only of "fragrant" herbs; zephyrs have been "balmy" and bees "industrious" these many centuries. . . . In the lines of the Aeneid just referred to, *candida, tremulo, inaccessos, adsiduo, nocturna, dira, lento, opaco,* are neither otiose nor undistinguished in their respective contexts. This is only saying that Vergil, for all his classicism, reveals an imagination that Pope does not".

We may disagree with Professor Frank's judgment as to the quality of these adjectives, and to my mind 'morning' is no less (nor more) otiose than *nocturna* and 'fragrant' than *tremulo;* but the

important fact that he emphasizes is that the Latin has in its possibilities of word order due to inflection a means of varying the monotony that the English has not; so "in the passage from the Aeneid referred to, only five times out of a possible thirty-three does the noun stand adjacent to the adjective. In turning that passage into English, most translators would unite the adjective and the noun in all of the thirty-three instances. The result would be destructive of all enjoyment. Vergil reads like Pope at once. Not even the beauty of the epithets can save the passage. The real difference therefore lies in the structure of the two languages".

Professor Frank's conclusion is: "It must be made clear that it is impossible to translate every descriptive adjective of Vergil by an English adjective. The spirit of our language forbids it. Some of these adjectives may be thrown into the position of attributes or into relative clauses; at times a more vigorous verb or a more highly colored noun may be found to compensate for their suppression; at times we must either boldly prune them away and endure the loss without compensation, or we must attempt to make up for it by a shift of emphasis. And all this only goes to enforce the never too much emphasized contention that, since translations are at best inadequate and misleading, students should be induced as early as possible to enjoy their Latin poets in the original".

CLASS-ROOM COMPREHENSION OF CICERO[1]

I beg your indulgence for what is not a cogent demonstration, nor a coherent, balanced monograph, but a loose and discursive presentation of some of the minor devices by which I endeavor to bring my pupils to a comprehension of what they are reading. At the outset I desire to make it perfectly clear that by comprehension I mean that kind of comprehension which reaches not only the mind but the feelings and gives some inkling of the emotion inherent in or implicit beneath the mere meaning of the words. I strive, perhaps vainly, but I trust, not always in vain, to wake in my pupils some echo, however far and faint, of the tingling thrill which ran through the unwilling and incredulous marrow of Cicero's hearers, even of those least receptive, most indifferent, or most contemptuously hostile.

Some one has said that the difficulty with Vergil is to translate him after one has understood him, that the difficulty with Cicero is to understand him after one has translated him. For my part I find in each author, now the one difficulty, now the other, and, indeed, sometimes both at once; yet I recognize the general truth of the observation and propose here to dwell upon the difficulty of comprehending the full significance of many passages in the stock orations of Cicero, even after a satisfactory translation has been made—upon the difficulty of conveying to an ordinary schoolroom class any genuine realization of the spiritual and emotional import of Cicero's eloquence.

To impart to an American schoolboy any real grasp of the impression of Cicero's stylistic manner is so nearly impossible that it is scarcely worth attempting. The boy has trouble enough with the purport of the matter. I shall now try to show how I endeavor to lead those specimens of the American schoolboy who fall under my care to as close a comprehension of the meaning of what Cicero said as they are capable of forming.

I venture, somewhat timidly, to begin by dissenting from what I believe to be the very general practice of commencing with the Catilinarian orations. Boys who have read only three books of Caesar, most of whom have read only five, and none of whom has read more than that amount of prose with perhaps a little of Nepos and Sallust, are, I feel, poorly fitted to comprehend what on earth was the meaning of Cicero's first outburst against Catiline. For myself, I prefer to begin my classes with the speech on the Manilian Law. After a deliberate and careful reading of that oration, a fairly sensible boy ought to have some idea of what was at stake in the intrigue of which the Catilinarian speeches were the culmination and are the most notable record. I have found my practice entirely successful, as far as I myself am capable of judging. The exordium of the Manilian Law is indeed rhetorical, artificial and involved. From my point of view this is rather an advantage. Boys forget much of their Latin during their summer holiday. Normally healthy boys ought to be expected to forget most of the drier grammatical details. A syntactical shake-up at the beginning of the school-year is no bad commencement of the year's work. To grind hard at the grammar for a while, to analyze minutely, is good for both teacher and pupils. The exordium of the Manilian Law offers a fine field for this sort of exercise.

In reading Cicero, all the way through the year, it is my practice to require the pupil called on to tell the mood of each verb in the sentence he is about to translate, and to state the reason for the mood. If he does this with a colorable approach to accuracy he is given an opportunity to translate the sentence. If he fumbles and bungles over this analysis he never gets any chance to try to translate

[1] This paper was presented at the meeting of the Classical Association of the Middle States and Maryland, at New York, April 27, 1907.

at all. I find that this device tends to discourage the use of cribs, ponies and translations among my pupils. They rise to the requirement and the exercitation seems to do them good.

The next point I make with my pupils is that they shall never for an instant use any sort of class-room jargon, translation-English or any approach to such abominations. A boy talks to me of the 'magnitude of the forests' and I ask him what magnitude of shoes he wears. He looks foolish and says the 'size of the forests', and I express myself as satisfied. If he says the "extent of the forests", I tell him he has hit it. If he talks to me of the "maritime coast", I want to know does he go bathing on the "maritime coast" in summer and he grins and says "seashore". So of all other idioms. I hoot at anything obsolescent, toplofty, bookish or slangy, and insist on such English as a sensible lad would use in a decently intelligible letter. I try to teach my boys to feel that *a* word is insufficient and to inure them to a tireless search for *the* word.

But a boy may analyze correctly, translate a sentence accurately into natural idiomatic English and then ask what it means. This is the sort of difficulty concerning which I ask your attention. And the difficulty is quite as real when, as happens even more frequently, the boy thinks he comprehends the passage, yet is far from suspecting the vital significance of the underlying thought as it was conveyed to Cicero's audience.

In dealing with such obscurities I feel that I am applying to the teaching of Cicero the method of illumination used by Froude in his sketch of Caesar, that I am not meticulously careful about the provable verity of my statements if they are probable and picturesque.

The only way to interest boys is to interest them; the details of the method must vary with each instructor and with his varying materials, but to some extent each teacher must use some sort of outside illustrations adapted to his pupils and natural to himself. In presenting some specimens of the kind of illustrations which I use I do not wish to be misinterpreted. I have no thought of claiming that among a thousand possible right methods of teaching Cicero my method is any better than the other nine hundred and ninety-nine. I opine that it is probably not identical with all the other methods and may possibly be of interest in itself or in comparison with the rest.

Some one may say that some of the passages I cite as samples are adequately dealt with by the notes or in the introductions of common school editions; I admit that in advance, but would reply that the mind of a school-boy is to notes and introductions as a duck's back is to rain. Notes and introductions, even when faithfully read, do not seem to penetrate to a boy's inner consciousness, they do not seem to wake him up; and not unnaturally so, especially in respect to Cicero's speeches.

The speeches were and are alive. The boy is alive. The introduction and notes, if not dead, are certainly inanimate. To make an electrical connection between the live soul of the speeches and the live soul of the boy there is need of a live teacher. No inanimate notes will ever accomplish it. I fancy that what I say to my boys, if printed and read by them, would do them little good. I have reason to believe that said, as I say it, it does the boys a great deal of good. I think it probable that similar illustrative utterances, varying with the teacher and natural to each, would be similarly effective.

As an example of the sort of difficulties which I have in mind let me cite an anecdote of the Empress Eugenie. It is said that when Napoleon the Third first fell in love with her, he made overtures which were rejected by herself and her family; when he found himself more and more fascinated by her, when she, dazzled by his attentions, continued to do everything in her power to increase his fascination, he discussed marriage. For some time it was understood in Paris and by all the French great-world, that he was meditating marrying her and that the question under deliberation was whether he would agree to marry her giving her full imperial rights and full dynastic rights to her children, or she would agree to marry him morganatically. During the period of gossip and suspense, while Napoleon spent in her company every moment he could spare from his imperative duties, while he was overwhelming her with every possible token of regard, she was present at a review of troops, being seated with a number of great ladies on a balcony of the palace. She was in sight and hearing of hundreds, even of thousands. When the review broke up Napoleon dismounted beneath her balcony and called up to her:

"How can I reach you?"

In a loud, clear, far-carrying voice, of arch, youthful gaiety, she called back:

"By the right hand, sire, by way of the chapel".

Now, conceive an average lad of some thousands of years hence, living among conditions of religion and law, of custom and habit, of courtship and marriage as alien from ours as ours from those of Cicero's Rome, or even more so. How far must a mere translation fall short of conveying the significance of Eugenie's brief and telling speech? Any future form of human language must needs contain

words for 'right' and 'hand' practically identical in meaning with ours; words not further from 'chapel' than it is from *sacrarium* or *fanum* or *templum;* words for 'sire' not further from it than it is from Roman titles of respect. But the point will be not so much to catch the meaning as the significance, the difficulty will be not with what the words denoted but with what they connoted, not with what was expressed by the utterance but with what was implied.

Obscurities such as this abound in Cicero's speeches, and it is with them that I am chiefly preoccupied.

A boy's difficulties naturally are concerned with the meanings of words, phrases, clauses or sentences, or with the general drift of paragraphs and larger sections of utterance.

While teaching classes year after year I have noted difficulties of the sort I have in mind in the six stock speeches of Cicero: that on the Manilian Law, the four against Catiline, and that in defense of Archias.

In these six speeches I have found a total of 196 such difficulties. 49 concern words, 2 phrases, 11 clauses, 15 sentences and 14 paragraphs, while 31 are concerned with generalities; by which I mean difficulties spread over more space than a paragraph, or occurring differently in several passages, or arising from the Roman character in general and its differences from modern character. All these amount to 152 difficulties. Besides these there are 44 passages which I explain as sarcastic or jocular, namely, seven words which I call slang, five sneers and thirty-two jokes.

The slang is all that of the gladiatorial schools, the technical dialect of Roman fencing, closely analogous to the terms used by our modern prize-ring. Once Cicero indicates that he is using a word in a slang sense by affixing to it an 'as they say', and the term is identical with one used by our boxers: 'with the body'. These seven bits of apparent slang all occur in the first two speeches against Catiline and appear to be part of Cicero's effective sneer at him as a mere ruffian, a rough, a tough, a thug, a prize-fighter.

As all the slang, so many of the jokes involve sneers. The sneers not involving jokes all occur, like the apparent slang, in the first two speeches against Catiline. One is the word *gladiatori* itself, with *isti* added to sharpen its sting (Cat 1. 12.29).

Of the thirty-two jokes, I find two in the speech for Archias (one about Sulla and the poetaster, and the other about poets from Cordova), six in the speech on the Manilian Law, two in the first Catilinarian, three in the third, and nineteen in the second.

I point out to my pupils that the sneers and slang were either spoken to Catiline before the Senate or at him before the people; that with the exception of two for the jury in the speech for Archias, and two sneers at Catiline before the Senate, the jokes were all for the populace in the open air; that nineteen of the thirty-two jokes proper, twenty-seven out of the total of forty-four, are in that ticklish second Catilinarian speech, delivered by an anxious and apprehensive orator to a perturbed and panicky public, and that they were presumably inserted to relieve the mental tension and cheer up the citizens; whereas in the fourth Catilinarian, delivered in the solemnity of the Senate, with no Catiline to jeer at nor any riff-raff to cater to, there is no trace of slang, sneer or jest. My pupils appear to comprehend my meaning and to relish the notion.

All this about slang, sneers and jokes is, of course, a mere matter of personal interpretation. I have not a particle of philological proof upon which to base it. You may scout it contemptuously and I cannot say you are wrong. The point is that, true or false, it helps amazingly to interest my pupils and to wake them up to the reality of Cicero's speeches as they must have fallen upon the ears that listened to them. The kind of method I use or misuse, better managed on a broader basis of exact knowledge, might yield something really worth while.

In respect to the one hundred and fifty-two difficulties of word, phrase, clause, and sentence, paragraph or generality, the time at my disposal permits me to take up scarcely more than one of each. Of the forty-nine words, take for instance *iste* as Cicero uses it once or twice in the speeches against Catiline and repeatedly in the impeachment of Verres. I illustrate the feeling it caused by telling how John Randolph of Roanoke used to rise in Congress and instead of referring to his antagonist as the 'Gentleman from Connecticut' speak slurringly of him as 'that'. I clinch the illustration with the tale of how a well-known manufacturer of clocks made a cogent and telling speech on an army bill, the effect of which Randolph completely dissolved by rising, pointing his long, skinny finger at his victim and saying: "If *that* knew as much about tac tics as it knows about tic tics I'd answer *it*".

Among the thirty-two phrases which I have noted consider *tempestivo ad navigandum mari* (Man. 12. 34). A boy bred in an age of lighthouses, charts, compasses, chronometers, barometers, telescopes, wireless telegraphy and steam-engines cannot be expected to extract from any vocabulary or any notes the remotest approximation to a realizing sense of the unusual qualities implied in Pompey by the statement that he put to sea on a sea not yet sea-

sonally fit for voyaging; his competence to make sure that his ships were ready to the last rope, his hold upon his men, his daring, his dazzling originality. I refer to a phrase current, as late as a hundred years ago, among the Turkish population around the Black Sea, expressing the worst form of irresponsible, demented lunacy by saying: "He would go to sea in winter".

Most notable among the eleven clauses I have marked is that parenthetic relative clause in which Cicero sneeringly says of Catiline's silver eagle, that he used to worship it before he went out to murder. I illustrate by citing the present practice of intending assassins in Italy, Sicily and Corsica who quite regularly arrange matters with lawyer and priest and then pray before the statue of their favorite saint as preliminaries to neat and deft success in the settlement of personal and family difficulties.

EDWARD L. WHITE
THE BOYS LATIN SCHOOL, BALTIMORE

(To be concluded)

REVIEWS

Lysias: Selected Speeches (XII, XVI, XIX, XXII, XXIV, XXV, XXXII, XXXIV). Edited with Introduction, Notes, and Appendices, by Charles Darwin Adams. New York: American Book Co. (1905). Pp. 400. $1.50.

This edition is clearly the fruit of exhaustive study of the author and his orations. In its preparation the editor has been guided by the fact that these orations are commonly read in the Freshman year. Hence, besides explaining unusual constructions, he has provided for a systematic study of matters that are regular but are not usually understood by students before they reach college. Constant attention is given to the force of the tenses, to the particles, and to various uses of prepositions. Many notes present summaries of uses, to which repeated references are made—an excellent practice.

This systematic treatment of important matters and the elaborate provision made for a rhetorical study of the orations are the distinguishing features of the edition. To the introduction to each speech are added an outline of the speech, giving its rhetorical divisions, and comments on argument and style; the appendix contains a chapter on rhetorical terms, to which frequent reference is made in the notes. It is indeed important to study the orations from the point of view of rhetoric, since rhetoric figured so largely in ancient literature, but more material is here presented than the average Freshman can fairly be expected to master and appreciate.

In the commentary the editor has endeavored, though not always with success, to keep in mind the needs of young students. Quotations from Greek authors are commonly translated; this is necessary, if Freshmen are to derive any benefit therefrom. There are numerous references to the grammars and to such handbooks as Gulick's and Gardner and Jevons'. Thus, provision is made not only for mastery of grammar and rhetoric, but for an appreciative study of antiquities and ancient life.

The notes are especially full on Orations XII and XVI, on the assumption that one or the other will be first read. This theory is correct, but the notes are often too diffuse; the omission of some and the compression of others would be an improvement. In 12.6, for example, why should reference be made to the Tholus and the Prytanes, terms not yet understood by the student? Among others, the notes on *κοσμίους* (12.20) *θανάτῳ ἐζημιώσατε* (12.36), *μετὰ ταῦτα* (16.15), *κομᾷ* (16.18), *τὸν κατάλογον* (25.16), could be much condensed. The long note on *πρὶν εἰπεῖν* (12.17) might well have been abridged to make room for a comment on *κώνειον* with greater interest to the student. The space devoted to commentary and supplementary matter is too far in excess of that given to the text itself. It is difficult enough to induce young students to read brief notes. The comment on *πρός τινα* and *κατά τινος* 19.1) is inaccurate, for a plaintiff sometimes brought suit *πρός τινα* (Meier u. Schömann, p. 203 Lips.). A table of family relations in XXXII would have been a help, though, of course, the student can make one for himself and something must be left to the instructor.

The Introduction contains chapters on the life, works, and style of Lysias; the chapter on style is well supplemented by comments throughout the notes on Lysian usage and on the stylistic effects of syntax, word order and sentence structure. The remainder of the Introduction is devoted to the revolutions of 411 and 404 B. C., attention being properly directed to a correct understanding of their origin.

In the Appendix are found a good Chronological Outline and an excellent chapter on Athenian legal procedure; one of the merits of the latter is that it distinguishes the procedure in public from that in private suits. Another useful chapter is that on money and prices at Athens. There are also a discussion of the manuscripts, a bibliography, critical notes, and indices. A chapter on Greek oratory might have been included.

The volume is attractive, with large, clear print, and is marred by very few typographical errors. The following were noticed: 'were' for 'where', p. 216, l. 2; *αἱ*, p. 310, in note on § 27; *ἅστε*, xxv, l. 167.

COLUMBIA UNIVERSITY ROSCOE GUERNSEY

A Short History of Rome. By Frank Frost Abbott. Chicago: Scott, Foresman and Co. (1906). Pp. 304. $1.

Handbook for the Study of Roman History. By Frank Frost Abbott. Chicago: Scott, Foresman and Co. (1906). Pp. 48. $0.25.

This history is evidently intended for the younger student, perhaps the student of the High School. We are glad to note that the author attempts from the start to make the student do some of his own thinking. No subject gives greater scope for such instruction than does the study of Roman history. To refer to a few examples from the opening pages, we read in section 12: "But it was well for the Roman people that they were not brought into contact with the Greek cities of the South at an earlier date, before Roman public and private character had had an opportunity to develop along their own characteristic lines". Again, in § 14, we have: "The presence in Italy of these different races with their diverse tastes, religions and modes of living made against the development of a common national life". The statement in § 19 that the Greeks colonized only the western coast of Italy is full of meaning. Close reasoning is inculcated by the remarks concerning Minerva and Mercury in § 21, by the observation in § 27 that "Roman deities interested themselves in Roman affairs only", and by the following description of the gods, priests and the resulting complex ritual. The deduction must result in the student's mind of the great practical common sense of the Romans, and of the business, almost bargaining idea pervading Roman religion. Such remarks are mind openers for the young student, and moreover give to the conscientious teacher splendid opportunities for amplification.

In these opening pages, moreover, we are of the opinion that some effort should be made to answer the question that so often arises in the mind of the student, 'Why was Rome?'. Indeed, we have heard this question put by others than young students. In so far as the purpose of his history permits, Professor Abbott answers this question. In §§ 20 ff. he outlines the geographical reasons therefor, in 63 the social and political reasons, which, with the addition of the personal equation, are emphasized as occasion requires, as in 72, 75, 78, 176, etc.

Chapter IV, on The Conquest of Italy, is given very light treatment, and justly. The confusion caused by the contents of the chapter is relieved by the clear proof of the transition and the contact of the Roman world with Magna Graecia. The scattering effect of the chapter is counterbalanced by the short summary at its close, which concentrates the mind on the essential facts. These summaries (for they conclude each chapter) are very helpful; but in this chapter, as in others, the best means for fixing the student's mind on the real meaning of what has preceded are the outline maps, simple as they are. The same opportunely light treatment is most welcome in Chapter XIV, on The Barbarian Invasions. The subject is well handled, and leaves a clear impression of this otherwise confused period.

Modern criticism is likewise evident. The student is given the traditional account, and then a short critical analysis, e. g. in connection with the story of the Kings (42, 43), the early republican history (58), the comments on the first Samnite War (68) and on the refusal of Rome to treat with Pyrrhus (84), the construction of the first Roman fleet (156), and the Labarum (473).

As regards the quotations from the sources, the author does not begin to make real use of them until he reaches the Punic Wars, and then he is very happy in his choice. The quotation from Polybius in § 187 is especially appropriate. We think, however, that it would have improved the appearance of the page and have impressed the student more had the quotations throughout the book been printed in italics. Archaeology and references to existing monuments, which are very sparingly made, might (we think) have been used more extensively in order to increase the interest of the student. This interest, however, is fostered by the use of such pregnant expressions as "united Italy" (149) and the "unification of Italy" (182) in referring to the compactness of the Roman Empire at the outbreak of the first Punic War, and "nationalist movements" (450), apropos of the breaking up of the Empire in the third century.

Chapter V, on The Successful Struggles of the Plebeians (pp. 61-80), seems rather long, too much space being devoted to a subject which is not extremely interesting to the young student, particularly in a volume which covers, within the compass of 276 pages, the entire history of Rome to 800 A. D. In fact, this chapter represents chapters III and IV of the author's Roman Political Institutions, plus pp. 63-70 of Ch. V. Chapter VII of the History, on The Roman State and her Provinces, (which might well have been expanded), offers a refreshing contrast, and gives a most necessary relief from chapters V and VI preceding. Chapter VIII, on The Conquest of Gaul and of Asia Minor, seems to be out of its proper place. It follows a chapter on the good and the evil results of the Punic Wars and the wars in the East. We should naturally have expected a discussion of the social conditions under the Gracchi and Sulla to

follow, which would have proved how near monarchy was approaching better than a discussion of the conquest of Gaul and Asia Minor. Moreover, it would have prevented the slip in § 284, "We have already followed Sulla's campaign in the East", when all that preceded was, "But his (Mithridates') attempt to occupy Greece was thwarted by the Roman leader Sulla" (248). By adopting this order the author breaks the 'unity in the story'. We are of the opinion that the essential facts of chapter VIII could have been incorporated more profitably in chapter IX, the arrangement, in fact, which the author has adopted in the Institutions (VI). Gaps would thus have been avoided. The purpose of the chapter seems to be to introduce upon the stage Caesar and Pompey, and to prove that long terms of service on the part of the soldiers produced loyalty to their commander. But such statements are premature, and surely would have resulted even more clearly from a treatment of the Gracchan period and the Marius-Sulla struggle.

And this brings us to our last point, the relation between the author's Short History of Rome and his earlier Roman Political Institutions. Very frequently the statements are similar, in fact repeated verbatim, and the order of the paragraphs identical. Of course the treatment differs, as might be expected from the titles of the respective works. For instance, in the History the fables of the Kings are duly given, whereas in the Institutions they are entirely omitted; vice versa, the organization of the Comitia is given in detail in the latter, but is merely hinted at in the former. Similarly, chapter VI of the History, Expansion beyond the Sea, is given fuller treatment (pp. 81-113) than the corresponding passages in the Institutions (pp. 81-89). To give a few more examples of this parallelism, chapter X of the History corresponds to chapter VII of the Institutions; chapter XI to XII and XIII; chapter XII to XIV and XV; and chapter XIII to XVI. In fine, the History is an adaptation from the author's Institutions, or to be more exact, from those chapters which he there describes as historical. The original work was good; the present History is good.

The accompanying handbook for the teacher contains most valuable suggestions and bibliography.

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One year the paper contained the usual directions, and the passage first given for translation began as follows: ἀλλὰ μὰ τοὺς θεοὺς οὐκ ἔγωγε αὐτοὺς διώξω. (Anabasiss 1.4.8).

One boy wrote as follows: "I have used White's First Lessons in Greek and Goodwin's Greek Grammar; I have read four books of the Anabasis and three books of the Iliad". Then, a few lines below stood this sentence, "But by the gods I will not pursue them". There was not another word in the book.

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It is perhaps one of the great advantages of classical philology that most of the various "questions" that have vexed the minds of scholars have been incapable of solution, and consequently have always afforded opportunity for new discussion. We never expect to have the Homeric question settled; we should be sorry for subsequent generations of Greek scholars if it were, and so likewise we should be surprised at any unanimity of opinion regarding the spelling of the name of the greatest Latin poet. So when Professor Kelsey contributed a long letter to the Nation of September 5th, urging that we should all spell Vergil with an *i*, we were distinctly pleased; not that we agree with him—we expect to spell Vergil with an *e* to the end, because that's the right way to spell it; but we do not expect all others to spell it so, because there still remain so many to whom the words of the Psalmist apply.

Professor Kelsey has shown in his letter that one of the earliest of the humanists, Politian, wrote an article entitled Quo argumento dicendum Vergilius, non Virgilius, and from that time there were always many who preferred the *e* to the *i*. Even in those days, however, a man was not always supposed to know how to spell his own name, and the author of the De Inventoribus Rerum, namely Polydorus Vergilius, who not merely used the *e* himself, but also explained that his great-grandfather had done the same thing, appeared in later editions, often, with an *i*. The spelling with an *e* has been established and accepted for the Latin name, and it is the English name that still gives trouble. Professor Kelsey has found that English scholars of twenty years ago were divided in their habits, and by actual count among English-speaking students of our poet he shows that in the decade from 1887-1896 approximately one-half spelled *Vergil*, while from 1897-1906 only about one-third used this spelling. He therefore thinks that we have done enough for scholarship in having urged the spelling with *e*, and that further continuance in this would lay us open to the charge of pedantry. "On this point of classical scholarship", he says, "we have appealed to Caesar. We have offered the spelling *Vergil* because it is etymologically correct, and it has been rejected. Shall we classical teachers and students then persist in using it as a mark of erudition, as a special badge of distinction for our class? Such use would surely lay us open to the charge of pedantry; and we may perhaps not inappropriately apply to our own conditions the words penned by Ritschl forty years ago: 'May pedantry not cast over learning a shadow to bring down upon it the ridicule of the wider circle of cultivated people!'" Pedantry is a hard word. It happens to be the word that has always been applied to those who stood for the truth by those who stood for the error, and I presume it will still be so applied; but I continue to have an abiding faith in the vitality of the truth. I remember that Galileo suffered very greatly for his discoveries, and that there is still a colored *savant* of Virginia who takes issue with the recognized solar system, but still that does not affect the mass of the people, and, to compare small things with great, if the spelling of our poet's name does not continue to be a subject for professorial discussion, the chances are that the poet will finally come to be regarded as the best judge of the way in which his name was to be spelled.

But the whole discussion has a moral. The great reason why classical teachers have not the influence that they should have is that they are so utterly divided among themselves. In other branches a discovery is, as a rule, accepted by the whole body and defended, but it is practically impossible to find anything in the whole range of classical philology that finds universal acceptance. While it is well to have perennial subjects for discussion, the number of these should be restricted to problems that have not yet been solved. About other matters there should be no disagreement. We all remember how Professor Bennett maintained seven years ago that the Roman pronunciation of Latin should be abandoned. That was one thing which we believed had the support of all teachers of Latin. The question of the spelling of the name Vergil is not a serious one, but there are other questions of real moment where much could be gained for sound teaching as well for sound learning if the classical teachers could unite, and, if the example were set by scholars of the prominence of Professor Kelsey, we might soon see the dawning of a new era.

CLASS-ROOM COMPREHENSION OF CICERO

(*Concluded*)

There is no possibility of hesitation as to which I shall choose among the fifteen sentences which have stalled my pupils. For import and for importance almost the shortest stands out preeminently.

How is one to convey to a boy the really tremendous significance of *exire ex urbe iubet consul hostem?* The boy translates it easily, 'The consul orders an enemy to depart from the city', or if he tries to emphasize the order and preserve the effect of climax he arrives at something like 'To depart from the city is the order of the chief magistrate to a public foe'. But how is the boy to realize the political atmosphere into which those words fell like a thunderbolt? For my part I cite the phrase 'irrepressible conflict', and explain how at a time when in the United States people were rather giving rein to their feelings in respect to the agitation for and against slavery than using their thinking powers toward it, when even those who thought devoted themselves to schemes for temporizing, when many people said that slavery and the union could go on existing together indefinitely, that telling phrase 'irrepressible conflict' burst into the political field like a bomb and by its detonation attracted the notice of the indifferent and cleared the comprehension of the whole nation. I tell my pupils to imagine Catiline posing as a brilliant, dashing young reformer, accepted as such by a considerable moiety of the populace, gentry and nobility, giving out that he had failed of election through the unfair influence of the existing government, and proclaiming that as he could not reform the government from within by legal methods he proposed to abolish it and construct a better government in its place, deriding the constituted authorities, and finding many unreflecting feeling that Catiline was the hope of Rome, and the magistrates a set of old slow-coaches. All this Cicero's one short sentence dissipated, and woke every hearer to a realization that the situation was not that of a promising remodeler of outworn institutions hampered by a set of hide-bound, reactionary figure-heads, but the representative of law and religion pitted against a conscienceless anarchist, an incorrigible antagonist of everything which made the commonwealth valuable, a destructive madman with no constructive policy whatever.

The fourteen paragraphs which are especially loaded with unapparent significance are so interesting to me and the responsiveness of my pupils to my method of expounding them has been so gratifying that I wish I could include them all.

Cicero's moralizings are easy enough to render into English, but how wake a boy to the very real interest of what seems to him at first sight rather dull sermonizing?

Cicero's disquisition on inborn character versus acquired training, toward the end of his speech for Archias, seems positively composed with sentient prevision. Amid the swarm of modern instances which come crowding into one's head it is impossible to refrain from citing George the Fourth of England, Rudolph of Austria and Alexander of Servia on one side, half Napoleon's marshals, Robert Burns, Wilkie, Walt Whitman and Abraham Lincoln on the other, with Goethe and Victor Hugo, Tennyson and Longfellow, Lord Leighton and Alma Tadema, the King of England and the German Kaiser as examples of the combination. It furnishes a subject about which any amount of judicious comment could not possibly be too much for the good of the growing lads, and they seem to like it.

The wild hyperboles of the fourth and fifth chapters of the second Catilinarian relative to Catiline's attractiveness for all and sundry kinds of sinners and criminals are easy enough to translate. But they fall dead and chill on young American ears. My pupils seem to realize something of their partisan value when I cite for comparison the effect in the Cleveland-Blaine presidential campaign of that cruelly adequate cartoon of Gillam's in Puck, representing Blaine, so often called by his admirers 'the magnetic man', with his legs turned into a big horse-shoe magnet, drawing to its poles every species of vile and villainous humanity.

To me the most delicious of the paragraphs is that transparently absurd and indubitably effective passage of the speech for the Manilian Law in which Cicero tells his auditors that they are quite as well able as Hortensius and Catulus to judge of Pompey's fitness, of the advisability of appointing him, of the broader constitutional aspects of the whole question, that the judgment of a plain Roman citizen, a shop-keeper, maybe, or an artisan, was just as good as that of Rome's best governmental experts. The whole thing is so plausible, so ingenuous, so candidly matter of fact, so straightforward an appeal to hard facts, plain reason and homely common sense on the surface, while in reality so contortedly and inveterately underhand an appeal to personal prejudice, class bias and individual vanity.

A boy misses all these fine shades, which make up the real interest of this long passage. I cite the story of a laconic speech of Webster's on a patent case. The opposing lawyer had demonstrated the originality of his client's device and its freedom from any infringement of the patent of Webster's

client. Webster rose and said something like this: "Gentlemen of the jury, the learned counsel for the other side has talked for two days to prove to you that these machines are not alike. Look at 'em, gentlemen of the jury, look at 'em".

When I first heard this anecdote I took the speech as it was meant that the jury should take it, as the jury did take it, as a frank, outspoken, fair appeal to cold facts. Nothing could be further from its intent and its effect. It flattered the self-esteem of the jurymen by implying that they were as competent to decide the intricate mechanical question as was any self-styled expert; it tickled their conceit, it made them feel that Webster appreciated them, it subtly drew them to favor Webster's view by playing upon their self-complacency, it put into their heads without their suspecting it the tendency to accept the contention Webster stood for, it led them to decide as he wished them to decide. So was Cicero's utterance and its effect upon his auditors. Such for that matter is his uniform treatment of the jurymen in Archias' case as cultured men and literary connoisseurs capable of comprehending the worth of a literary celebrity.

Of all the passages in the six speeches I find the one most relished by my pupils is the account of the arrest on the Mulvian Bridge in the third Catilinarian. The translation of this passage fails to interest them much, but when I apply to it the methods Froude used in expanding even the briefest hints from his authorities in his sketch of Caesar, they wake up instantly. I invite them to regard the young bloods of Reate as much like those gangs of swashbucklers, descendants of the disestablished feudal Samurai, which have played so notable and so unadvertised a part in political agitation in Japan during the past thirty years; to conceive of them as ready for anything, strictly coherent among themselves, bold, quiet and discreet; to imagine them receiving word to loiter on the Mulvian bridge and at a prearranged signal to get up a general row, with what men they knew not; for what purposes they neither asked nor cared; to picture them leaning over the parapet in the dark, inwardly alert, outwardly bored, and wholly happy. On the other hand I invite them to think of the two justices (as I always call praetors) as setting out each with his sheriff's posse on some expedition the aim of which was known to themselves only; as quite casually deciding to spend the night in roadside villas, one justice with his posse on the north side of the river, on the right of the road, the other on the south side of the river on the left of the road. Then I tell them to fancy the Allobroges, their retinue and the rest on the bridge, one of the bully-boys from Reate jawing at a teamster with "Here, whom are you driving over?", the teamster jawing back, whereupon a beautiful shindy instantly began all along the line. The noise naturally was audible in the villas and even wakened the justices (sleeping, to be sure, with one eye open), whereupon they sallied out, each with his posse, to discover the origin of this unseemly disturbance, appeared synchronously at the bridge-ends, had the whole caravan bottled between them, arrested the lads from Reate, the Gauls and all the rest with the utmost impartiality, had everybody searched and then, after all letters were in their hands, found that they had inadvertently coerced ambassadors. After profuse apologies to the indignant Kelts, they discovered something suspicious about one of the letters and requested the Allobroges to defer their northward journey and be so good as to return to Rome and testify before the Senate. To which the Gaulish gentlemen (as had been by them previously arranged) obligingly agreed.

This sort of draamtic presentation, however baseless, gets home to a boy's real consciousness, and interests him in his work.

As with the paragraphs, so with the generalities. I yearn to descant upon each and all and could talk for hours upon any one of the thirty odd I have catalogued.

The explanation of Roman ideas of trade, credit and finance, required for the understanding of the seventh chapter of the speech on the Manilian Law, gives an opportunity for much exposition of both modern views and unalterable verities, and interests boys vividly.

The legal and general attitude of the Roman mind toward night-meetings of whatever sort for whatever purpose and the Roman horror of anyone's carrying a weapon within the limits of consecrated ground, as a voting-field, appeal to boys by their very difference from anything in our mental life. Boys are easily led to comprehend and relish the ingenuity of the manner in which mention of Pompey's name and exploits is slipped in over and over again among what are heralded as mere rehearsals of hard facts. They can be brought to realize the emotional effect of Cicero's hyperboles and the judicious craftiness of his absurd but effectual contentions that a man who volunteered to put himself under surveillance must be guilty, that arrest implied the guilt of the arrested, that a traitor was by the fact of his treason no citizen at all but a foreigner. It is harder to convey to boys in our days any sort of conception of Roman dread of a slave-rising. Still harder is it, in the face of the general and consistent misrepresentation in most books on the subject, to make them realize Cicero's

deep and simple piety and the really fervid religious faith of the masses of men to whom he spoke. To illustrate how I deal with these matters would take too long.

In treating the question how Archias could have an immense reputation in his time and retain not an atom now, I ask my boys how many have heard of Winthrop Mackworth Praed or of Nathaniel Parker Willis. None ever has. The two are perfectly in point, successful literarians and lecturers both, affluent and petted in their day and soon after wholly forgotten.. I particularly point out that such a man as Archias was the nearest approach to a war-correspondent developed by Greek and Roman conditions.

The hardest point of all to make, and in my judgment the most essential for the Catilinarian speeches, is one on which the notes and introductions of all the school editions I know not only give little help but positively lead a boy wrong. He is himself too prone to think of Cicero's victory over Catiline and of Catiline's downfall as a foregone conclusion. I do all I can to counteract this delusion and to try to bring home to my boys the attractiveness of Catiline, the fascination of his personality, the plausibility of his program as he presented it, the fewness and lukewarmness of Cicero's backers before he delivered his first speech, the solidity and verve of Catiline's cabal, the indifference of the bulk of the population, the strain of anxiety Cicero was under, the nearness of Catiline to winning anyhow, and the reality of Cicero's triumph. Boys cannot expect to be interested in a contest with a foreordained result: a brilliant success against heavy odds won bv a hair should interest them and does.

Most real and most vital to boys of America is the speech on the Manilian Law if presented as one of the earliest documentary records we possess of the symptoms of a republic in process of degeneration into a despotism. I dwell on this point at some length in my classes, trying to bring home to my pupils that the symptoms of decay visible in that speech are sure to appear in any other degenerating republic, that if our republic degenerates the same symptoms will appear among us and that measures to prevent their appearance among us are the surest means of perpetuating our freedom. My boys seem to comprehend this and especially to relish the obvious fact that we are at present very far away from exhibiting any one of the chief symptoms of decay disclosed in Cicero's advocacy of Pompey's candidacy for command.

I pass over the thirty-two jokes I discern without saying anything of how I make my pupils see that they are jokes. I have time for but one, the best of the lot, Cicero's rehearsal to the people of Lucius Philippus's witticism about sending Pompey against the pirates. I direct my boys to conceive of Lucius Philippus as a mild, merry-faced, benignant, white-haired old gentleman, much like Breckenridge of Kentucky in his palmy days in our House of Representatives, to imagine him rising and saying, in a soft, low, completely audible voice:

"My learned colleague says that it is not proper to send a young man not holding any legal office in place of a consul. I quite agree. I am going to vote to send Pompey against these pirates, but I want it distinctly understood that I am not voting to send him instead of a consul; in casting my ballot I am going to vote to send him in place of *both* consuls".

I invite them to consider the probable general laughter, call their attention to the fact that the opposition had good law, good sense and good logic all on their side, but that they were naturally and inevitably, as in modern parliamentary practice, utterly blown away by a perfectly empty but very good joke. I illustrate by several stories and especially by a second anecdote of John Randolph of Roanoke. The story goes that on one occasion he had been violently assailed by three several adversaries, whose speeches against him had taken up two entire days. The next day was set for his answer. The House of Representatives was full, the galleries crowded, all diplomatic, executive and legislative Washington alert to hear his reply. He rose, long, lanky and leisurely. He regarded the half-domed ceiling. He spoke, parodying the poet, spoke to the universe at large, blandly and impersonally. He said, "Tray, Blanche and Towser, little dogs three, they opened their mouths and they barked at me". He sat down. His utterance was no answer to what his detractors had said of him. But it terminated the discussion more effectively than any argument. So Lucius Philippus did better than disproving the contention of the other side. He made a good joke and, behold, the other side was not merely demolished but annihilated.

To sum up. I endeavor as far as any one can compel boys to do anything, to compel my boys to pin themselves down to the naked meaning of Cicero's Latin, word-meaning, termination-meaning and collocation-meaning, as nearly as they can arrive at it from their vocabulary, their knowledge of Latin forms and of Latin syntax. I hold them tight to minutely accurate rendition into clean, natural English. Then, if they cannot understand the meaning from such translation, I ransack the universe for illustrative matter to help them toward comprehension.

In closing I wish to apologize for the frequent occurrence of the first personal pronoun in this address. I endeavored to get rid of it and substitute vague language, but found all the interest of what I had to say elided with the obnoxious pronouns. I have, as it were, conveyed you to my class-room and exhibited myself, so to speak, in my shirt-sleeves. My methods have been successful as far as I can judge from the opinions of my chief, from the parents of my pupils, from the pupils themselves and from their behaviour at college. But I do not wish to be misunderstood. I am not claiming any special excellence for my methods as compared with any other man's methods. It seems to me that each man's methods are the best for himself.

What I have said has no bearing upon scholarship and refers only to teaching. Some one may say that the methods divulged are theatrical and questionable. Yet all psychologists and pedagogists seem agreed that spontaneous attention on the pupils' part is far more profitable than forced attention. The problem how to produce spontaneous attention has solved itself in my classes by the use of those methods, some samples of which I have laid before you.

Recalling the time when I was a young man with no method whatever, groping helplessly to find one, I think it possible that what I have said may be not without value for some one here and there. Even a wrong method enthusiastically and confidently applied is better than a good method mishandled, far better than no method at all. EDWARD L. WHITE

THE BOYS' LATIN SCHOOL, BALTIMORE.

SUMMARY

The School Review for June contains a "Symposium on the Value of Humanistic, Particularly Classical, Studies as a Preparation for the Study of Law, from the Point of View of the Profession", forming a part of the program of the Classical Conference at Ann Arbor, Michigan, March 27, 1907. The substance of one of these papers is, very briefly, as follows:

I. The Value to the Lawyer of Training in the Classics, by Merritt Starr of the Chicago Bar (pp. 409-416).

The primary need of the lawyer is common sense, i. e. judgment. His contentious work is concerned largely with (1) the ascertainment of facts and their proof, (2) the ascertainment of the law and its authoritative statement, (3) the interpretation of the law, (4) its expression, and (5) its record. Along with these positive operations go the negative, that is, the working out in thought of the probable moves of one's opponent. What faculties are most necessary for the carrying out of these processes? For the first three the faculty of judgment, which "measures, weighs, compares and balances" the conflicting phases of a complicated set of facts, and the conflicting motives, statements, etc., of the parties and the witnesses. For interpretation the dialectic faculties also are required, the power to examine critically, to discover meanings and their mode of expression. Judgment is interwoven with all these. In the expressional and record-making work, the language faculties are the prime factors. Hence "the faculties of judgment and the linguistic faculties are pre-eminent in the work of a lawyer, and should be developed by special education". The best training for this purpose is secured through the study of the Classics. In translation the student must "weigh, compare, contrast and balance" meanings to obtain (1) the real meaning of the original, (2) the best English equivalent. He must regard the connectives and less important words as signs and observe them accordingly. He must choose between cases having the same form, between the different uses of the subjunctive, between the different rhetorical forms to which the sentence may belong, and at each stage he must check his work to see that he is right. In short he must exercise his judgment.

Comparing the classics with (a) mathematics, (b) the modern languages, (c) the natural sciences, (d) the applied sciences, (e) historical studies, (f) philosophical studies, the speaker contended that the Classics give superior training, because, "while each of the other groups has some point of excellence in which it surpasses all others, yet in the discipline of the faculties which measure, and weigh and compare, and contrast and balance the different elements, and exercise selection and make decision among them, the study of the Classics surpasses them all". In mathematics there is practically but one solution, obtained in but one way, hence little exercise of the judgment; in the case of the modern languages residence in the country solves most of the difficulties; the natural and applied sciences train chiefly the powers of observation; the historical and philosophical studies, after the initial stages as information studies, come next to the Classics in training the judgment, but they require a basis on which to build.

From the point of view of the lawyer as a business adviser, perhaps his chief work at present, "the mind trained by the rules and exceptions of classic syntax and their examples in literature has a familiarity with the forms of thought as distinguished from the words in which they are expressed, which nowhere else . . . can be acquired so well".

The argument that the Classics are uninteresting,

hard and dry, is for the lawyer an important element in their value, for the study of uninteresting statutes and ancient blue books must form a large part of his work. Special aptitude may overcome one's dislike for the drudgery, but the average youth needs the special training in the interpretation of documents that are uninteresting, and this preliminary difficulty should be conquered before he enters upon his work.

The additional arguments might be adduced of the number of terms adopted bodily from the Latin, the Latin terminology characteristic of the law, the fact that our law is founded upon the Roman law, etc. In this connection the speaker regretted that courses in the Institutes of Gaius and Justinian are not more frequently offered, so that students might have an opportunity to become familiar not only with classical forms of thought and expression but with legal conceptions also.

"We know, of course, that the slang of the street, the jargon of the market-place, and the vogue of the moment pervade the current use of English. This is true of every other language in current use. We know again that among the thousand books put forth each year, but one or two survive and are worthy our study. And we are ofttimes perplexed to select those two, and avoid loss of time and effort upon the unworthy. But among the Classics the winnowing hand of time has made the selection for us. The slang, the jargon, and the vogue have passed. The clamorous utterances of the ephemeral and the unworthy have perished. The fittest, however, survive.

> One accent of the Holy Ghost
> The heedless world hath never lost.

And these are our Classics; these the testings and selections which the ages have pronounced worthy. It is the absorption of these, the mastery of their spirit, and the equipment that they yield which give to the educated lawyer his special strength; which give the educated man in every field his sense of kinship with the great minds of all ages; which store his mind with the resources of the world; which give the spirit and leading which he needs.

The man who knows his Classics goes through the work of life saying:

> I have heard the lofty paeans
> Of the masters of the shell,
> Who have heard the starry music,
> And recount its numbers well;
> Olympian bards who sung
> Divine ideas below,
> Which always find us young
> And always keep us so.

And he has within him the sense of largeness and of power that gives him in some degree, however small, a fellowship with the greatest and noblest—with

> Caesar's hand, and Plato's brain,
> The Lord Christ's heart, and Shakespeare's strain".

TEACHERS COLLEGE THEODORA ETHEL WYE

NOTES

The Classical Club of the Normal College, New York City, heard Professor Charles Knapp of Barnard College on October fourth.

Travel in Ancient Times as seen in Plautus and Terence was the attractive topic of the lecture.

Professor Knapp illumined for us the company of travelers of Menander's day with the scholarly light of extracts from the sources and the personal light of his own enthusiasm. We saw the pilgrims in the low-crowned broad-brimmed hats going about the business of travel—the excursionist being then unknown. There were the *miles*, the *mercator*, owning his own ship, the rescuer of lost or kidnapped children—with now and then a *legatus publice missus* or some other. No extensive travel by land is mentioned. To reach a city's port or its suburbs was sufficient for the journeys that must be made on foot. The Athenians loved to live in the country. There is, therefore, much talk of travel *rus* and *rure*. By sea more ambitious journeys were made as far as India and into Africa. Stay-at-home personages in the plays send letters to those who are *peregre*, or receive them from travelers in distant lands. It becomes clear that considerable traveling was done.

The lecture may be found printed in Classical Philology, volume 2, numbers 1 and 3. There was a strong inspiration in hearing it delivered by the author and in sharing his evident delight in the voyaging of the very real men and women that live in the plays of Plautus and Terence.

NORMAL COLLEGE JEANNETTE S. SEWELL

Professor John C. Rolfe, of the University of Pennsylvania, is in Rome for the academic year, as annual professor in the American School of Classical Studies.

Professor J. L. Moore, of Vassar College, has just returned from a year abroad, spent largely in Italy in study.

Dr. Duane Reed Stuart, who came to Princeton University two years ago as Preceptor in Classics, is now Professor of Greek and Latin at that university.

At the beginning of the current academic year Professor Edward Capps, who for a number of years has been at the University of Chicago as Professor of Greek, came to Princeton University as Professor of Classics.

Among the preceptors this year at Princeton University are two former Rhoades scholars: Mr. William Fleet of Virginia, and Mr. Paul Nixon of Connecticut.

In January next Professor G. L. Hendrickson will go from the University of Chicago to Yale University, to succeed, it is understood, Professor Tracy Peck, who is to retire at that time.

Dr. E. H. Sturtevant, who for several years has been Instructor in Greek and Latin at the University of Indiana, has come to Barnard College, as Tutor in Classical Philology.

Several well-known teachers in the High Schools of New York City have recently been promoted to be First Assistants in Classics (heads of departments). Dr. Ernst Riess is now head of the department of Classics in the Boys' High School, Brooklyn. Mr. Max Radin occupies a similar position in the Newtown High School, Long Island, Mr. Paul Jenks in the High School in Flushing, Mr. Chas. E. Dixon in the Eastern District High School. Mr. Harry F. Towle, formerly of the Boys' High School, Brooklyn, is now Principal of the Curtis High School, at New Brighton, Staten Island.

The dates and places of Mr. Horton's lecture on The Greeks of To-Day are as follows: Rochester, November 14; Washington, Pa., November 6; Pittsburgh, November 18; Washington, D. C., November 20; Baltimore, November 22 (afternoon); Philadelphia, November 23 (afternoon); New York, Monday, November 25, at 4.30, in Room 305 Schermerhorn, Columbia University. The lectures are free to the public.

THE NEW YORK LATIN CLUB

will hold three luncheons in the current year. Speakers for two of these have already been secured as follows:

December 7, 1907, Professor Charles P. Parker, Harvard University: *Latin Life through Latin Language.*

February 15, 1908:, Dr. Edgar S. Shumway, Manual Training High School, Brooklyn: *The Source of the Law.*

Luncheon will be served promptly at noon. The place of the luncheons will be announced in the next issue of The Classical Weekly.

Those wishing to attend the luncheons are requested to notify Mr. A. L. Hodges, 309 West 101st Street, New York, enclosing checks as follows: for the three luncheons, $2.00; for the three luncheons and membership in The Latin Club, $2.50; tickets for any one luncheon, $1.00.

THE CLASSICAL WEEKLY

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THE CLASSICAL WEEKLY

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Every now and then some critic takes a fall out of the present condition of scholarship in the United States, and I have been asked to set forth my views regarding an editorial entitled Scholarship and Research, that recently appeared in the Evening Post.

The writer drew attention to the fact that many of our university students attain the degree of Doctor of Philosophy and go forth to teaching positions in our colleges, less frequently in our schools, without possessing any broad knowledge of the subject in which they have specialised, and, in many cases, with no general culture at all. He accounts for this condition by the imitation of German university ideals in American institutions, and the neglect of the fact that research is not all that is needed in university training, and that in most cases the research submitted in the form of dissertations is research in name only, and is stamped throughout by immaturity and formlessness. He thinks that much could be gained if the practice of Harvard University, in printing only dissertations of a reasonably important kind, could be followed more widely, if scholarship could be recognized by university presidents and appointing boards as an ideal apart from special research.

The criticism is thoroughly sound, and as one looks at the conditions of classical teaching in this country, one cannot but be struck by the fact that a large proportion of men who teach that which is commonly regarded as the greatest cultural subject show very little culture in their own class rooms. A cynical professor in one of our leading universities once, in discussing the characteristics of the department of Classics there, remarked that with one or two exceptions the members of that department were conspicuous examples of the absence of all that classical study is said to give. If that remark was remotely applicable to the classical instructors of an institution of high ideals and attainments how much worse must be the case elsewhere! In fact to expect students of the age of most of our candidates for the doctorate in philosophy to produce results from their research which will add to the sum total of human knowledge is, in the case of classical study, absurd. They must perforce in most cases do that which were as well if not better left undone, and in doing it they must use time which most students feel they can with difficulty spare.

The remedy, however, is not to be sought in either "an advance in the requirements for the master's degree, nor a new intermediate degree analagous to the French *Agrégation*", as the writer in the Post suggests. The remedy lies in the frank admission that a student who has mastered the intricacies of classical philology and the various departments of classical literature in an intelligent way, and who has shown himself possessed of the ability to appreciate the literature of Greece and Rome, and to show that appreciation by criticism and discussion, is as worthy a candidate for the doctor's degree as one who has counted the examples of asyndeton in Statius or the variations from the norm of the hexameter in Vergil. For the future of classical teaching in this country much more valuable will be the former student than the latter. In this regard as in many others it is essentially true that the letter killeth and many a student in our colleges, not to speak of our schools, will be won for classical study and his capacity for intelligent enjoyment of much that makes a cultured man's life worth living greatly increased if he has the good luck to be taught by one whose sympathy is as broad as literature, and who is not driven to conceal the inadequacy of his own preparation by recourse to small details of pestiferous learning.

The evil is a serious one. Its remedy lies, as the writer in the Post says, in the hands of our universities, not so much in the hands of our appointing officers, because I have known more than one case where a man such as I have indicated has been sought for by intelligent executives with great earnestness and not found. We must admit that such a man is frequently born not made, while only in rare instances is a philologist of the normal type anything but made. Nevertheless much can be done to improve the equipment of him who is not born with music in his soul, and it rests with our universities to provide the way. Such training, however, cannot be deferred until the last few months of a student's academic career. A change in the attitude of university instructors involves a change in the aim of the college curriculum.

To those who regard the work of a teacher as a business merely the question is of no interest, but fortunately there are many who regard it not merely as a profession in its genuine meaning, but as a life, and to such this appeal is made.

LATIN VERSE-WRITING

At the first meeting of the Association, Professor Harry Thurston Peck spoke extemporaneously on Latin verse-writing. He traced the history of Latin writing, in prose and verse alike, in the centuries following the classical period, and more especially in the so-called Dark Ages. It is the fashion among those who think of the employment of Latin in the Middle Ages and in the centuries that followed the Renaissance to emphasize the part played here by the use of Latin in prose writing. We do indeed possess splendid and imperishable works in Latin prose, in science and in philosophy alike, but we have a no less important factor in the perpetuation of Latin in the Latin poetry that was written in the ages that followed the downfall of Rome. Indeed, this factor may well be described as, after all, the more important. Latin prose, as coming closer home to every day life, was exposed on all sides to corrupting influences. The language of poetry, as more removed from that of every day life and as more directly based on the classical models, remained far purer than the language of prose. Two classes of verse must be noted: popular poetry, in which quantity gave way in part at least to accent, and poetry based, as far as was possible, on strictly classical models.

The speaker then called attention to the great amount of Latin verse written on the Continent and in England during the eighteenth and nineteenth centuries. He commended the English practice in regard to the writing of verse as fundamentally sound, even though the English had gone to extremes and had converted a mere means into an end in itself. It is admitted on every hand that the best way to secure a thorough appreciation of the artistic character of Latin prose is to write Latin prose; in no other way can the student appreciate so well the supreme achievements in prose of Caesar, of Cicero and of Livy. Why, then, is not the same admission made with respect to the writing of Latin poetry? In some literatures it is, perhaps, possible to divorce form from content. In the Greek and Latin literatures, however, such severance is impossible. To apprehend Latin poetry aright, we must understand as fully as lies within our power the perfection of its form. Professor Peck pointed out that when European educational methods were first transplanted to this country the writing of Latin verse was steadily practised in our colleges. Later, various causes led to the abandonment of the practice. This seemed to the speaker a thing to be regretted, for the reasons advanced above. He urged that the writing of Latin verse should be resumed in our colleges, at least in the last two years of the course. He spoke briefly of his own experience in conducting such courses; he had found the results most encouraging. Students who had had no previous training whatever in the writing of Latin verse were able, by the close of a course of only one hour a week for a year, to write quite respectable verse in Latin. The speaker closed by remarking again that he would have such writing pursued, not for its own sake, but as a means to an end, a means toward the all-important end of appreciating the form of the Latin poetry of the Golden Age.

Professor Peck illustrated his remarks by reading some Latin verses written by one of his students who had had no previous training in the writing of Latin verse. The English original, by "Hugh Conway" (F. J. Fargus) is first given, then the version by Professor Peck's student, and, finally, by way of comparison, to bring out the merit of this version, a rendering of the same verses by G. Preston, M. A., of Magdalene College, Cambridge.

Some Day.

I know not when the day shall be;
I know not where our eyes may meet,
What welcome you may give to me,
Or will your words be sad or sweet.
It may not be till years have passed,
Till eyes are dim and tresses gray;
The world is wide, but, love, at last,
Our hands, our hearts, must meet some day.
Some day, some day, I shall meet you,
Love, I know not when or how,
Only this, that once you loved me,
Only this—I love you now.

Nescio quo tandem veniat mirabile lumen,
Nescio qua detur te foveam gremio,
Sive manum tendas onerato ingente dolore
Sive mihi dicas dulcia vel misera.
Ante diem laetum fugiant tot lumina saeva
Ut coma sit canens et veteres oculi,
Tantum regnat Amor terrae quantum patet orbis
Corda, manus tandem convenient, mea lux.
Tandem vivemus longumque bibemus amorem;
Tristis nescio quo tempore quove modo.
Hoc solum novi, corde olim me cupiebas,
Hoc solum novi, te cupio, cupio.

Haud equidem novi quo tempore quove locorum
Obvia sit facies ista futura meae,
Quale tuum resonarit Have redeuntis, amorem
Istius an sperem vocis amaritiem.
Fors erit hoc longis demum fugientibus annis,
Canet ubi crinis deficiuntque genae;
Lata patet tellus, certo tamen orbe dierum
Iungemus cordi cor manuique manum.
Quid via si reditus neque nota sit istius hora?
Post mihi te referet non dubitanda dies.
Nil novi nisi quod me, Lydia, nuper amabas,
Nil nisi quod vel adhuc es mihi solus amor.

The following appeared in The Wilwaukee Journal of June 2 last. The statement was made that the Latin poem was written by a Mr. Edward W. Hawley while he was a student at Harvard, and that the author was subsequently induced to append to his Latin verses an English translation. A letter to the editor of the Journal brought out the fact that the matter had been supplied to the paper by a syndicate and that the editors knew nothing of Mr. Hawley.

Ver pulchrum atque nitens prope adest nunc sero reductum;
Aura Noti lenis Boreae flatus superavit.
Vincula frigida nunc amnes celeres modo frangunt,
Turbate in mare se evolvunt fugiuntque loquaces.
Sub tecto aedificat nidum iam sedula hirundo;
In montes pecudes, armenta in prata profecta;
Questibus implentur saltus silvaeque columbae;
Dulce onus ab campis domum apes iam vespere portant.
Vitis claviculis "ulmo coniuncta marito"
Robusto truncoque haerens gemmas pedetentim
Trudit. Ver reddit laeta omnia amoenaque praesens.
Cur semel aetatis ver solo homini modo venit?

Glorious Spring's here at last, tho as late as if brought back a captive.
Th' South Wind's mild hosts have in turn put to rout the fierce legions of Boreas.
Streams once again burst their fetters of ice, plunge in wildest confusion
Oceanward, fleeing with joy; all their windings are rife with their prattle.
High 'neath the eaves the industrious swallows build new habitations.
Now the sleek herds wander forth to the meadows; the flocks to the mountains.
Softly the turtle dove's sorrowful moan floats aloft through the woodland.
Lumbering bees once again in the evening bear home their sweet burden.
Th' vine with all tendrils alert, winding round the tall elm her staunch husband,
Locked in his loving embrace, pushes timidly forth to the budding.
Spring when it comes makes all Nature abound with new visions of beauty.
Why come Life's Springtime but once to man only? Is't gone then forever?

From the Vox Urbis of several years ago we reprint the following:

BIROTA VELOCISSIMA.

Aspice; binarum sunt haec portenta rotarum;
Stat mea, qua impellor, vis in utroque pede.
Insilio sellam; vix dura manubria movi,
Sub pedibus tellus aufugit; ecce volo.
Si mihi tunc mulier simplex aut forte puella
Occurset, costas ilico fracta cadet.
Non populo aut plebi facta est haec semita; nostram
Heroes totam currimus impavidi.
Currimus impavidi, fera gens, iuvenumque senumque
Nos iuvat in media rumpere colla via.
Non cornu canimus, sed tintinnabula raro
Pulsantur; damnum displicet? ipse cave.
Ac nemo e multis ne tum custodibus Urbis
Scribat quem numerum sella homicida gerit,
Vix rupto capite illiso vel civis euntis
Naso praecipites tollimur ex oculis.
Sistere sic nemo nos coram indice coget,
Sic impuniti cras repetemus iter.
Sic nos ridemus leges ipsumque tribunal,
Sic vespillonum turba frequenter ovat.

MAURUS RICCI

Professor William Hamilton Kirk, of Rutgers College, contributes the following lines, written after rereading Professor Tyrrell's chapter on Horace in his Latin Poetry:

Quem sua praesentem mirata est Roma poetam,
Tu cave mireris: non placet Erigenae.
Carmine qui tantum tenuit per saecula nomen
Nomen ne teneat: displicet Erigenae.
Urbani in numero semper quem habuere suorum
Edocti eiciant: haud placet Erigenae.
Denique quem nemo est qui non dilexerit omnes
Odisse incipiant: sic placet Erigenae.

REVIEWS

Helps to the Reading of Classical Latin Poetry. By Leon Josiah Richardson. Ginn and Co.: Boston (1907). Pp. vii + 67. 50 cents.

In this slender, though very valuable publication Professor Richardson of the University of California has striven to give the classical student a clear conception of the laws governing Latin metrical composition in the Augustan age. The author is no stranger to the Roman Muses, and can competently speak on a topic to which he has devoted many years of scholarly research as well as practical reproduction.

Nor is he a dry exponent of hackneyed rules.

Whatever he says is cast in a strikingly novel mould, and echoes deep-felt devotion to an ever-fascinating subject; it is really refreshing to see how the old-time cumbersome treatise of more or less forbidding aspect has yielded its place to the enticing little manual that will say more in less words and shed light on many a point previously enshrouded in darkness and dust.

In the present case a brief discussion entitled Introductory to the Study of Latin Poetry is followed by a dozen short chapters in which the nature of rhythm and the rhythmical elements are thoroughly expounded. Though in his treatment of the subject-matter the author has been content with bringing forward as briefly as possible the results of recent labors in this field, he has not denied himself the privilege of giving very broad views on the didactic side of the argument. According to him (p. 2) "The Latin student, already grounded in simple prose and now approaching the poets, should hear Latin poetry read in large masses by a reader competent to give fair enunciation and expression; and then, while the sounds are still ringing in his ears, he should read for himself. The more he reads aloud the better. In the early stages of practice he can not be expected to understand at once all he hears, nor to know much about the structure of the verse. The main thing at this period is to form right habits, especially the habit of gathering the sense from the page in a normal way—not by rearranging the words, but by taking them into the mind through the genuine process of 'straight-ahead' reading. If he perseveres in hearing, reading aloud, and—we may add—writing, he will soon begin to take a Roman's attitude toward the literature; more and more he will read with ease and pleasure, and finally the poetry will reveal its true meaning and beauty".

The only verses dwelt upon by the author in this work are the hexameter and the pentameter. Why did Professor Richardson refuse to take up the lyrical meters? Did he propose merely to assist the struggling young reader of Ovid and Vergil? If so, his elaborate treatment of elision (pp. 33-37) and linking (41-44) may perhaps seem out of proportion to the aim he had in mind. No doubt, a second edition, in which the present treatment shall be supplemented by some advice on the reading of Catullus and Horace will be deemed of great value by future college students.

Of course, Professor Richardson cannot possibly expect complete acquiescence on the part of teachers in all the rules he lays down. When on p. 62 he instructs his readers to "utter words in such a way that a hearer may be left in no doubt as to the form and duration of each syllable" he cannot fail to call forth a smile on the part of many a time-battered lover of Latin poetry. Is it possible to take up Horace's Satires and fluently read a whole page *with due vigor and zest,* while giving each syllable its exact quantitative importance? We doubt whether any one can perform such a feat at sight and we are inclined to bestow our sympathy on the unschooled Freshman who may be requested to attempt such a 'tour de force' by a 'naif', though well-meaning instructor. On the whole, we believe that less harping on the oral reproduction of syllabic quantities, to the advantage of the ictus, would greatly enhance the charms that Latin poetry may have for the rising generations.

EDWARDO SAN GIOVANNI
THE COLLEGE OF THE CITY OF NEW YORK

A Grammar of Greek Art. By Percy Gardner. New York: The Macmillan Co. (1905). Pp. xii+267. $1.75.

As the title suggests, this book proves to be different from the average handbook on classical subjects. It does not give in a small compass an enormous array of facts, so appalling to the young student. Its system is purely eclectic in pursuance of its aim to set forth "the more important principles of history, of art, of psychology" as they are embodied in the Greek creations. It is stimulative and not exhaustive. It presents no new theories and no new suggestions, but, on the contrary, is inclined to be overconservative. For example, we read (p. 82) that Treu's arrangement of the west pediment of the Zeus temple at Olympia "scarcely admits of dispute", whereas Loeschcke and Robinson hold to Treu's earlier arrangement, and now the scheme of Skovgaard has superseded Treu's in such books as Furtwängler's Aegina and Lermann's Griechische Plastik.

Such conservatism on matters of dispute, however, is no blemish to a work like this, but its inaccuracies are peculiarly dangerous to the class of readers which it seeks. It is not the present purpose to dwell on this side of the work, and a couple of instances must suffice. Why should the Parthenon be said to be the "only Doric temple on which there is a frieze" (p. 87), when there are famous friezes from Phigaleia and Assos, and a piece still *in situ* on the Theseion? Or why should an author go out of his way to make a moralisation on chivalry based on a misinterpretation of Homer (p. 217)? The work furnishes many opportunities for disagreement and divergence of opinion, but disagreement in certain details does not lessen a hearty appreciation of its scheme and scope as a whole.

The book is divided into sixteen chapters, which deal with certain general aspects of Greek art, with architecture, dress and drapery, sculpture, painting, vase-painting and its relation to literature and history, and with Greek coins. The first chapter, on the general character of Greek art, emphasizes the idealism of the Greeks in contrast to the realism of modern peoples. The Greeks transformed and interpreted what they found in nature, not only from an individual's point of view but also according to the tradition of a school or city. For example, the acanthus or the lotus is taken from nature, but is applied in an ideal form to vases and architectural members. The chapter in general is valuable as giving the tendency of Greek art, but here, as occasionally elsewhere, there is a fondness for too sweeping statement. The author says (p. 10): "Sculpture which merely closely follows ordinary types of nature is so profoundly uninteresting that it has no valid reason for existing. A precise copy in bronze of an ordinary ass would be on the same level as a stuffed ass". One is constrained to recall Myron's cow, whose fame is sung by the epigrammatists, and the image of the drunken old woman of a later Myron rises up in the mind to refute this statement as well as that made on p. 26 that Greek sculpture is never vulgar.

Architecture is selected to stand at the beginning of the study of Greek art and in accordance with his aim the author gives the principles and structural ideas of architecture as they are worked out and embodied in concrete examples. The choice of the Parthenon for illustration is unquestionably wise but it must be remembered that the Parthenon represents the highest development of its type.

In order to explain the costumes that appear in works of art the next chapter deals in the briefest way with dress and drapery. There is space merely to describe the chief garments and the different styles.

All that has been said thus far in the book is in a way an introduction to art as represented in sculpture and painting to which the rest of the work, with the exception of the last chapter, is devoted. Here again the author's method is well illustrated. He discusses the principles that govern the production of sculpture and dwells on the point that much of the sculpture was bound by the limitations of the space for which it was destined, as in the case of the sculptural decoration of temples. An interesting chapter deals with the relation of sculpture to history, for which is cited as the best example the sculpture of the Parthenon, which gives an outline of the whole history of Athens.

The study of Greek painting necessarily is based largely on vase-painting, but the author takes the sound position that there is no warrant for asserting that any particular vase-painting is a copy of a wall-painting. The most we can say is that there is evidence of the influence of Polygnotus or Micon or some other master.

The second great source mentioned of our knowledge of painting is found in the frescoes from Pompeii. It is difficult to understand why the portraits from the Fayum are not cited in this connection, and it is still more remarkable that reference should be made to them later (p. 151) as "superficial and vulgar works from Egyptian sarcophagi".

As in the case of sculpture here, too, are chapters on the relation of literature and painting, a kind of work that is particularly interesting and valuable to younger students. Scenes from the Iliad and the Odyssey, from lyric and dramatic poetry, are discussed and one subject, the judgment of Paris, is selected for detailed treatment in illustration of the development in the representation of a myth from early black-figured vases to Pompeian frescoes.

The last chapter, on coins in relation to history, shows clearly the eclectic character of the book. This chapter stands quite by itself. It seems in fact like an appendix, although the author claims that work on coins is the "best introduction to archaeology" and a "good preliminary study to work upon sculpture" (pp. 254, 256). The chapter would stand most naturally immediately after that on "Sculpture and History", which deals with similar topics, and before the treatise on painting which absorbs the rest of the book. The chapter itself is chiefly concerned with showing the importance of coins by the citation of several instances where statements of historians have been verified and amplified by careful study of these unerring documents.

The book is to be strongly recommended to the use of teachers as it clearly marks the path by which the subject of Greek art may be made most comprehensible to students.

T. L. SHEAR.
BARNARD COLLEGE

THE CLASSICS AND THE PUBLIC PRESS

In his paper on the teaching of Greek art (p. 10) Professor Wheeler notes as a hopeful feature of the outlook for classical studies in this country the fact that the public press lays much stress on new discoveries in the field of classical archaeology.

A good illustration of this attitude of the public press toward matters classical is afforded by the fact that many of the daily papers contained full accounts of the discovery of parts of Menander, to which reference was made in the editorial of number three (p. 17). The New York Times for Sun-

day, June 9, contained a half page article entitled A new Pompeii found in African Desert. The article gave an account of Timgad, a Roman city (called Thamugade) on the edge of the Sahara; it was illustrated by a large cut of the theater, which is fairly well preserved. The article is well worth reading. Among the ruins, in some cases well preserved, are those of a basilica, various temples and porticos, the prison, and the Curia. In the Curia, it is said, the lists of magistrates of the town were found; these are now in the Louvre. The theater is built on a hillside, in the Greek fashion. Near the theater are the baths, so well preserved that the heating arrangements can be perfectly understood. There is also the temple of Jupiter, and the macellum or market. In the forum pavement one may see the markings for games of various sorts; similar markings, it is well known, are to be seen in the Forum at Rome (cf. e. g. Hülsen-Carter, The Roman Forum, p. 62). Timgad was founded in Trajan's time; it is interesting, then, to note that spaces are left between the houses, in the spirit of the regulations adopted after the fire at Rome in Nero's reign.

The article is in one respect not quite ingenuous. The discoveries at Timgad are spoken of throughout as recent; thus the inscription under the cut of the theater runs as follows: "The Roman theatre at Timgad, in Algeria, just unearthed by the military engineers of the French Government". The excavations at Timgad were made some years ago; pages 192-237 of Boissier's Roman Africa (as translated by Arabella Ward, 1899) contain an interesting account of the results. One may refer also to Adolf Schulten's Das Römische Africa (Leipzig, 1899), pp. 63 ff. An article in Munsey's Magazine some years ago summarized the results of the excavations; this article was illustrated by excellent photographs of the macellum or market, the Arch of Trajan, the theater, the forum, and the Temple of Jupiter. There was also a fine general view of the ruins, and a photograph of a Roman road spanned by a triumphal arch at Lambessa.

On Sunday, June 9, the New York Times had a column article entitled Delving in the Roman Forum. The disingenuousness referred to above characterized this article also. The article was in reality a brief but good summary of the results of the excavations of the last eight or ten years, but the uninitiated reader might well have inferred from the article that such finds as the Basilica Aemilia had been made within the current year. The cuts, which were poorly executed, showed the Regia, the Shrine of Juturna, and the whole end of the Forum west of the Schola Xantha (including the Schola itself). The arches back of the Schola were labelled the Rostra of Caesar (for a more correct view see Hülsen-Carter, The Roman Forum, pp. 69-70). I quote one paragraph, partly because it illustrates this point, partly because it contains matter of interest.

"The famous Trajan Column has come in for further excavation during the last few weeks. It had formerly been believed that Trajan . . . had a large area cut away between two hills to give space for his stupendous column, the top of which, it was thought, marked the height of the original level. The foundation of the column now having been excavated, terra cotta water jars, lamps, bones, and a paved street have been uncovered, all dating from 100 years before Trajan's time".

As a matter of fact doubt of the inscription on the Trajan column, which declares that the column was set up "ad declarandum quantae altitudinis mons et locus tantis operibus sit egestus", is no new thing. As long ago as 1892 Middleton (Remains of Ancient Rome, 2.24-25) gave voice to such doubt, on the basis of investigations by Brocchi (Suolo di Roma, p. 133). Professor Middleton's doubts, however, seem not to have become universally known; at any rate Professor Platner, in his Topography and Monuments of Ancient Rome (1904), pp. 268-269, seems to accept without reserve the statement of the inscription. The writer of the notice of a lecture by Commendatore Boni, director of the excavations in the Forum, printed in The Evening Post for July 20 last, seems likewise to have been unaware that the inscription had been doubted as long ago as 1892.

This notice of Professor Boni's lecture seems well worth copying here (the lecture was delivered before the British Academy, on The Column of Trajan):

"This view (that the column had been erected to show the height of a hill that had been cut away by Trajan to make room for his Forum) did not seem to Commendatore Boni to be in accord with the few statements of ancient writers on the subject, where the column is referred to as a sepulchre, and he therefore determined to investigate the matter. He soon found that in the inner vestibule at the base of the column there were still visible traces of a door which had been walled up and plastered over. On removal of the plaster and part of the masonry, it was found that the door led into an atrium, which, in its turn, led into a chamber, within which were the remains of a funeral table; moreover, just above the table, holes had been drilled in the marble wall of the chamber, presumably for clamps to support two urns. On the evidence of an inscription, now in the Vatican Lapidarium, stating that Hadrian had erected a temple in honor of his parents Trajan and Plotina,

which temple had stood close to the column, Boni ingeniously inferred that the chamber which he had discovered was a sepulchral chamber, and that the funeral table had supported two urns containing the ashes of Trajan and his wife. On making careful trigonometrical calculations, it was furthermore found that the column was a columna centenaria, exactly 100 feet high; it is at least improbable that a hill should have been exactly this height. What proved Commendatore Boni's contention beyond dispute was the fact that, on digging various pits in the vicinity of the column and also across the whole width of the valley occupied by the Forum Ulpium, remains of early imperial and republican work, such as roads, foundations, drains, were laid bare. At one spot were even found traces of a wall of blocks of tufa, which we know, from similar remains elsewhere, probably date from the 4th century B. C. This shows that, long before the column was built, the valley between the Quirinal and the Capitol had been practically a level plain and not a hill. The dedicatory inscription, which has hitherto been used as evidence for the existence of such a hill, Boni now interprets as referring to the height and noble proportions of the buildings which had been erected both on the level of the Forum Ulpium and on the slope of the neighboring hill, and of which a view could be had from the top of the column".

CHARLES KNAPP

(To be continued)

CLASSICAL CONFERENCE

There will be a Classical Conference in connection with the coming meeting of the Association of Colleges and Preparatory Schools of the Middle States and Maryland, on Friday, Nov. 29th, 1907, at the College of the City of New York. Professor J. T. Bennett of Union University will speak on Ways and Means to promote the Study of Greek, and Professor J. W. Scudder of the Albany Academy will discuss The Need for a Revision of our Latin Course.

Place and time will be announced during the morning session of the Association.

THE NEW YORK LATIN CLUB

will hold three luncheons in the current year. Speakers for two of these have already been secured as follows:

December 7, 1907, Professor Charles P. Parker, Harvard University: *Latin Life through Latin Language.*

February 15, 1908, Dr. Edgar S. Shumway, Manual Training High School, Brooklyn: *The Source of the Law.*

The luncheons will be held at the Hotel Marlborough, Thirty-sixth Street and Broadway, New York City. Luncheon will be served promptly at noon.

Those wishing to attend the luncheons are requested to notify Mr. A. L. Hodges, 309 West 101st Street, New York, enclosing checks as follows: for the three luncheons, $2.00; for the three luncheons and membership in The Latin Club, $2.50; tickets for any one luncheon, $1.00; for any two luncheons, $1.50.

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great that for a boy to make out the meaning of a simple Latin passage, and still more to write even the shabbiest bit of Latin prose, requires something beyond mere memory and imitation, demanding as it does a real active and originative mental effort. The learner can not remain wholly passive or receptive. He must do or contribute something of his own, and it is in encouraging this habit, in developing latent power into living energy, that the secret of true education lies. The positive results immediately secured often appear poor, but the process itself is of the highest value, and those who sneer at it as 'mental gymnastics' forget that it is as necessary to mental health as exercise is to physical, while when they proceed to deride the Classics as 'dead' languages they do plain violence to fact. For who can say that Greek and Latin are in any true sense dead? In literature and art, in science and philosophy, in all that concerns law, social order, and the principles of government, we are connected in an unbroken and living union with Greece and Rome. Their history is an organic part of our own, their words breathe on our lips, their thoughts are wrought into the tissue of our intellectual being, and the public schools, ever since their foundation, have wisely maintained the principle that learning can not be separated from its source; nor is their record as makers of men so poor that they need timorously put aside this good tradition in obedience to popular clamor".

Mr. Page concludes with an earnest plea to the masters of the great English schools to cast about for a remedy of the situation which he has described (in much too somber terms, at times, we think). Amid all the changed conditions of modern education there is yet room, he holds, much room, for classical studies; the problem of the schools is to determine how they shall keep that place for the Classics. "Possibly they may still continue to ignore it and, either through indolent neglect or the preoccupation of sordid cares, allow a study which is their oldest heritage slowly to decline and disappear. But if they do so, if they forget alike their traditions and responsibilities, they will incur the charge not merely of being false to their own honor, but of having betrayed the true interests of liberal education. For assuredly no form of education can justly be called 'liberal' in which the study of science and preparation for active life are not associated as their necessary complement with that study of polite letters to which classical learning is certainly the best, and possibly the indispensable foundation".

This brief outline of Mr. Page's paper suggests certain comments, which, however, lack of space makes it necessary to postpone to the next issue of The Classical Weekly. C. K.

THE VOCABULARY OF HIGH SCHOOL LATIN

The last thirty years have been remarkable for the attention paid to every detail of Latin teaching in the secondary school. The system in vogue before that time had come down by tradition from the Middle Ages and had inevitably all the faults that would naturally belong to a system devised for an entirely different purpose from that for which we teach Latin at the present time. Latin during the Middle Ages and afterwards offered a universal means of communication, and for that reason training in the practical use of the Latin tongue was a part of the education of every cultivated person.

Nowadays, the chief function of Latin study, apart from mental gymnastic and the instruction in general grammar that it involves, is to acquaint the student with the masterpieces of the literature of Rome; to bring him face to face with those authors whose works have been for ages one of the chief foundations of culture. It is evident, therefore, that the object of the study of Latin nowadays is quite different from, almost opposite to that of former generations. At the same time, in recent years, the curriculum of the secondary school has been revolutionized, all the branches of modern knowledge have clamored for recognition, and inasmuch as in the earlier period Greek, Latin and Mathematics constituted practically the whole curriculum, it was inevitable that the introduction of modern literature and science into the school curriculum could only be accomplished by restricting the time given to the Classics. So far as Greek is concerned, this change has been entirely destructive and for all practical purposes Greek has become merely an ornamental or extra study in the high school. Latin has fared much better than Greek, and is still a very necessary element in secondary education; but it has come to occupy a very restricted place in the curriculum, while the object and method of its teaching have been radically changed. The discussions of this modern period have not failed to include the question of the organization of the whole high school curriculum in Latin as well as the best methods of teaching, but so far as the substance of the curriculum is concerned there has been, however, not a great change. At present, the high school curriculum is usually one of four years, the first of which is occupied by a beginner's book and the other three by Caesar, Cicero and Vergil respectively. This scheme is partly traditional, partly evolutionary, but, unlike some other matters of tradition, it has been demonstrated by actual experience as well as by investigation to be based upon very sound principles. Only one part of it has been at all seriously modified, and that is the first year, devoted, as I have said, to the beginner's book. In the case of the

other three years, the author himself has been stable and the main lines of teaching have not been seriously disturbed. But, in connection with the first year the differences of opinion as to the best method of instruction have been legion, and almost every teacher, it would seem, has felt it incumbent upon himself to set before the world his ideas in the form of a beginner's book. Even now this flood of beginner's books does not seem to lessen; during the last year three or four were put upon the market. Such a condition is a healthful sign because it shows that the minds of many teachers have been intent upon the best methods of accomplishing the most important part of Latin instruction, namely, the first year work.

Without going into a detailed discussion of the elements of the first year book, we may say that one particular characteristic of almost all recent books stands out clearly; that is the kind of vocabulary employed. In the old books, when teachers were training the child for the practical use of Latin, the vocabulary of the beginner's book was not merely very extensive but contained a large number of words—perhaps the majority of them—which belonged to the ordinary pursuits of life, names of animals, of birds, of the implements of everyday existence. But, with our new intention in teaching, it seemed unwise to insist upon pupils learning in the first year a vocabulary which would be, so far as their later study was concerned, practically useless. The wide-awake teacher, therefore, concluded that it was essential that the beginner's book should contain a vocabulary that would lead immediately to a pupil's first reading and would be available, further, for his subsequent study. Now, as I have said, the first extensive Latin reading has been Caesar, and Caesar is going to remain the first extensive reading for very good reasons. If we were asked to lay down a priori the necessary requirements for a good Latin reading book, we should say, probably, that it should be, in the first place, narrative; that, in the second place, its vocabulary should be concrete; and that, in the third place, the range of the vocabulary should be narrow. All these requirements are met in a very great measure by Caesar, in fact, in much greater measure than by any other Latin author. His Commentaries are narrative, they are written in language that is remarkably concrete, and the range of the vocabulary is remarkably narrow; and further than this, this vocabulary, narrow as it is, is composed of words which occur for the most part over and over again in the literature with which the pupil will come in contact later. It is this characteristic of the Caesarian vocabulary which explains the failure of any substitute for Caesar that has been brought before the public. It explains why, in spite of apparent advantages, Nepos is very much less available for the first extended Latin reading, and why such authors as Eutropius, Curtius and the like have never attained any genuine hold.

In view of this position of Caesar in the curriculum, almost all the modern beginner's books in Latin limit their vocabulary to the words in most common use in Caesar; that is, so far as this is possible. Of course some allowance must be made for the difficulty of getting Latin sentences which will actually make sense, when the vocabulary is so restricted, and in practice these books all contain a few words which do not follow their principle of selection. But these are very few.

If we examine the curriculum of the secondary school a little further, we shall find that the habit of following Caesar by Cicero is also based upon very sound considerations. Cicero's vocabulary is also, in the six speeches usually read, but little more extensive than Caesar's. It likewise employs much the same vocabulary as Caesar; the difference lies particularly in the style, because Cicero's speeches are not narrative but forensic Latin, and the element of the imagination or the ideal enters largely. The concrete quality of the vocabulary is, however, still very evident. It is remarkable how little is the absolute addition to a pupil's word-list gained from reading Cicero after Caesar, but it is also just as remarkable how much wider range the student has gained from this reading in handling the words he knows. It is almost a commonplace that Cicero is usually easy after the pupil gets acquainted with the difference of style. This is readily explained from the similarity of the vocabulary employed to that of Caesar. But it is equally certain that the ordinary pupil gets in Cicero his first sense of being able actually to read Latin, and his first feeling for the possibilities of the language as a means for the expression of thought.

The last year of the high school is filled by the first six books of Vergil's Aeneid. Here the pupil comes for the first time into contact with the possibilities of the Latin language in the way of word coinage and figurative usage. Vergil's vocabulary is very much larger than that of Caesar or Cicero, and contains a very much greater proportion of words which occur either once only or very rarely.

The capacity of pupils in the high school has also been the subject of considerable thought and study; and it has been demonstrated by actual experience that the ordinary high school pupil can not be expected to acquire in his first year of Latin study a vocabulary that contains much more than 500 words. This does not mean that the vocabulary of the first year book should be restricted to that number, but it does mean that if any definite requirement is made, a pupil should not be expected to fix in his

memory more than that number. And, as a matter of fact, almost all the beginner's Latin books of the present day make it a reason for congratulation that their vocabulary is small (rarely exceeding 500 words), that it is made up of the words that occur most frequently in Caesar, and that, consequently, no time is lost by a pupil in passing from the beginner's book to the reading of Caesar.

This peculiarity of our beginner's books as well as certain others that are in the line of simplification and exclusion are unquestionably based on sound reasoning. Under the pressure of work in our schools it seems unwise—even absurd—to attempt to load a pupil's mind with information that will be of no service to him. Consequently, it seems almost axiomatic that lists of exceptions, lists of unusual words, study of unusual phenomena of syntax should be left out of the first year; and it also seems axiomatic that the words employed should be small in number and the vocabulary restricted in scope.

But, while this has been granted everywhere with regard to the first year book, very little attention has been paid to similar considerations with reference to the work of the other three years. And yet it would seem that if our first year's training is essentially sound, the trouble, if there is trouble, must lie in the teaching of the other years. Let us see if this is so. We hear everywhere the statement made that the training in Latin in our high schools and colleges does not provide a student with the means of reading Latin, and it is a common complaint of our teachers in colleges that pupils come up from the high school to college inadequately prepared, even though they have succeeded in passing their entrance examinations.

Now, these two criticisms belong together and are both, as it seems to me, based upon the faulty entrance requirements laid down by our colleges. For it must be understood that high school teachers, even with the very best intentions, are hemmed in and limited in their teaching by College Entrance Requirements. Our usual demands for college entrance are: that a pupil shall be able to translate certain selections from Caesar, Cicero and Vergil which he has already read in school; that he shall be able to translate some simple English into some equally simple Latin; and that—but this is not a universal requirement—he shall make an attempt at translating some Latin never seen before into English. The main burden rests upon the translation of passages already read. Now, such a requirement in the case of a modern language would, at the present time, be received with amusement, if not with a sneer; but in the case of Latin it is received with the utmost seriousness and defended with even greater seriousness. Latin is not a modern language, we are told, but a dead one. We can not therefore expect to set the same kind of an examination as we would in a modern language. We wish to test our pupils' knowledge of Latin, to be sure, but they can not be expected to translate at sight at this stage of their study; and when we do set passages for sight translation we have to make so many allowances that it ceases to be a genuine test.

But is not this begging the whole question? As a matter of fact we *do* demand sight translation of every candidate; and moreover sight translation when the possibilities of success are much more limited than in rendering unseen Latin into English. I mean the rendering of English into Latin. Experience teaches us that it is much more difficult to render *into* a foreign language than to render *from* a foreign language, and yet we *do* require our unfortunate candidates to translate at sight passages from English into Latin, but allow them to translate from Latin into English passages already read. No one would be willing for an instant to set before a candidate an exercise from English into Latin that he had already written, and yet that is what has been done with the very much easier matter of translating from Latin into English. This certainly does seem absurd on the face of it, and the more one reflects upon it the more absurd does it become.

If pupils are expected to read Latin with a certain degree of fluency—and this is not an unreasonable expectation—sight translation should be made a definite object of instruction from the beginning of their work. But, to read Latin at sight several things are necessary: first, a knowledge of forms; secondly, a knowledge of the fundamental principles of syntax; thirdly, a good-sized vocabulary; fourthly, training in the art of translation. With regard to the first two requirements, there is unanimity of opinion. Everybody agrees that form and syntax are essential. With regard to the fourth requirement, there is also considerable agreement; but with regard to the third there is not so much a disagreement of opinion as a certain vagueness of thinking. We are informed by some that vocabulary is best learned by continual reading, continual thumbing of the lexicon, and that it is pedagogically unsound to demand of a pupil that he commit to memory lists of words. It is also further emphasized that a knowledge of vocabulary comes best from repeated use of the words already learned. With the last statement I agree, and I am in some sympathy with the objection to the committing to memory of lists of words; but the chief fault lies in the first statement: continual reading will only produce a knowledge of vocabulary if either the words occur time and again or if some definite attempt is made to fix the attention upon word meaning as the reading progresses.

examinations are chiefly a matter of sight translation, with certain definite requirements in syntax and vocabulary, teachers in the schools, freed from the necessity of reading prescribed works, the preparation of which by the student they are helpless to control, may, by a larger use of sight translation and a different treatment of the prepared work itself, do something to help a situation which can only be regarded as a disgrace by all who have the cause of classical teaching at heart. College professors, on the other hand, could do much if they would make occasion to put this matter clearly and frankly to their students (many of them embryo teachers) as it appears to those outsiders of whom the writer in the Atlantic Monthly (referred to by another correspondent in this issue) is a type.

A STUDENT

3

The editorial comment in Number 4 of The Classical Weekly, concerning the misuse of translations in preparing language work, opens a door which is usually left closed. It is indeed true that "this problem is the most important one that the classical teachers have to face to-day". To be sure, the problem has no charm of novelty; yet we may well raise the question whether things are not worse than they formerly were. Something concerning the demand may be argued from the supply. The writer receives periodically and has recently received a catalogue advertising Handy Literal Translations; and this is their watchword: "To one who is reading the Classics, a literal translation is a convenient and legitimate help". The same firm offers a series headed by a Completely Parsed Caesar, Bk. I, whose crowning merit is: "Each page complete in itself—all at a glance without turning a leaf". The offered prospect of doing language study without turning a leaf gives point to the severe indictment that appeared in the Atlantic Monthly, September, 1904, from which these sentences are taken: "Though the fact is blinked in every preparatory school and college in the land, honest work in the study of Latin and Greek is nowadays almost unknown. As objects of genuine study they hardly exist for the student at all. Not only does he not master them: he does not honestly attack them". This may not be ourselves as we are, but it is ourselves as a considerable part of the thinking world sees us. Whether we are optimists or pessimists as to the actual facts, this much is true: the temptation to travel by the easy path is ever present. To block the way by main strength or by method is not easy. The seat of the difficulty is the will of the learner. The will may be influenced in the direction of a wholesome and independent way of working. Classical teachers may not be able to compel, but they can testify. Has there ever been a positive body of testimony on this subject, testimony so distinct as to command attention and to counteract the theory that a handy literal translation is a legitimate help for the learner?

HAMILTON COLLEGE. EDWARD FITCH

CLASSICAL CONFERENCE

On Friday afternoon, November 29, at 5 o'clock, a Classical Conference was held at the College of the City of New York, in connection with the meeting of the Association of Colleges and Preparatory Schools of the Middle States and Maryland. The attendance was unusually good, consisting not merely of teachers of Latin from New York and vicinity, as well as those in attendance at the general meeting, but also of a number of persons interested in the study of Classics but not engaged in teaching them. The meeting was called to order by Dr. Riess, who, after a few remarks, introduced the first speaker, Professor J. I Bennett of Union College, who presented a paper on Ways and Means to Promote the Study of Greek. Professor Bennett maintained that a brighter future was to be expected for Greek than the present indications would seem to warrant. The pendulum in education was sure to swing back again, and when the minds of men become less occupied with commercialism and more with the things of the spirit, Greek, which is pre-eminently a literature of the spirit, would come to its own again. The paper was discussed by Professor Sihler of New York University, who urged that all teachers of Latin should be not merely expected but required to have a good knowledge of Greek as well, inasmuch as a correct understanding of Latin literature without a first hand knowledge of the sources of that literature is impossible. Professor Andrews of Colgate University urged that Greek teachers should pay less attention to philological details and should devote themselves to educating their students in the broad fields of literature so that they may have something all their lives as a result of their study of Greek.

Mr. J. W. Scudder, of the Albany Academy, presented the second paper on The Need for a Revision of our Latin Course. In this paper Mr. Scudder urged that teachers of Latin should aim to secure a greater definiteness in requirements for entrance to college, and should likewise attempt to develop the power of their pupils by greater attention to sight translation and to honesty in preparation. Mr. Scudder also urged that Cicero should be taught in the last year of the High School rather than in the next to the last year, and should be preceded by Vergil. At the conclusion of this paper Professor Knapp, of Barnard College, made a few remarks on the necessity of concerted action on the

part of classical teachers. The two papers will be published in full in later issues of The Classical Weekly.

The discussion of Professor Bennett's paper was cut short by the chairman on account of lack of time, and at the close of Mr. Scudder's paper a large proportion of the audience was compelled to withdraw on account of the lateness of the hour. This brought home to all there the evident lack of consideration that the general meeting of the Association of Colleges, etc., seems to show to the subordinate sections. The idea of setting an hour for a conference on one of the most important departments of secondary and college teaching for 5 o'clock in the afternoon is wholly preposterous, and entirely inexplicable. It certainly warrants the assumption that the general meeting would prefer not to be encumbered by meetings of subsidiary bodies.

The Publication Bureau of Teachers College, Columbia University, announces the publication of Professor Lodge's Vocabulary of High School Latin, "being the vocabulary of Caesar's Gallic War, books I-V; Cicero against Catiline, on Pompey's command, for the poet Archias; Vergil's Aeneid, books I-VI; arranged alphabetically and in the order of occurrence". The words occurring most often, about 2000 in number, are printed in larger type, and arranged in groups of 1000, 500, and 500, so that a certain definite number can be taught each year. Words occurring less than five times have all the references given. Pp. VII + 117. $1.50.

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The American Philological Association and the Archaeological Institute of America will meet at Chicago University on December 27, 28, 30 and 31, 1907. A large attendance is anticipated and reduced rates will be granted by the railroads.

Both joint and separate sessions of the two organizations will be held for the reading of papers, some of which will be illustrated. Among those who will have a place upon the programme are Professors Abbott, Tarbell, Shorey and Manly of Chicago University, Professors Bonner and Sanders of Michigan, Professors Bloomfield and Wilson of Johns Hopkins, Professor Elmer of Cornell, Professor George D. Lord of Dartmouth, Professors Lyon, G. F. Moore and Chase of Harvard, Dr. Alfred Emerson of the Chicago Art Institute and Professor Fairbanks of the Boston Museum of Fine Arts.

Mr. Edgar L. Hewitt, Director of American Archaeology for the Archaeological Institute, will report on the work of the year in this field; and there will be an address by Dr. D. C. Hogarth, formerly Director of the British School in Athens and now Director of the Cretan Exploration Fund.

Those who wish a copy of the full programme, which will give information concerning details of the meeting, fares, etc, should write to Professor F. G. Moore, Dartmouth College, Hanover, New Hampshire, Secretary of the American Philological Association.

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I begin my discussion of Mr. Page's paper by emphasizing certain words which stand in parenthesis in the preceding issue, in which I suggested that Mr. Page was painting the situation in England in too somber colors. It is indeed a most hopeful sign for the future of the Classics that teachers both here and abroad are so ready at self-examination, so willing to ask whether they are reaching results commensurate with their hopes or with the labor and devotion they expend. But it is entirely possible to carry that self-examination too far, and in the process to lose a true perspective, and by consequence to be unable to give a really truthful picture of the situation. When we are inclined to emphasize our failure to reach results, it might be worth while to ask ourselves how teachers in other branches are faring. Do the teachers of English, for example, with all the enormous advantage they have from the outset, in the very fact that the language with which they are dealing is their pupils' vernacular, do these teachers, I ask, reach results that satisfy them? do they reach results such as we ourselves, as teachers of the Classics, have a right to expect, nay to demand, at their hands? Do they teach their pupils grammar? Do they convey to their pupils any apprehension or comprehension of literature? We are all familiar with the plaints that representative teachers of English have been making lately that there is something radically wrong with the teaching of English. We might pursue our inquiry into other fields, with similar results, with the outcome that we should hold truer views of our success or unsuccess. Let no word of mine imply even that we have much cause for profound self-satisfaction; what I mean to suggest is merely that the phenomena which called forth Mr. Page's paper in England and which have called forth similar papers here are not confined in any way to the teaching and learning of the Classics, but are as wide as the field of study itself.

What Mr. Page had to say about the teaching of Greek is, of course, by no means new. Mr. Collar several years ago in the introductory remarks which he contributed to the beginner's Greek book by Mr. Gleason and Miss Atherton embodied exactly this point of view; there are other recent beginner's Greek books in which the amount of writing into Greek, for example, has been very greatly reduced.

Personally I think Mr. Page's panacea for Greek no cure at all. Lucretius's argument, that *nil e nilo creatur,* applies fully to the study of Greek. To read Greek well, readily, with apprehension and with pleasure certain things are needed. What those are everybody knows; certainly grammar is one of them. We surely cannot convey to a boy a knowledge of grammar by omitting grammar either wholly or largely from his fundamental training. What is needed is that the Classics shall be taught only by those to whom, to use certain words from a recent editorial by Professor Lodge, the Classics are not a trade or a profession but a life, bone of their bone, so to say, flesh of their flesh. In the hands of such teachers even grammar will have no dry bones, but will at all times be instinct with life

On another side I am compelled to take exception to Mr. Page's panacea. He seems to imply that Latin should be made a *corpus vile* for the benefit of Greek, that hard drill should be got in connection with Latin, but that Greek should be handled as literature. This hardly seems an altogether generous proposal, that Latin should be made to bear all the odium of classical study (if odium there is to be at all). Nor is it an altogether sound position, for it involves forgetfulness of the fact that Latin too, as well as Greek, has a literature. If, then, there is any virtue in the plea that Greek should be studied as literature, the plea applies fully to Latin also. I am not one of those who deny to Latin literature merit and originality; rather do I urge most strongly that grievous injustice has been done in the last century or so to Latin by German scholars and those who blindly follow them, in the exaggerated emphasis laid on the surface resemblances of Latin writings to Greek and the disregard of the fundamental and wide difference in spirit which lies between the main portions of Latin literature and the literature of the Greeks.

At Ann Arbor three years ago I had the pleasure of listening to an address on The Nature of Culture Studies, by Mr. R. M. Wenley, Professor of Philosophy in the University of Michigan. The paper is well worth the attention of students of

the Classics; it appeared in The School Review for June, 1905. At the same University, on another occasion quite divorced from classical interests, I heard an admirable address by President Woodrow Wilson of Princeton University, in which Mr. Wilson argued forcibly that the student who from the beginning of his University career confined his attention to those subjects which have so to say a market value, the so-called practical subjects, was, mayhap, *in* the University, but not *of* it. The pendulum has for some time been swinging against classical studies, largely because attention was from the nature of the case so largely given to the newer subjects, science and modern languages. There are some signs that the over-emphasis laid on these subjects is likely soon to be a thing of the past; Mr. Andrew White has been quoted to me as having said in effect that the law of supply and demand would soon operate to the advantage of humanistic studies. I understood Mr. White's point to be that the supply of students trained primarily or exclusively in science was already equal to the demand, if not in excess of the demand, and that by consequence the strong impulse that has marked recent years to train one's self in science because of the superior opportunities offered there by reason of the fact that the supply was not equal to the demand would soon cease to operate, and that men would be freer than before to follow their natural bent. Meanwhile every teacher of the Classics should exert himself to be all that such a teacher should be. The Classics are, we know, immortal in themselves; they have nothing to fear at any hands save the hands of those who study or of those who teach them.

C. K.

THE VOCABULARLY OF HIGH SCHOOL LATIN[1]

(Concluded)

In reflecting upon this problem, it seemed to me that perhaps some definite, some interesting results might be gained by a study of the authors read in high school and by observing the words that are used most frequently by them.

I chose the first five books of Caesar's Bellum Gallicum, the six orations of Cicero usually read in the schools, and the first six books of Vergil's Aeneid. I found that the total vocabulary for the first five books of Caesar was 2,106 words, that the total vocabulary of the six speeches of Cicero was 2,117, that the total vocabulary of the first six books of Vergil was 3,214, but that the total vocabulary of the whole was only 4,642. Now, further study of this vocabulary showed some very interesting facts. Out of this complete list, only 1,954 occur five times or more, and if we note the total number of occurrences of the remaining words (approximately 2,750), we find that the 1,954 furnish a vocabulary for nearly nineteen-twentieths of all this amount of reading. I then made a study of some similar sections of Latin authors, to wit: two books of Caesar's Bellum Civile, the Pro Roscio Amerino of Cicero, and five books of Ovid's Metamorphoses. I found that of these 1,954 words fully 90% were found in this second group of authors—thus showing clearly the universal value of the words handled.

If, then, a child knew approximately these 2,000 Latin words, he would have at hand fully nine-tenths of the total vocabulary of any Latin author of literary value with whom he would come in contact. About half of these 2,000 words are peculiarly Caesarian in the sense that they occur five times or more in Caesar. Cicero adds comparatively few—little more than 150 of this list that occur five times or more in the six speeches; but a considerable number of words that occur less than five times in Caesar are met with in Cicero often enough to make their total number of occurrences five times. It is therefore quite possible to require of a student that at the end of his Caesar year he should be acquainted with 1,000 Latin words, that during the Cicero year he should add 500 words, and that at the end of the Vergil year he should increase the list by another 500.

Now, the best method of teaching this vocabulary is, of course, a difficult question. The main point of the present paper is to show that the range of the Latin vocabulary is narrow and that it is within the power of the ordinary high school pupil to come up for examination for college with a sound knowledge of this vocabulary together with a certain knowledge of forms and syntax. Indeed, if during his course he has been trained to use this vocabulary in sight translation, it ought to be possible to test at examination for entrance to college his mental capacity as well as his knowledge. We all know that many candidates who pass the examination prove to be intensely stupid in college and to be students who should not be in college at all so far as their mental powers would indicate. But, if we set before them a test which will show their capacity to handle the knowledge that they possess, we shall be able to test their mental calibre, and this should be the essential point in every such examination. Such a test could be a passage of Latin not previously seen, in which those words that do not occur in a definitely required list should be interpreted for the candidate. He should then be required to translate this sight passage with practical accuracy, and the examination should be as severe as it would be in an examination in mathematics, where the problem given is intended to test

[1] This paper was presented at the meeting of The Classical Association of the Middle States and Maryland, at New York, April 27, 1907.

the student's knowledge of his subject and where a correct answer and only a correct answer is permitted.

In the beginner's year, attention is now paid by every careful teacher to the words learned, and all the beginner's books make their exercises for translation into Latin also with the same vocabulary as that used in the Latin reading. Hence the question that will arise at once in the minds of most teachers concerns the best method of teaching words in the Caesar year. I should say that, in the first place, a teacher of Caesar should know in every lesson what words occur for the first time and what the relative value of these words is. If the word is an important one for the pupil's further study, an attempt should be made to fix it in his mind. If, on the other hand, it is a comparatively rare word, the teacher should be content with either giving the meaning of it to the class or allowing the class to find the meaning from a vocabulary. The former device is by all odds the better. This means, of course, a complete knowledge on the part of the teacher of the vocabulary that the pupil has learned in the first year and the keeping of a definite list of words, adding to it day by day so that the pupil's equipment may grow under his own and his teacher's eyes. It should be possible for the teacher to point out on any occasion of discussion that this or that word has not been met with by the pupil or has been met with by the pupil in such and such a place for the first time. The teacher should also make an effort to employ the words as they are learned in exercises from English into Latin, in oral drill and in such other ways as may appear to him of value. At various times during the course there should be opportunity for reviewing the vocabulary that has already been learned, and in the translation of at least a part of the lesson at sight the pupil should be expected to use the vocabulary he has acquired steadily and continuously. The fact that a teacher can point to the chapter and line where a word occurs, the fact that a pupil has this word down in his note-book in a certain place, and that he is held only to a certain limited vocabulary and not to the whole range of words without selection which is found in the back of the book tends not only to imbue the student with confidence in the definiteness of his study, but to impress him with the reasonableness of the teacher's demands, a feeling that is almost wholly absent now.

According to the scheme outlined above, the pupil will possess at the end of his Caesar year a compact vocabulary of 1,000 words. When you consider that in the first five books of Caesar only about 890 words occur five or more times, it will be at once evident that this thousand words will, for all practical purposes, embody the complete vocabulary of the Gallic War. The same plan can be pursued with the reading of Cicero; but here the progress should be very much more rapid than in the case of Caesar, because the equipment of the pupil is now much more extensive. New words will be added to the thousand words already known much less frequently; new chapters will contain a far smaller proportion of unknown words, and, consequently, at even a slow rate of addition, the amount of reading covered should be considerable. It is hardly to be expected that all the reading of the Cicero year should be sight reading. Nevertheless, the new lesson should be pretty carefully studied by the teacher beforehand so that the pupils' attention may be directed to the new words or new ideas that need emphasis. By the end of the Cicero year the pupils' vocabulary will be 1,500 words. The Vergil year will, therefore, add about 500 more. Of these 500, 300 will be words occurring for the first time and five times or more in Vergil. The remaining 200 will have been met with before, but will be studied particularly during the Vergil year. It will be interesting in the Vergil year to observe how many words that we found to be common in Caesar are common also in Vergil; how few words, in the main, are distinctly poetical. On the other hand, it will be easy to appreciate how much of Vergil's poetry is due to figurative meanings of words already learned in their literal senses, and therefore the wide-awake teacher will find it easy not merely to teach reading of Latin in the Vergil year, but also to show the fundamental principles of poetic expression in general.

It will be observed that the above remarks have to do almost entirely with the acquisition of vocabulary. I do not mean that this is the only thing to be studied or that it is the most important thing to be studied. I only wish to emphasize that a great deal can be done in this way which has not been done systematically in the past, and that, consequently, an opportunity is afforded by this system of testing a student's capacity at the same time with his knowledge. Such a system requires a careful analysis of the vocabulary of these three authors. This analysis I have been engaged in for some three years, and it is now approaching completion. It is interesting as an indication of how similar thoughts strike people in very widely separated places, that at the present time in St. Louis an association of teachers is engaged in listing all the syntactical constructions of these three authors for the purpose of deciding from this study what syntactical constructions are of most value for teaching purposes[1]. If this plan is carried to conclu-

[1] Since this paper was written, Ginn & Co., have published a Vest-pocket Memory-test Latin Word-list by G. H. Browne, A. M. This contains the vocabulary of Caesar's complete works and of Cicero's orations grouped according to frequency of occurrence.

sion, as I have reason to expect it will be, we shall be able in a short period to know definitely the exact contents from every point of view of the reading now customary in the secondary school. When this is done, it becomes incumbent upon those on whom the responsibility lies of fixing requirements for entrance to college to decide whether they will continue the vague and uncertain system that has prevailed up to the present time or whether they will make their requirements so definite that there will be no excuse on the part of secondary teachers or pupils for ignorance of them. I have found the best tests of my classes to consist in passages to be translated at sight where the words that were unusual were given, and I am convinced that in entrance examinations for college we can do much to stimulate a sense of power and attainment upon the part of high school pupils, if we set similar examinations for them. Only one vocabulary list, or list of words, will be necessary. The examination should consist of passages from Latin into English, involving this vocabulary, and passages for translation from English into Latin where everything can be rendered into this same Latin vocabulary. All the test of knowledge of forms and constructions is readily available in such an examination and the advantage in definiteness far outweighs any of the disadvantages which might be ascribed to it. Another important point in connection with such a scheme is this: If the requirements for entrance to college, so far as vocabulary is concerned, are definite, and if no specific list of works is prescribed, it no longer becomes incumbent upon the high school teacher to confine his teaching to the curriculum usually found in the school. If he prefers to gain this knowledge of words from authors other than those from whom I have selected them, it will merely require a considerable amount of work on his part to provide a working scheme of progress like the one that we shall have already for the Caesar and Cicero, but there is no reason why he should not do that if he feels he can be more successful in this way than in the ordinary way. I have not laid any stress upon the further possibility of such a scheme for college teaching. If a student comes up to college with a knowledge of 2,000 words and some training in the art of translation, it should be possible for him in his freshman year to add to that vocabulary very considerably and to set a rate of reading in his college course which would carry him in a comparatively short time through much more Latin literature than he now is able to read. If the total vocabulary of Vergil's Aeneid is only 3,214 words, it is evident that a thousand words added to the 2,000 with which he comes to college will make him capable of reading practically any Latin, whether it is poetry or prose, with no more difficulty than the natural peculiarities of the Latin language involve. No scheme will do away with formal ambiguities; no scheme will make difficult ideas easy; but such a scheme as this will give the fundamental knowledge which is necessary in every case. I have very great hopes that if some such scheme as this is consistently carried out, the reproach that is brought against the teaching of the Classics nowadays, that it does not make pupils read Latin, will be in a large measure obviated. But, in any case, I feel that such a scheme deserves very careful consideration and trial.

GONZALEZ LODGE
TEACHERS COLLEGE, COLUMBIA UNIVERSITY

REVIEW

Roman Sculpture, from Augustus to Constantine. By Mrs. Arthur Strong (Eugenie Sellers). London: Duckworth and Co.; New York: Charles Scribner's Sons (1907). Pp. xix + 408; 130 Plates. $3.00.

The student of Roman history, literature and art will welcome this well illustrated book which brings together in convenient form a great mass of material formerly much scattered and accessible only to archaeologists who have a large library at their disposal. To be sure, the book brings little that is new, but is a careful compilation of the work done by German and Austrian scholars. Mrs. Strong is an enthusiastic follower of Wickhoff, whose theories she accepts *in toto*. She champions his cause throughout her book, and loses all patience with those who will not come under his yoke. Riegl too, the author of the Stilfragen, comes in for his share of praise. One can best sum up the new ideas of Wickhoff and Riegl in a few phrases, quoted at random from Mrs. Strong's book. "The individuality and independence of Roman imperial art" are now established. "Roman art, whatever its origins, eventually developed a profoundly original character". "Roman imperial art is not a mere continuation of Hellenic or Hellenistic art—it is Roman art *plus* the new Hellenistic influence". "It is the peculiar merit of Roman artists—or of artists working under Roman influence—to have approached and partially solved the tridimensional or spatial problem, thus creating the illusionist style". "What is now claimed for Roman art is an aesthetic advance—a power, that is, of conveying to the spectator effects which the Greeks had not yet attempted or realized". It introduced the "continuous style" of narrative in art, best seen on Trajan's column. "To the illusionism of the Augustan period and the impressionism of the Flavian" are now added "the triumphs obtained in the third and fourth centuries by the new colouristic effects of light and dark which supplanted the *chiaroscuro*, or

light and shade, of earlier art". "The decadent art of the third and fourth centuries evolved new optic tendencies which give it an indisputable aesthetic importance, irrespective of origins". Such aesthetic ideas and theories Mrs. Strong applies to the individual monuments she discusses, so that her conclusions can scarcely be called her own. It is therefore difficult to criticise her attitude without attacking Wickhoff and Riegl, and that is beyond the scope of this review. Our author is furthermore much indebted, as she acknowledges on many occasions, to Petersen and von Domaszewski, although they are not members of the new school.

The book, as Mrs. Strong tells us in the preface, is "based upon a series of lectures delivered at different times during the last seven years", and we may well regret with the author that she has not had time to "recast it more completely, and that it must perforce exhibit the faults peculiar to popular lectures". The general make-up of the book is good, though it would have been far more convenient had it been bound in two volumes. The hundred and thirty plates contain some hundred and seventy excellent illustrations. Convenient is the comparative chronological table (by centuries) of the emperors, also the genealogical trees of Augustus, Octavia, Trajan and the Antonines, and finally of the Emesene dynasty. Of the forty-five misprints noted, some are rather annoying, especially the incorrect references to plates and the incorrect page references in the index. On p. 6 the reference to the Temple of Athena at Aegina should read Temple of Aphaia. Three times (pp. 71, 266, 375) the National Museum at Athens is referred to by its old name, the Central Museum.

The book begins with the Augustan age, some forty pages being fittingly devoted to the Ara Pacis. From Augustus to Nero Roman works of sculpture are rare; so our author discusses two silver cups from Bosco Reale in the Rothschild collection, and the Augustan cameos in Vienna and Paris, though to my mind these are Graeco-Roman and do not come within the scope of this book. It would have been far more profitable to have discussed on p. 95, in connection with the rare works of art from the reign of Tiberius, the statues of Eumachia and of Concordia Augusta, found in the building of Eumachia at Pompeii (Mau-Kelsey, p. 438, fig. 245), for they belong without doubt to the period of Tiberius. The next two chapters deal with the reliefs of the Flavian age, and we are surprised to read on p. 105 that "of actual sculpture from the reign of Vespasian we possess but scanty traces, if any", for we do possess important reliefs on the altar in the court of the Temple of Vespasian at Pompeii (Mau-Kelsey, p. 107, fig. 43), reliefs which we know were made during the reign of Vespasian. It is indeed remarkable how persistently Mrs. Strong neglects Pompeii. To be sure, it is not to be expected that a book which must necessarily have fixed limits should deal with all the monuments of the Roman period, but we have a right to look for the *characteristic* examples of the various periods. Four chapters, about one-fifth of the entire book, are devoted to Trajanic sculpture, including a valuable and fascinating description of the reliefs on the column of Trajan. To Hadrian is justly devoted less than one-half the space given to Trajan. The author would have done well had she omitted the section on the Antinous type, a product of Graeco-Roman art. Her unrestrained praise in this connection is unwarranted. The Antonine period is of great importance for the history of Roman art, though one would not realize it from reading the book under review. Mrs. Strong should have laid more stress on the architectural ornamentation of the temples at Baalbek (Heliopolis) in Syria, and especially on the magnificent Aurelian reliefs recently discovered at Ephesos, to which is devoted only one page. Because these reliefs are so little known is all the more reason that they should have been discussed in detail—but not even one reproduction is given. The art from Severus to Diocletian, and the monuments of the principate of Constantine receive their due, and in the last chapter is given a rather hasty account of Roman portraiture from Augustus to Constantine. With the exception of this last chapter on portraiture there are but few references to sculpture in the round, by far the greater part of the book being devoted to Roman reliefs[1].

YALE UNIVERSITY PAUL BAUR

SUMMARY

Certain excavations made last spring by the German Institute in Athens, under the direction of Professor Dörpfeld, are of great importance and considerable general interest. A brief account of them was published in June in pamphlet form supplementary to the first number of volume 32 of the Athenische Mitteilungen. The investigations were made on three sites, Tiryns, Olympia, and Pylos.

At Tiryns, in pursuance of the policy now uni-

1 This work is reviewed somewhat unfavorably, by Charles De Kay, in the Saturday Times Review for August 3 last. Mr. De Kay's paper is labeled An Apologist for Roman Sculpture. There are two columns of general remarks about Greco-Roman art, most of which does not touch the book under review at all. The statement is then made that Mrs. Strong "hurts her case very often by claiming too much for works that are cold and clumsy, poorly disposed, nd lacking in true distinction. The reliefs on the columns of Trajan and Marcus Aurelius are examples in point. Immensely valuable as documents, they are very inferior as works of art, and the same thing may be said of a great many reliefs which survive on the triumphal arches of Titus, Trajan and Constantine". The 'review' is illustrated by a cut of Commodus as Hercules, and another of the Mondragone Antinous. The insertion of the latter cut is interesting in view of Professor Baur's remarks on the Antinous type. It is pleasant to turn from such a 'review' to the earnest remarks of the reviewer of the first volume of Mr. Russell Sturgis' History of Architecture, in The Evening Post for July 20 last: the writer warmly champions the claims of Roman art to the adjective 'original'. C. K.

versally advocated if not always followed, and in continuation of similar work on the site begun in 1905, an attempt was made to reach the original surface of the ground by pits sunk under the present palace at various points. The attempt was most successful. Under the great propylon of the Mycenaean palace remains of an older building were found, including its gateway; the walls of the gateway were still standing to a height of three metres. In another part of the palace five stone graves were discovered under walls of the older building, and under the graves again two distinct earlier periods of occupation were proved by walls and potsherds. One well-preserved skeleton and two monochrome vases were found in the graves. Outside of the southeast corner of the citadel a large deposit of clay figures, vases and other clay objects belonging to the post-Mycenaean time came to light. Dörpfeld explains them as coming from the temple which was built on the site of the megaron after the Mycenaean palace was burned. Other discoveries of geometric vases and objects of bronze and iron were made in graves between the citadel and the modern railroad station. This work is to be continued next spring.

The work at Olympia was inspired by the same motive, namely the search for possible deposits below the level of the present sanctuary. Under the Pelopion were found layers of deposits from different ages, which contained sherds, clay figures and bronzes. The oldest stratum revealed many prehistoric monochrome sherds of the kind found by Dörpfeld in Leukas and regarded by him as the original pottery of the Achaeans. Similar sherds were uncovered in the lowest deposit beneath the Heraion, as well as other pieces on which geometric ornaments were painted in white on the varnish, as in the Kamares ware of Crete. The importance of this discovery is that it proves that the settlement on the site of the Olympian sanctuary dates back to very early times.

The discoveries at the third site are if possible even more interesting as they are concerned with the attempt to identify the Homeric palace and town of Nestor at Pylos. With this purpose in view Dörpfeld explored the vicinity around Samikon on the western coast of the Peloponnesus, and was so fortunate as to receive a clue from a peasant which resulted in the discovery of three Mycenaean tholos tombs under a low citadel. The tombs, though partially destroyed, were found to contain a great number of potsherds with characteristic Mycenaean decoration, gold and silver ornaments, amber beads, amethysts, lapis lazuli, many fragments of ivory and pieces of bone. The trenches sunk in the hill disclosed walls of a building, in a room of which stood several pithoi containing figs. The sherds, with the exception of six Mycenaean pieces, were all of the monochrome type found in Leukas and Olympia. Here then, exactly between Samikon and Lepreon, as reported by Strabo, on a hill 60 m. high, and a half-hour distant from the sea, Dörpfeld claims to have found the Pylos of Nestor. Further, he maintains that the original pottery of the Achaeans was not the Mycenaean, but the monochrome ware with incised decoration already mentioned. He intends to make further excavations here also during the coming spring.

BARNARD COLLEGE THEODORE LESLIE SHEAR

NEW YORK LATIN CLUB

held its twenty-second meeting at the Hotel Marlborough on Saturday, December 7. The attendance was somewhat disappointing, especially in view of the interesting address that Professor C. P. Parker of Harvard delivered, on Latin Life through Latin Language. He started by quoting Professor Greenough's remarks that you could translate everything into Latin if you could get the proper point of view. Professor Parker paid his respects to Mr. Bennett's views on the Roman pronunciation of Latin, maintaining that we know enough about the Roman pronunciation to approximate it with sufficient accuracy to get a fair idea of how it must have sounded, and holding that the use of the Roman pronunciation is absolutely essential in order to obtain a proper appreciation of the Roman point of view, and that this point of view can not be gotten through the English pronunciation. He minimized Mr. Bennett's objection that very few professors of Latin, much less students, could write and pronounce Latin with due regard to quantity, by remarking with great truth that many people could pronounce with substantial correctness who could not mark the quantities if required to do so. It was impossible also, said Mr. Parker, to get the Roman point of view from courses in Roman archaeology and Roman life; such courses, at least as commonly conducted, give merely the facts of the outer life of the Romans and fail to give the real Roman spirit. It was likewise impossible to get any correct idea from such books as Pater's Marius the Epicurean, because the picture of Epicureanism therein contained was entirely different from the picture that we get from Lucretius. No, the only way to obtain a proper appreciation of the Roman point of view was through study of Latin literature at first hand; when this is done we find that the Roman, with all his devotion to war and to the forum, was a dreamy, poetical, musical soul with a great capacity for pathos and a keen appreciation of the spiritual side of life. The Roman in despite of general opinion was tragic in the intensity of his emotions; further, his very love of

comedy and comic situations was a part of the intensity of his feeling. Professor Parker read various selections from Lucretius, Horace and Vergil in support of his position.

After the address Professor Knapp, at the suggestion of the President, made some remarks, in which, among other things, he asked for further light on Professor Parker's statement that the Romans were musical, quoting Cicero's remarks in the opening chapters of the Tusculan Disputations. Professor Parker replied that by calling the Romans musical he had meant to imply that they were distinctly emotional and tended to express that emotion in rhythmical forms. Professor Shumway then urged the necessity of some knowledge of Roman law in order to get the proper point of view of Roman life and thought. The meeting closed with a vote of thanks to the speaker. It is unfortunate that Professor Parker spoke without notes as the readers of The Classical Weekly would undoubtedly profit much from his remarks if they could be printed in full.

CLASSICAL CONFERENCE AT SYRACUSE

The Classical Teachers' Association, organized in 1905, will hold its annual meeting on Friday, December 27, at Syracuse, in Room 130 of the Syracuse High School Building. The programme will be as follows:

9.30—(1) Paper by Mr. John B. McHarg, Auburn High School, on Comparative Grammar in the Secondary School.

(2) Illustrated lecture by Professor Edgar A. Emens, of Syracuse University, on The Pre-Persian Sculptures of the Acropolis.

2.30—(3) Paper by Mr. W. A. Jenner, of the Boys High School, Brooklyn, on Educational Aims in Secondary Latin.

(4) Paper by Professor Edward Fitch, of Hamilton College, on Some Points of Emphasis in the Teaching of Elementary Greek.

The notice of the meeting, issued by Professor Frank Smalley, of Syracuse University, the President of the Association, urges all classical teachers to attend. Professor Smalley emphasizes the importance of assembling from time to time for conference, discussion of aims and methods, that we may develop a greater and deeper interest in our chosen studies.

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In the present issue appears a review of Professor D'Ooge's book on Latin composition, by Mr. Inglis of the Horace Mann High School, together with a rejoinder by Professor D'Ooge. In printing both the criticism and the rejoinder side by side, I take the occasion to explain to our readers the policy of The Classical Weekly with regard to reviews.

Publication is a sign of life, and often a sign of healthy life, but no one can keep up with everything that appears in the classical field, and it is the bounden duty of a periodical such as this to save the time of teachers by giving as complete an account as possible of the books that fall within our view. To do this it is desirable to secure for critics those who are experts, either by long experience in teaching, or by special study of the particular subject. Perhaps it is the fault of human nature that this very study or experience tends to make us intolerant of efforts which do not harmonize with our own opinions. *Odium philologicum* has been the badge of all our tribe for many years. Nowadays there is much less of it displayed in criticism than ever before, and there seems to be no reason why it should not disappear altogether.

The review and the reply in this issue are good examples of attack and defense on the part of scholars who with firm convictions of their own recognize the sincerity and thoroughness of their adversaries. Mr. Inglis does not believe that the best results can be obtained from writing exercises based upon the text read. Mr. D'Ooge believes the contrary. Personally I am inclined to think that Mr. Bennett understated rather than overstated the arguments in opposition to Mr. D'Ooge's position. I am unable to see how Latin composition has any defense unless it conduces to one of two things, either to a ready handling of the language as a medium of expression, or to a systematic study of syntax. I have yet to find any teacher enthusiastic enough to maintain the former, though I myself do not see why it should not be maintained. If, then, Latin prose composition is taught for the latter reason, it would appear to the untutored mind self-evident that systematic teaching is impossible if the exercises are closely based on the passages read. I say 'untutored' because I have not yet penetrated into the mysteries of composition books of this sort. I only know that the results so far as entrance examinations are concerned are not thoroughly satisfactory. I should like, therefore, to hear from Professor D'Ooge again and at length in a defense which actually defends the theory which he holds so strongly.

Meanwhile The Classical Weekly is convinced that every writer of a text-book should be credited with the intent to put into that text-book his best work, and the best results of his experience. Such a man deserves courteous treatment. We may disagree with him and we may find many flaws in his work, but, in justice to him, we are bound to admit the sincerity of his efforts. We have deemed it best, therefore, in all those cases where a review takes issue with the fundamental principles underlying the preparation of the book in question, that the author should be invited to set forth his views in the same issue. We hope thereby to bring about not merely a criticism and a defense of individual matters, but a contribution to the discussion of the whole subject that will be valuable to all who are engaged in teaching.

Mr. W. H. S. Jones, in The Teaching of Latin (London, 1906), page 29, says a few words on the beginner's work in Latin which have no doubt been duly remarked by Professor Bennett.

"The lessons with beginners should be for the most part *viva voce*. The amount of time that can be saved by using the spoken speech for grammatical drill is very considerable, and there is the additional advantage of making Latin appear like a living tongue. The benefits arising from the use of *viva voce* methods will be increased if the reformed pronunciation be adopted. If used from the first boys experience no difficulty in it. The kinship between Latin and French is more easily appreciated if the original pronunciation be restored. Later on, when the poets are being read, the rhythm is more readily felt. Besides this, the pronunciation being practically phonetic, the use of *viva voce* methods is facilitated, and much needless writing saved. Before adopting the revised pronunciation

the present writer often saw in written exercises *paenae* for *paene*, obviously the result of the difficulty of discriminating between *ae* and *e* when pronounced nearly alike. When *ae* is pronounced like the dipthongal *i*, such a mistake becomes impossible. Quantity, both visible and 'hidden', should be carefully marked in pronunciation from the first. If a boy never hears a false quantity he will not be tempted to make one. Some boys may turn out classical scholars and an accurate knowlede of quantity will be essential for them. How can a boy appreciate the sound of Latin verse, much less write verses himself, when he is taught to say *bōnus, milēs?* Books for beginners should have all the naturally long vowels marked. The pupil will then clearly understand that all other vowels are short, and the mark for a short vowel becomes a superfluity. American teachers generally adopt this plan; it has not yet found favour in England, although recommended by Professor Postgate. No time is lost by attending to quantity early. It is as easy to learn a correct pronunciation as an incorrect one, if only the former is taught from the first".

Mr. Jones has not yet learned "that the introduction of the Roman pronunciation (in America) was a fundamental blunder, and that its retention is likewise a serious mistake"; that "it is extremely difficult, brings no compensating advantages" but "does bring certain distinct disadvantages". Deluded man! Or was Mr. Bennett really the deluded one?

SOME SUGGESTIONS AS TO LATIN STUDY

The articles touching upon Latin teaching in the first number of The Classical Weekly interested me so much that I want to set forth a few ideas of my own on the subject. I do it with a certain diffidence because so many years have gone by since I myself taught Latin, but my love for the language and my belief in its educational value have in no way diminished, and I hope what I have to say may not be without interest to the readers of The Classical Weekly.

It seems to me, in the first place, that many classical teachers both in schools and in the universities have not as clear an idea as they ought of what they desire to accomplish in their Latin teaching. What do we study Latin for in these days, and what sort of knowledge of the language shall we aim at acquiring? Surely the view promulgated some years ago by a distinguished professor, that "the only rational justification of the study of Latin in our secondary schools" is "to be found in its unique effect in stimulating and elevating the pupil's intellectual processes, and most of all in the increased mastery of the resources of the mother tongue which it confers", disregards one very important—to my mind the most important—part of the value of Latin study, and when the learned sponsor of the view referred to adds that the only thing which can make the study thus effective in his sense is "careful daily translation under wise guidance", accompanied by "a severe and laborious comparison of the value of alternative English words, phrases, and sentences", and, above all, by "a painfully thorough grammatical discipline", he seems to me not only to exaggerate the value both of translation and of grammatical drill, but also to paint the study of Latin in unduly somber and repellent colors from the pupil's point of view.

The educational value of Latin as mere mental discipline, though higher than that of any other language and quite high enough, I think, to justify the amount of time allotted to Latin, is still a thing shared by various other branches of study, scientific or mathematical, while language study has a special value of its own as the means of attaining the deepest, truest, and most complete appreciation of the life and thought of the people whose native tongue the given language is, and Latin possesses this value to a degree as much greater than any other tongue as the debt of our civilization is greater to the Romans than to any other people. I make no exception of the Greeks because their influence upon the modern world was so largely exerted through the Romans.

If my reasoning is sound, our ultimate aim in learning or teaching Latin should be, as with a modern language, the acquisition of as nearly as possible the same mastery of it as we have of our own language. The power to think in the foreign language is the first essential of such a mastery, and this power can only come from the initiative of the learner; it can no more be directly imparted to him by a teacher through "a painfully thorough grammatical discipline" or by any other process than one can make a rose bush bloom by wiring buds to its branches. Least of all can it come from "careful (and elegant) daily translation". Translation is, of course, a profitable exercise, but so long as the learner needs the words of his native speech as a bridge between his thought and the thought expressed in a foreign language, and so long as his mind retains even the shadow of a half-conscious feeling that the thing called *cheval* by the French and *equos* by the Romans is in reality a *horse* labelled with a queer name, so long as one cannot get rid of the natural enough sense of greater substantiality, so to speak, in the word *horse* than in the words *cheval, pferd, equos,* ἵππος, and what not, one has acquired no real power of thinking in the foreign language. Not everybody is capable of this highest intellectual activity in the sphere of

language, but the attempt rationally made to reach it is, it seems to me, the most profitable kind of language study.

In the case of Latin there are special difficulties. One is, or at all events used to be—I hope and am inclined to believe that the situation has improved in this respect—that many of our teachers unfortunately did not themselves have that intimate grasp of Latin as Latin which I have described. Too often, in order to gain a clear idea of a complicated Latin passage, they had to *translate* it to themselves. Another difficulty is that the Roman habit of mind was so different from ours that Latin words, except in the case of simple concrete things or simple acts, seldom coincide exactly in meaning with English words belonging to the same parts of speech. This is one chief reason why continual painstaking translation is so much less effective as a means of achieving a working knowledge of Latin than such translation is of acquiring a like knowledge of French or German or Italian, for instance. In any civilized modern foreign language the pupil can generally get from his dictionary a verb or noun or adjective with which to translate a given verb or noun or adjective respectively into English or vice versa well enough to cause not only himself but his teacher, who knows both languages, to suppose that the pupil understands the thing said, even when he may not have, and I am afraid often does not have, a quite clear notion of it even as expressed in his native language. You cannot do that in the case of Latin. What can you do? Practice in comparing "the value of alternative English words, phrases, and sentences" seems to me pretty ineffective—at least until much progress has been made otherwise—because it presupposes that the pupil knows somehow already what the meaning of the Latin is and is casting about for its best form of English expression. But how are we to get at this Latin meaning itself? Most simple words, especially in such early languages as Latin, originally designated simple objects in the physical world or simple physical acts or qualities. I would have the pupil first learn these simple meanings thoroughly, beginning with the words he will meet most frequently in his reading, and then trace the development of the words into representatives of kindred meanings or deflected meanings, so that when he comes to read connected sentences and finds a familiar looking word the meaning of which is not immediately clear to him, his first thought shall be to try to derive from its original meaning a meaning that makes sense with the words of the sentence already understood, instead of looking into the dictionary or elsewhere for some random English word set down among others as one of the labels of his Latin word. This is a very different process from making up your mind somehow what a sentence means or ought to mean, and then forcing the words into that meaning. Perhaps it may seem a hard process and one lacking in interest to a young pupil, but I feel confident that it can be made both more interesting and easier than the usual processes to the average beginner in Latin. Something of the need of it is hinted at and illustrated with the words *petere, ponere consilium* and others by Miss Ella Catherine Greene in her admirable article in the first number of The Classical Weekly.

Much more profitable to the pupil also than translating Latin into English, especially in the early stages of his study, is the translation of English into Latin and most of all the writing down in Latin his thoughts, however crude, about the things he sees around him and the events of his young experience or observation. And here, while not encouraging unclassical and made-up Latin, I would not have the teacher insist overmuch upon the use of the words of the Golden Age only, provided the syntax and general structure of the pupils' efforts are those of real Latin. Such practice greatly reduces the amount of formal drilling in grammar necessary for the management of even simple Latin, and I believe that both time and energy would be saved if the hours given to Latin were more equally divided between writing Latin and translating.

I am reminded of a specially important point by a quotation from a textbook in a review full of good sense by Mr. John Edmund Barss in this same first number of The Classical Weekly. He says that the statement that "The unit in language is the sentence" expresses "an important truth" but "ignores the fact that the idea of units as applied to language is one not easily gained by a child". It seems to me that whatever theoretical value the truth thus set forth has the uselessness of the dictum is not so much due to a failure on the part of the child to understand the application of the term "units" as to his tendency to regard the individual words as units strung along in the sentence like beads on a cord, when for practical purposes, in Latin at least, it is the phrases and subordinate clauses which are the real units in the relations of the parts of the sentence to the sentence as a whole. I used to find that when my pupils had learned to consider not only the subordinate clauses but also phrases like the combination of a noun with a genitive or a qualifying adjective or of a noun with a participle in the ablative absolute as the units of which the sentence might be said to be composed they found it distinctly easier to manage the sentence intelligently. This was notably the case in regard to the order of the words. Latin periods, much more than most English sentences, present a

series of pictures to the imagination, words in Latin are more used metaphorically with a vividness undiminished by age or through wandering too far from their original meanings, and the perspective of these pictures becomes much clearer when one looks at the phrases and clauses which constitute them separately as complete pictorial entities in which the most prominent object always occupies the foreground and the others recede in proportion to their lesser importance. For this is the principle of Latin word-order, scarcely affected by considerations of syntax or other extraneous things.

It is a great pity that the writings of the Romans which have come down to us are so exclusively of a kind that appeals to mature minds only, and this fact makes the task of the Latin teacher exceptionally difficult, but I cannot help believing that the process of acquiring as good a mastery of the language as possible along some such lines as I have urged is not only better training for the pupil's mind as such but also more likely to fit him to read and enjoy Latin literature when he reaches greater mental development than is the attempt to pump that literature into him prematurely through the traditional amount of formal grammatical drill and Latin passages done into so-called English.

HENRY PREBLE

REVIEWS

Latin Composition For Secondary Schools. By Benjamin L. D'Ooge. New York: Ginn and Co. (1904). Pp. vi + 131 + 190. $1.00.

In this book an attempt is made to add a systematic treatment of grammar to the advantages of composition work which is based for content and vocabulary directly on the texts read. Those teachers, therefore, who believe in basing the composition work directly on the text read will find in this book several features of value. Specific grammatical references are given, the explanations are clear though sometimes too comprehensive for school use, and the lists of idioms and phrases should prove advantageous. Those teachers who do not believe in basing the composition work directly on the text read will find in part the same objections to this book as to all other books which are based on that theory. Here, as in other books of this sort, we find the same haphazard, hit-or-miss development (or non-development) of vocabulary which results from the theory that a student can acquire a proper knowledge of words from their occasional occurrence in the texts or exercises without definite assignment. The book contains no vocabularies, special or general, except for Part III.

Nor have all of the difficulties of grammatical treatment been met, for throughout the book grammatical constructions are constantly anticipated and assumed as familiar to the student before the subjects involved are treated. Section 109 in Part I comprises nine sentences of which eight involve purpose or result phrases or clauses, although these subjects are not treated until sections 117 ff. In section 81 one-third of the sentences contain prohibitions, a subject which is treated in section 99. Section 22 contains a sentence requiring *persuadeo* with indirect discourse. Difficult constructions of noun syntax are constantly employed everywhere, though the treatment of noun syntax begins only with Lesson LXXXVII, e. g. *calamitatis reminisci* (62); *magno usui esse* (319); *Gallia Romanis interdicere* (182); *proelio supersedere* (220), etc.

The order of treatment of the principles of grammar, especially in Part I, would seem very faulty in some respects. No syntax of nouns is treated until Lesson LXXXVII and it is even intimated in the introduction that the treatment of noun constructions may well be deferred until Part II is taken up in the Cicero year. Many teachers will seriously question the wisdom of teaching, during the year when Caesar is read, such subjects as the following: Potential Subjunctive, Lesson XXII, (B. G. I 21); Proviso, Lesson LX (B. G. II 25); Rhetorical Questions, Lesson XXI (B. G. I 20); Optative Subjunctive, Lesson XX (B. G. I 18); Conditional Sentences, Lessons LIII-LVII (B. G. II 11-19); Conditional Sentences in Indirect Discourse, Lessons LXV-LXIX (B. G. II 31-III 5). Of these usages the first four do not occur in Caesar. Such independent conditions as occur (three instances in books I-IV) are all in the indicative and require no explanations. Subordinate conditions are entirely too difficult for students at this period and can all be explained for the time being on the basis of sequence of tenses and attraction.

In many cases throughout the book, but particularly in Part I, the exercises follow the text to which the student is referred too closely. In some cases whole lines may be copied directly from the text. Cf. Part I, sections 25, 157.

Part I contains one hundred and ten exercises, approximately one exercise for each chapter of Caesar, and it is suggested in the introduction that "they can be used most easily and profitably in connection with each day's review lesson". This would seem to involve the problem of time in most schools, especially when we find, for example, in Lesson XCII that the student is expected to learn all the constructions of the genitive with verbs and to prepare eleven sentences in connection with his day's work in Caesar. So also with Lesson LXXXIX, which has eight references and twelve sentences. Nine lessons are starred for possible omission and it is suggested in the introduction that Lessons

made little preparation for the remaining volumes, and the American publishers are unable to say whether any effort is being made to carry forward the original plan.

The period of the Republic which Dr. Greenidge hoped to include has been more thoroughly treated than any other part of Roman history. For example, Long's Decline of the Roman Republic in five volumes is a close reproduction of the source material with brief comment on its value and meaning; Neumann's Geschichte Roms während des Verfalles der Republik, though partisan, is stimulating and suggestive; Drumann's Geschichte Roms, now being revised by Gröbe, is an aggregate of biographies of the contemporaries of Pompey and Caesar. The well known histories of Mommsen and Ihne and a multitude of biographical and more special works might also be mentioned. These studies of a most interesting age, undertaken from various points of view, have prepared the ground for a careful, detailed summing up of results, such as the history now under discussion was to be. Dr. Greenidge was well equipped for the task. His Roman Public Life and his Legal Procedure of Cicero's Time both show a scholarly mind and a familiarity with the constitution and laws of the later Republic essential to the historian of the period. Those who have known him through these works are pleasantly surprised to find in his History, in addition to scholarship, a considerable degree of insight into life and of dramatic power in the presentation of the great characters. It is true that the first chapter, which in a hundred pages discusses the social and economic conditions surrounding the Gracchi, is heavy and at times obscure; but the second chapter, which begins the narrative of the Gracchan reforms, awakens the interest of the reader; and the student of the period, on reaching the year 104 B. C., regretfully parts company with the author. A good quality is his use of nearly all the literary and epigraphic sources, which he cites in footnotes. In his interpretation of them he takes account of the various possibilities of meaning, and rarely if ever seems to strain a statement to fit it to a preconceived view.

In judging a work of this kind, based as it is at many points on scant and uncertain material, a wide margin must be left for difference of opinion. Mommsen, Ihne, and Ferrero agree in declaring the deposition of a tribune unconstitutional; although Dr. Greenidge admits that the ousting of Octavius was without direct precedent, he refuses to pronounce it illegal. Nearly the same disagreement exists regarding the immediate re-election of a tribune. In favor of our author it must be said that almost all the powers ever exercised by the Roman assembly had been gained in the way in which Ti. Gracchus was attempting to establish its right to depose officials and to re-elect tribunes—by precedent rather than by law. These instances illustrate the author's willingness to defend the conduct of the Gracchi. Even the law of Gaius for the taxation of Asia is favorably judged. While recognizing the incompleteness of the reforms of the two brothers, he grows eloquent, as well he may, over their personal character and their influence on the future history of their country. Henceforth "at every turn in the paths of political life the statesman was confronted by two figures, whom fear or admiration raised to gigantic proportions". In brief the author's treatment of these reformers is unexcelled in depth and sympathy. Marius in earlier life he regards as an ideal soldier, a man of uncouth appearance, "but with a massive reserve of strength, a persistence not blindly obstinate, a patience that could wear out the most brilliant efforts of his rivals and opponents", in politics a Manius Curius brought down from the heroic age of the Samnite wars to repeat his life in a period of degeneracy. It would have been interesting to follow with Dr. Greenidge the later career of this remarkable man and especially to analyze his leadership of the great proletarian uprising.

Few errors can be found anywhere in the volume. "Enactment" on p. 202 is merely a verbal mistake for "bill". On p. 237 the author makes this statement in relation to the reformed comitia centuriata: "As the votes of each century were separately taken and proclaimed, the absolute majority required for the decisions of the assembly might be attained without the inferior orders being called on to express their judgment". This is a more serious mistake. That the centuries all voted and that the votes were all reported is proved by overwhelming evidence. The ideas expressed on pp. 116, 138 as to the connection of the imperium with the judicial function and the auspices are confused. If under the Sempronian agrarian law, as under the later Servilian rogation, the commissioners were of pretorian rank, they certainly had imperium; but they could have exercised jurisdiction without it. The right of Tiberius to the auspices was not inherent in the imperium, if he had it, but was granted him by a special article of his law (Cicero, De Leg. Agr. 2.12.31). Objection ought also to be made to his opinion on another constitutional point, repeated from his Legal Procedure. It is hardly possible, as the author assumes on p. 201, that C. Gracchus gave capital jurisdiction to the assembly of tribes. An occasional error or confusion in a relatively minor point, however, detracts little from the value of the work as a whole. It is in fact the most thorough treatment of the period covered; although not brill-

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Elsewhere in this issue appears a summary of an article by Professor Sihler on American Classicism, which appeared in the Evening Post of Sept. 7, as the supplement to an article on a similar topic, published in the same journal a year before (Sept. 26, 1906). Professor Sihler had already discussed this subject in a series of articles published a few years ago in the Jahrbücher für classiche Philologie.

The articles do not furnish very pleasant reading for American students of the Classics. We cannot help feeling that in some way or other we have not lived up to our birthright, that, whether by our own supineness or by force of circumstances, we have let slip that which to our forefathers was a priceless possession, and as we remark the increasingly large number of American youth whose minds during the formative period have not been touched with the slightest breath of Greek culture, we cannot but feel that our educational system has not progressed.

In his brilliant essay, Discipine *vs.* Dissipation, Professor Shorey writes as follows (School Review, 1897):

The student who between the ages of twelve and twenty has thrilled at the eloquence of Cicero or Demosthenes, has threaded the mazes of the Platonic dialogue, has laughed with Aristophanes, has pored over the picturesque page of Livy, or apprehended the sagacious analysis of Thucydides, has learned to enjoy the curious felicity of Horace and the supreme elegance and tender melancholy of Virgil, has trembled before the clash of destiny and human will in the dramas of Aeschylus and Sophocles, has been cradled in the ocean of Homeric song, or attuned his ear to the stately harmonies of Pindar,—the student, I say, who has received this or a like discipline in the great languages and literatures of the world, has insensibly acquired the elementary materials, the essential methods, and the finer intuitive perceptions of the things of the spirit, on which all more systematic study of the mental and moral sciences must depend.

While this may sound to some like a rhapsody, I must fain believe that it is the sober truth, and so the perusal of Professor Sihler's article has led me to wonder whether our chief difficulty has not consisted in getting away from the authors themselves. Fifty years ago, we learn, on the thirtieth of December, 1847, was held the first meeting of the New York Greek Club, an association whose members were drawn from many walks of life and from many varieties of culture. Their earliest meetings were devoted to the reading of papers prepared by members of the club, but they soon found that, instead of presenting their views about the Classics to their colleagues, it was more expedient to study the sources themselves of so much of the world's thinking. And so for years they read in succession the Greek authors, one member preparing, the rest following in the text. It is a unique story, that of mature men, busied with the cares of life, finding consolation and inspiration in the words of men whose names were great when the literature of the world was young, and I wonder whether we in our modern times are not persisting in the error which they were clever enough to see and reject. Almost every university has a classical club, almost every classical club has been troubled by the question of program, almost every classical club likewise has made the most important part of its existence the listening to papers prepared either by its members or by guests on topics connected with the Classics; almost every club has found it difficult to exist. Many have died, and the same experience is repeated when a new club is founded.

Now the classical authors themselves have stood the test of centuries of study by minds as great as themselves. They exist to-day with undiminished splendor and unweakened power because they are of the sort that perish not. They have presented their message for ages. It seems to be the irony of fate that to most of our classical students of the present day they do not present a message. Various courses are given in colleges and universities, many students read widely in Greek and Latin, but how few there are who mark, learn and inwardly digest only those who have occasion to examine know. Would it not be better to follow the example of the New York Greek Club, and let our students, young and old, read the great works of old in concert, with discussion? Would not the power of ancient literature make itself felt more where two or three are gathered together? It is possible—we know it so well—to read mechanically and not to know what we read. Is it not a pity that a work in Greek or Latin must always need

an interpreter? must every page of Greek require foot-notes and an appendix? must every page of Latin require an atlas and a classical dictionary? Can we not feel the master mind of Plato or Thucydides without a careful study of the Platonic canon or the temporal division of the Peloponnesian war? To my mind the Classics are dead only because we who teach them so regard them. If we were willing to act as priests of a living divinity we should find many to worship with us.

THE TRANSLATION OF LATIN

In some quarters there exists a feeling against the discussion of methods in the teaching of language. Each teacher, it is said, must build up his own method. This is true as to details, yet for all teachers dealing with minds of the same type the principles of teaching must be the same, though the details of application differ. It is with these principles, when applied to the translation of Latin into English, that this article deals, as they must be applied with regard to the immature minds of average secondary school pupils.

What is translation? Strange though it be, we probably could receive widely variant answers from teachers to this fundamental question. It is a complicated process, this art of translation. In its completed form it involves one of the most difficult literary exercises known to man. The total process may be resolved into several minor operations, only one of which has claim to be considered a real translation. Take, for example, this passage from the second book of the De Bello Gallico (2.10): Hostes impeditos nostri in flumine adgressi magnum eorum numerum occiderunt; per eorum corpora reliquos audacissime transire conantes multitudine telorum reppulerunt; primos, qui transierant, equitatu circumventos interfecerunt.

In any attempt to translate this passage the first process is that of 'transverbalization':

'The impeded enemy, our men, in the river attacking, a great number of them, killed; over their bodies, the rest, most boldly trying to cross, by a multitude of missiles, they repelled; the foremost, who had (already) crossed, by the cavalry, having been surrounded, they killed'.

This gives an exact rendering of the Latin order of words and constructions; it gives us the Latin as it is, with a minimum of English coloring. To get the exact meaning of the passage such a preliminary survey is an absolute essential, unless we are so proficient that we do not need the medium of our own language to convey the meaning to us. But no one can pretend that the result is English.

A second process is a modification of this. It employs sufficient English idiom to make the sense perceptible, and alters the order for the sake of adhering to the Latin grammatical construction:

'Our men, attacking the enemy (when) impeded in the river, killed a great number of them, repelled with a multitude of missiles the rest, (who were) most boldly trying to cross over their bodies, (and) killed the foremost, who had (already) crossed, having surrounded (them) with cavalry'.

This sounds very familiar to the average teacher; it is the kind of translation called 'literal', sanctioned by the grammarian, required by the strict constructionist, and stamped with final approval by the classics of Bohn or Hinds and Noble. It has the virtue of being intelligible, but it is flat because it pays no attention to the emphasis, and it is couched in very weak English.

A third process—taboo in our schools—maintains the Latin order of emphasis, but disregards the grammatical construction:

'The enemy, when impeded, were attacked when in the river by our men, who killed a large number of them. Using these bodies as a bridge, the rest most boldly tried to cross, but were repelled by a multitude of missiles. The foremost, who had already crossed, were surrounded by our cavalry and killed'.

If translation be the transfer of exact meaning from the words of one language into those of another, this is a better translation than the preceding, for it gives the facts presented by the Latin in the order required, is livelier in tone, and is expressed in better English.

But as a matter of fact the last two examples present each one side of the problem. A perfect translation would employ idiomatic English without violating either Latin syntax or Latin emphasis. Since it is an impossibility to do this, the best translation can be only an approximation; yet in this uncertainty lies the charm and the value of the effort.

For illustration is presented an attempt to give a real translation of Vergil's famous lines (Aen. 6.851-853):

Tu regere imperio populos, Romane, memento
(hae tibi erunt artes) pacisque imponere morem,
parcere subiectis, et debellare superbos.

There must be strict regard to the ideas conveyed by words and emphasis, and a suggestion of the stately rhythm:

'Your mission, O Roman, remember, fulfill it, rule you the nations;
These shall be your ideals, always to compel the observance of peace,

AMERICAN CLASSICISM

The Evening Post for Saturday, Sept. 7, last, contained an article by Professor Ernest G. Sihler, of New York University, on American Classicism. I quote in full the paragraphs relating to the New York Greek Club.

It was in this very town of New York that there was established a Greek Club, December 30, 1857, which club, if it had not lapsed and snuffed itself out ten years ago, would now be looking forward to its fiftieth anniversary and golden jubilee. As it turned out, the club lived and prospered mightily for forty years. Howard Crosby and Henry Drisler were the founders. On that distant December day these two professors, meeting in that humble abode of occasional or periodic contact, a barber-shop, determined to establish a Greek Club. The preparing of papers *about the Classics* soon gave way to that vastly better occupation, *the reading of the Greek Classics*, in rotation of assignment, when the average of ground traversed was about 12-13 pages of Teubner text. These indeed were *Noctes Atticae* more genuine than those of Aulus Gellius, gatherer of antiquarian and grammatical herbaria, botanist of the flowers of the classic Past. Most of those scholars into whose weekly meetings the present writer was invited twenty-eight years ago have passed to the Silent Land, but four stand out above the others.

Henry Drisler, Greek lexicographer, placid and imperturbable, successor and most eminent pupil of Charles Anthon, curiously non-perceptive of the aesthetical and historical side of classic letters, exponent of the second aorist.

Howard Crosby, charmer of souls, vivacious and earnest, free lance in all debates, versatile and incalculable in his sallies, quaint and obstinate defender of faulty and impossible readings.

Isaac Hall, Oriental and Greek scholar, endowed with the genuine scholar's swift and keen perception of the crucial point or of the sore spot in any critical controversy, pugnacious and defiant of mere authority.

Charlton T. Lewis, whose scholarly ideals and earlier training were gotten from Theodore Woolsey and James Hadley of Yale, of the much cited class of 1853. Lewis, I say, whose forms of domestic relaxation included Sanscrit and papers in the highest mathematics, Latin lexicographer, translator, essayist, organizer of reforms in public correction and reformatory institutions, in all of which activities he excelled without apparent effort. Lewis was the best reader in the club, advancing without a trace of hesitating or stumbling, ignoring no difficulty nor airily vaulting it, covering more ground than any reader in that company.

The club read and reread all the Greek Classics, all those called *classici* by Hadrian's Renaissance, Pindar no less than Xenophon; it was not desultory in choice and procedure, but generally pursued each author to the end. Of post-classic writers there were taken up Polybios, Josephus, Plutarch, Lucian, and a few others. It is a curious and significant fact, that one of the later members, an eminent authority and well-known to his generation as a publicist and economic writer, Mr. Horace White, has brought out an altogether admirable version of Appian. The Greek Club then, and its life and work, were, and deserve to be recorded, in this year of a half-century's retrospect, as the finest vindication (right in this Trader's Babylon) of the nurturing strength and the mysterious charm of classic reading—a veritable graduate school antedating any one formally begun in America, and in its constituency and incentive—*sit venia verbo superbo*—perhaps superior to them all, for all were masters and still all were learners as masters ever are.

Looking back over the earlier history of American classicism the writer observes that at Yale in 1781 there was little Greek except the New Testament, and that even forty-five years later Kingsley was professor of Hebrew, Greek and Latin. In 1829-30 there were six "resident graduates". In October, 1830, however, there was held in New York a Literary Convention, the first general meeting of experts desiring to deal with the problems of higher education. Their avowed aim was to form a genuine university in America. Among those in attendance were George Bancroft, Theodore Dwight Woolsey, Robinson of Andover, Gallaudet of Hartford, Bates of Middlebury, Vt., Jared Sparks of Harvard, Stilliman of Yale, and Francis Lieber of Boston and Berlin. The classical and the anti-classical spirit were represented by George Lieber and by Gallatin, then a man of sixty-five. The latter, eminent for his services as Jefferson's minister of finance, regarded the Classics as an "impediment arresting a more general diffusion of human knowledge". He advanced the specious thesis (repeated here in New York a few years ago by a distinguished university president): "*'The Greeks knew no language but their own, therefore'*, etc. He wisely did not go on to the Romans, nor to the Kelts, Goths or Longobards". Thirty-eight years later, in 1868, the American Philological Association was established.

Among the early teachers whose scholarly work still persists were Woolsey and James Hadley of Yale, Beck, Lane, Gildersleeve and Goodwin at Harvard. But despite their brilliant achievements the anti-classical spirit was steadily rising and "after the accession of C. W. Eliot, a chemist, in 1869, to the presidency of Harvard, the conviction that an unrestricted elective system for undergraduates might and should be dovetailed into the quadriennium of our preparatory schools was carried into execution, and then, if I mistake not, the knell of Greek had begun to be rung in America. Sophomores and research—nay, my masters, you cannot get cider from green apples no matter what the label on the cider press". In 1881 appeared the paper of Charles Francis Adams at Harvard, in which he termed Greek a fetich, and in 1882 he became one of the overseers. Dr. Lewis, returning

count of the changes in the office between Sulla and Diocletian. The advantage of the topical method of presentation over the chronological is well illustrated by the chapters on Taxation and Provincial Towns, for these constitute by far the best part of the book, each giving, as it does, a lucid and systematic presentation of the subject. Thus much would have been gained in the way of clearness and completeness had the author adopted this plan from the beginning, and dealt in separate chapters with the governor, the minor officials, the army, the cults, the provincial *concilia*, the client-princes, etc. But even did Mr. Arnold deem it best to arrange the book according to chronological principles, he should have chosen striking changes in the government of the provinces to mark the limits of his periods. In the Early Empire the all-important moment is not Caesar's order for a land-survey of the Roman world, or his abolition of the tax-farming system in Asia, but the bestowal by the Senate of the proconsular imperium on Augustus, and the division of the provinces into imperial and senatorial, and the beginning of the third period should be determined not by Caracalla's edict of 212, but by the institution of Diocletian's system of prefectures, dioceses and provinces, and the separation between the civil and the military powers which this made necessary.

The original plan of the book Dr. Shuckburgh was unwilling to change. But he has gone too far in his conservatism, for he has merely recorded the titles of the books that have appeared in the field of Roman administration during the last thirty years, leaving their conclusions quite unnoticed. Much has been written on the tax-farming corporations, but the sections dealing with this important topic have remained unaltered, and although the work of Guiraud and Kornemann has increased our knowledge of the provincial concilia and their officials, and the day has long since passed when the order of the Augustales was supposed to have been imitated from the college of the Sodales Augustales, on these subjects too the editor has added nothing.

The book as it now stands is faulty and inadequate, and it can be of little use either to the beginner, because it is unsystematic and incomplete, or to the advanced scholar, because it lacks originality, and especially because it has failed to include the results of recent investigation. Accordingly it seems unfair to the author to republish in these latter days the essay of his youth, and we cannot but regret that Dr. Shuckburgh felt himself unable to rewrite and enlarge the book, and so make it in every way worthy of the two distinguished names which it bears on its title page.

PRINCETON UNIVERSITY. DAVID MAGIE, JR.

Boyhood and Youth in the Days of Aristophanes. By Arthur Alexis Bryant. Printed from the Harvard Studies in Classical Philology, volume 18 (1907), pp. 73 ff.

The treatment of a rather familiar theme is justified by the genial and sympathetic picture presented of the Athenian boy. More than this, the author has made an independent examination of the sources in contemporary literature, and the completeness of the evidence brought forward is in itself a contribution. At the outset Mr. Bryant, from his own special collections, 'nearly complete for the authors of the period" (450-375 B. C.), defines more closely the terms for the various stages of youth: παῖς ordinarily measures the period we call boyhood, up into the early 'teens' (this is apart, of course, from the generic use of the word as 'offspring' or its use as=*servus*); μειράκιον includes the later 'teens' and early 'twenties', and so is nearly convertible with νεανίσκος; νεανίας is regularly used of a slightly older man, παιδίον or παιδάριον of a very young child; in verse παιδίον is frequent for παῖς. but there is no clear case of παιδίον,=*servus*. Yet a constant overlapping of terms is found; thus in Plato's Lysis, Lysis is variously called νέος, παῖς, νεανίσκος. The complete collection of examples is not printed, but enough is given to substantiate the usages.

The 'coming of age' Mr. Bryant, adopting the reckoning of Aristotle, sets at the beginning of the Attic official year that follows the eighteenth birthday. The right of the youth of this age to attend the ecclesia, to vote, and to take part in debate there is maintained. Aristotle's statement of the ἀτέλεια of the ἔφηβος is denied for our earlier period, for the reason that even the orphans of citizens slain in battle were not thus exempted; and further, the amount of military service demanded did not justify it. Following Wilamowitz, Mr. Bryant makes an effective argument against the existence, in Aristophanes' time, of the ephebic college as Aristotle describes it. A veritable mass of incidents and passages is cited from contemporary literature, which, as concrete evidence, quite outweighs the more general considerations in favor of the institution, summarized by Girard in Daremberg et Saglio, 2, 2, pp. 622 ff. Just when the ἐφηβεία came into existence is the vexed question. The 'ephebic oath' with its ancient divinities and the support of one or two vase paintings is not evidence for the early presence of the formal ephebic organization; nor is the public arming of the ephebes —if this is really early. Mr. C. R. Morey (American Journal of Archaeology, second series, volume xi [1907]) interprets the painting on a black-figured Attic vase as "a representation of the public arm-

ing of the ephebes as it existed in the sixth century"; but it may equally well be the arming of the orphans. Even if Mr. Morey's interpretation be correct, the arming, like the oath, need be nothing more in the earlier periods than a ceremony connected with the conferring of citizenship. In truth, conclusive evidence is still lacking. If we prefer to regard the ἐφηβεία as a growth from older usages rather than as a late creation (Wilamowitz), we can still agree with Mr. Bryant that in Aristophanes' day the military service of the young citizen was not a serious hindrance to his ordinary occupations; it did not pre-empt two years of his life.

In the matter of education Mr. Bryant distinguishes carefully between theoretical ideals and actual conditions. The model youth of Plato and Aristophanes is admitted to be too highly colored for real life; he is rather "an index of the older Athenian ideal". The real essence of the New Education, in spite of Aristophanes' jeers, is seen to be a recognition of the inadequacy of the old methods to deal with a new order of things, a spirit of inquiry and of enthusiasm for knowledge. It is shown, too, that the literature presupposes more participation in the community life than has been commonly assumed, more contact with older men, in short more freedom, in a word, much the same freedom and the same restraints as the boy of good family feels to-day. In morals, Mr. Bryant believes that, despite the wild oats of the few, the normal young Athenian was sane and healthy minded. The sketch of the elementary curriculum is accompanied by the fullest references to the sources and here, as everywhere, the presentation of the evidence is noteworthy. In general, there is little advanced that is absolutely new; indeed the literature does not warrant new theories of a startling nature. Possibly more light may come from a careful examination of the monuments and the inscriptions. One regrets that this was not included in the scope of the article. A fuller discussion of the teachings and influence of the Sophists would also have been a grateful addition.

Princeton University. EDMUND Y. ROBBINS

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HE CLASSICAL WEEKLY

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June I had the privilege of attending the on of the 75th anniversary of the founding ıyette College, at Easton, Pennsylvania. ne of this college has for years been very own to all students of philology, and almost ıe who has attended a meeting of the Amer- ilological Association during the last thirty ıs carried away with him the image of the ther of the scientific study of English, Pro- farch.

went to Easton as to a Mecca, and was well or my visit. Although the college has for :r of years devoted a great deal of attention ng in scientific branches, it has always main- he value of instruction in the humanities, ticularly in the ancient languages. And at ent day it is interesting to note how large tion of the students have not been led away ıore profitable fields of engineering.

g the addresses to which I listened was one eteran professor of Latin, Professor Owen, Ideals of Lafayette in Education. During se of this address, which was characterized ut by sanity and clearness of judgment, r Owen took occasion to speak of the ef- the study of language in education. His eemed to me to be so effective that I have ed them for our readers:

etween literature and science it is pleasant that with some differences of ideal the aim is to bring to bear an uplifting and human- fluence.

ask in what directions we may look for the on of this uplifting agency we shall think the quality of the training; and in this re- erature and science may well stand side by

can hardly overestimate the value of lan- tudy in promoting growth in intelligence. liest efforts in thinking are determined by nings which we gradually learn to attach ords that we hear. We widen our think- getting new words and by going deeper into ificance of those we know. From first to m the tottering steps of childhood to the le of manly thought we are led on in path- at are marked out by speech. In school of school we are drawing upon the wealth which has accumulated in speech. Our very words are charged with a kind of vitality—with the heart and brain power of the men who used them. When a nation has been speaking and writing and print- ing a word for centuries, coloring it with the events of their public and personal life, expressing by it their temper, their courtesy, the results of their thinking, pouring into it their passions—you can easily see what a delicate and marvelous instrument we may have in a common word as Shakespeare or Milton or Webster or Lincoln may use it. It should be the purpose of educational training to bring us into the fullest possible control of this stored up wealth.

"Then an exercise of great value in the develop- ment of intelligence is derived from the handling of the elements of speech in their relations, a point not sufficiently emphasized. The elements of speech are the implements of reason and the processes of speech are the methods of reason; so it is the pa- tient handling of these elements in their relations that develops reasoning power. It is by working upon sentences, getting their meaning, and exercises in their formation, that the crude insights of the untrained mind are brought forward to something like sagacity.

"This seems so elementary that one hesitates to speak of it in such a presence as this; yet in such a presence as this it is likely to be best understood that what most boys need even on entering college is the power to grasp clearly the meaning of a para- graph of classic text—not any particular subject or predicate here or there, but the whole thought with the grouping and the shading of its members, and the feeling of the author that underlies its expres- sion—these members lying upon the page linked perhaps by many conjunctions.

"The relations of words in a clause or of clauses to each other are not arbitrary or accidental, but are the essential relations of logic, so that in deal- ing with them day in and day out through much of our school life we get the habit of tracing relation- ship, and the instinct of feeling it. This habit and this instinct lie at the foundations of reasoning power. These give readiness and ripeness to the mind liberally trained.

"These results we may have in dealing with any language. Except for convenience, better appli-

ances, and immemorial habit in education, the ancient languages have no monopoly of disciplinary value over the modern; but the best illustration will be found in a language that is at least foreign. Note the progress of a boy in mastering a new sentence in Goethe or Cicero, from the time when it is almost a blank, to the time when its meaning is clear to him. In every step of the process he has been using judgment—in a crude and halting way, of course, but he does better and better as he goes on. I am not here speaking of the quality of the immediate result. In translation there is room for the best that the best can give, discernment, precision, delicacy of insight, felicity of phrase; but even in the case of a beginner the problem which every sentence presents must be dealt with by bringing all past knowledge and experience to bear, consciously or unconsciously, in weighing the problems of the present case.

"Unconscious growth in judgment is the fruit of this drill. It ripens through familiarity with linguistic essentials, accuracy, insight, and alertness of mental action.

"It is of course progressive, carrying forward the mastery of the language as an instrument of thought, cultivating accurate habits of investigation —the very attitude of science.

"Then its humanizing influence—the student is all the time broadening the way to a better knowledge of the mental and spiritual life of the people whose literature he is reading.

"It is easy to see that our ideal in this respect will be best attained not by reading through books or lecturing on books merely, but by the most thorough and exacting treatment of limited areas of text".

FIRST YEAR LATIN

There is a very definite pleasure which does not come from any special papers, nor even from informal conversations in such meetings as that of The Classical Association of the Middle States in April last. To the teacher of Classics wearied by the heated struggle to defend his subject among unbelievers, there comes, like a cool sea breeze on a stifling morning, the consciousness that at last he has entered an assembly where Greek and Latin are in good repute. Conference and co-operation moreover have in the last ten years been bringing teachers of the Classics some results that are not mere matters of sentiment. The examinations of the College Entrance Board are rapidly doing away with the *sui generis* papers of individual colleges, with the indispensable necessity of teaching one student the distributive for 999, and of getting another so well versed in clever facility that he can promptly put "unqualified success" into Latin. Still further help comes from the recent effort to define the vocabulary reasonably required of students entering college. Is it unreasonable to ask that we should confer a little as to what is 'essential' in our first year's work and seek for more uniformity there? While it is true that most beginning books make identically the same statement of their aim "to prepare the student to read Caesar", the variety of methods employed shows that we do not really agree as to what is fundamental for such preparation.

That the principal inflections must be taught no one denies. The different tables of contents show, it is true, the greatest variation in the order in which the forms are treated, but all books include the declensions and conjugations and the common irregular verbs. It is in the method of teaching the forms that differences are most marked, and if we may judge from the reports of entrance examinations for the last two years where 42 and 46 per cent. of the candidates have failed in grammar and 63 and 54 per cent. in elementary composition, there is yet room for improvement. The papers of previous years have shown that after four or five years of Latin *castras* and *potesse,* not to mention *doccvissentur,* slip like oil from the pen, that *posset* seems to pupils the form of *possum* to use for any mood or tense or person, and that the second singular of a deponent verb can utterly undo a student in a passage for sight translation. In view of these difficulties too much can hardly be said in commendation of the books that emphasize the use and meaning of the tense signs and verbal endings, for no student can be said to be properly trained in forms who cannot from the outset, if the parts are given, conjugate a new verb according to a paradigm. If the paradigm was *doceo,* for example, let the student be tested not always on that, but on *moveo* or *iubeo* until the matter of perfect endings is not a mystery or a lottery, and until forms like *docuevi* and *rexavi* disappear forever from the face of the earth.

In order to help the student retain these forms most books give sentences illustrative of each new inflection introduced, combining with the drill in forms a systematic study of syntax. The principle on which this well-known method is based is thus defined by one of the editors: "the acquisition of facts should be accompanied by immediate use of the knowledge gained". This was the much-needed and obvious remedy for the ways of some fifty or even twenty-five years ago, when the attempt was made to teach not only the forms but a considerable amount of syntax before the student saw a page of Latin, and it has held its own against the 'Inductive Method', which could hardly do for the dull pupil and the large class what it did for the very clever,

the morning sun? If so, what are the few, and upon what principle are we to select them?

At once there appears an array of enthusiastic Latin teachers, eager to tell that their classes do not need to reduce the number of constructions studied, that *quin* and *antequam* present no difficulties to them. Most teachers of long experience recall proud years when their classes found all these things simple and seemed to master most of the grammar in a year. But in the light of many opportunities to see results, we realize that the things we so proudly counted acquired were for the most part only temporarily retained, like a few pieces of furniture bought on the installment plan and held by a tenure quite as uncertain. A fair class under a good teacher can no doubt be taught even *futurum fuisse ut* in beginning Latin, and with sufficient drill can retain it for an examination even over a term or two, but other things must be sacrificed. We come to see that these more difficult constructions, even if mastered temporarily the first year, do not become a permanent part of the student's knowledge of Latin, do not enable him to attack an easy passage of Caesar at sight, and do, if recalled at all, seem to cloud his vision when he ought to be looking for the agreement of his verb with its subject, and the case of the relative pronoun. Even if these things can be taught there is grave reason to doubt whether they should be.

SUSAN BRALEY FRANKLIN
THE ETHICAL CULTURE SCHOOL, NEW YORK CITY

(To be concluded)

REVIEWS

The Latin Language: a historical outline of its sounds, inflections, and syntax. By Charles E. Bennett. Boston: Allyn and Bacon (1907). Pp. xiii + 258.

The Latin Language is the title given to the revised edition of the Appendix to Bennett's Latin Grammar. Although the new title seems somewhat too inclusive, we are glad to see this concise handbook appear under any name that may invite an even larger following than it has so deservedly had; for there are many who believe with me that no American text-book in Latin of the last twenty-five years has had a more salutary influence than this one in giving half-trained teachers some much-needed data about the fundamentals of the Latin language. There may be worthier books, but they have not been written with the same power to reach the needy ones quickly. I suggested that the title seems pretentious. Perhaps a slinking sort of patriotism would make one hesitate to place this book on the same shelf as Lindsay and Sommer for all its Varronian name; yet we must face the fact that nine-tenths of our Latin teachers have no access to the latter—I almost said, do not know the latter—and find in Bennett clearly and sanely stated the essentials of the larger works. We know a few Ph.D.'s also who could spend a few evenings with Bennett's Latin Language to advantage.

The new edition has omitted some ten pages of the former and added about forty. The changes are, in fact, so extensive that no one who relies upon Bennett should be satisfied with the Appendix. As the former edition is so extensively used and has been adequately reviewed, I may confine this notice mainly to an indication of the principal changes.

On pp. 31-35 Bennett, largely influenced by the studies of Hale and Dennison, abandons the old rule of syllabification for the new one that "in combinations of consonants, the first consonant is joined to the preceding vowel".

As regards hidden quantity Bennett had in the Appendix followed Marx in the main, recording his doubts, however, regarding the length of vowels before *gn* and *gm*. He now "provisionally accepts" Buck's refutation of Marx (Class. Rev., xv. 311). In consequence of this and other changes, the word-list on pp. 56-72 has been considerably revised.

Vendryes' researches have led him to alter his views on the Latin accent quite materially. He now thinks it extremely probable that the accent in Cicero's day was musical. Will not Abbott's compromise view (Class. Phil. ii. 444 ff.) go far towards settling this vexing question?

The chapters on Latin sounds and inflections have received some minor additions and corrections, but are still very brief in proportion to the chapters on Hidden Quantity and on Moods. It should not be so frequently necessary under so comprehensive a title to end an all too brief paragraph with a remark like "The whole subject is too intricate for detailed consideration here. See Lindsay". In his discussion of the case-constructions, Bennett usually keeps on conservative ground. The points most liable to question are probably the following: his insistence on finding a single basic conception for each of the cases, the acceptance of the appositional origin for the accusative in phrases like *meam vicem*, the reference of the genitive with *refert* to a subjective genitive while recognizing the pronoun *mea* with *refert* as a possessive modifying *re*.

The chapter on the moods receives the largest changes. There is now a useful historical paragraph on the terminology, some new paragraphs on the supposed original force of each mood, in deference to the recent work of Morris—whose results, however, he does not accept—and some additional eight pages on substantive clauses, as a result of his work with Durham (see Cornell Studies xiii). He now omits the chapter on relative clauses which was

contributed by Elmer as based upon Hale's study in *cum*-clauses. The rest of the chapter is little revised and, we believe, will need little revision, though we dare hope that the third edition will put less faith in that "subjunctive of the contingent future of mere objective Possibility", find a broader basis for the constructions he calls "substantive deliberative", and devote a few pages to the slighted relative clauses.

TENNY FRANK
BRYN MAWR COLLEGE

Outlines of Roman History. By H. F. Pelham. Fourth edition, revised. New York: G. P. Putnam's Sons (1907). Pp. xxii + 627. $1.75.

This book by the late Camden Professor of Ancient History at Oxford is well known from the previous editions. The new version differs from its predecessors chiefly in the larger space given to the history of the Flavian Emperors and of Trajan; fuller treatment has been given to the annexation of territory beyond the Rhine effected by the former and to the Dacian and Parthian campaigns of the latter.

Since Professor Pelham belongs to the school of Niebuhr and Mommsen, he is sceptical concerning the traditional account of Rome under the kings and in the early Republic. He regards it as a patchwork in which materials of the most diverse kinds have been ingeniously stitched together; yet back of all else, he admits, lie genuinely ancient Roman beliefs which frequently afford a clue to the truth; a study of the independent evidence found in the language, the institutions, and the monuments of later Rome enables us to follow up this clue with success. Pages 20-22, and 31-41 well illustrate Professor Pelham's point. In the former passage he admits that the Sabines invaded Rome in very early times, but argues that the Sabines exercised little, if any, influence on the development of Rome; in the other passage he maintains that in the latter part of the so-called regal period Rome passed under the sway of powerful Etruscan princes.

Since Professor Pelham holds such views concerning the traditional account of the early history, it is natural that he finds it possible to dispose of the history down to the beginning of the struggle with Carthage in 113 pages. Eighty-eight pages more carry the account to 133 B. C. Pages 201-512, about half the book, deal with the period which extends from the tribunate of the elder Gracchus (133 B. C.) to the death of Nero (69 A. D.). The author rightly devotes the lion's share of the book to this all-important period. Pages 513-567 give the story of the Flavian and Antonine Caesars, 568-574 the history of the Empire in the third century. Finally 21 pages are devoted to the barbaric invasions, 284-476 A. D.

A book which gives in 600 pages a good general survey of the whole course of Roman history deserves the hearty welcome this work has received in the past; when, as here, to such comprehensiveness are added scholarship of a high order and familiarity with modern writings on the subject-matter as well as first-hand acquaintance with the ancient authorities, we have a highly valuable work. The numerous references in the footnotes to the authorities, ancient and modern, constitute a valuable feature (one that every reader of Mommsen can appreciate to the full). Four maps give the increasing extent of Roman territory in 486, 134, and 49 B. C., and in 69 A. D. A map of Roman territory in Trajan's time might, however, have been added, and the loss of Roman territory in the later days might well have been indicated by maps. Further, a map of Rome itself, at least as it appeared in the days of the early Empire, would have been useful.

In appearance the book is in general attractive. The printing seems, however, to have been rather hasty; numerous typographical errors disfigure the book. Such errors as Arcanians (p. 8), Aeneas v. D. Penaten (p. 8), Timacus (for Timaeus: p. 9), Ennius ap. Testum (p. 15), to mention only a few from the early pages, and the sad blunders in various Greek phrases ought not to appear in a book by a scholar, especially a book which offers no greater difficulties to compositor and proofreader than are presented by this book.[1]

CHARLES KNAPP.

The inaugural lecture of the season before the New York Society of the Archaeological Institute of America was delivered by Mr. D. G. Hogarth at Columbia University on November 1st. The subject was Ionia and Lydia, with particular reference to the recent excavations at the Artemision at Ephesus. Mr. Hogarth undertook to renew the work on this site, on behalf of the British Museum, in the effort to reach the original foundation of the oldest sanctuary, and he has been so successful as not only to determine the ground plan of the temple of the time of Croesus, but also to discover the foundations of three earlier buildings. The most ancient of these was scarcely more than a shrine sheltering the cult statue, and placed at the intersection of the axes of the later temple; this object of veneration seems always to have occupied the same position. Imbedded in its foundation was found a great treasure which consisted of about one thousand objects of gold, silver, electron, bronze, ivory and amber, including many coins.

This discovery is of the utmost importance both artistically and historically. Through the objects it is proved that the earliest building on the site of the Artemision does not date prior to the eighth

[1] This review appeared, in slightly altered form, in The Nation of September 12 last.

century. Further they show that there was an art in Lydia quite distinct from that of the Hittites and that of the Phoenicians. The presence of the early coins also strengthens the belief that the Greeks were more accurate in their references to the Lydians than has generally been supposed. For example, Mr. Hogarth points out that his discoveries attest the truth of the statement, made by Herodotos 1.94, that the Lydians were the first to coin gold and silver, and were the first retail dealers, acting between the Greeks of the coast and the people of the Asiatic inland.

Particularly important among the objects discovered are the fifty small statues of the goddess, which represent her almost universally as winged and holding an animal by either hand, the type known as the Persian Artemis. This title arose among the Greeks, Mr. Hogarth thinks, through the vague denomination of anything Eastern as Persian. No trace was found of the later Ephesian Artemis multimammia.

In view of the fact that a treasure was found in a similar place in the temple at Priene Mr. Hogarth advocates the investigation of the foundations of every temple in the hope of discovering the cult statue, as this was the most natural place for a dedicatory deposit.

The lecturer concluded by urging upon Americans the importance of undertaking the excavation of Sardis, the capital of Lydia, and presumably the center of her art and culture.

T. L. SHEAR
BARNARD COLLEGE

RICHARD HEINZE'S LECTURE

In the Neue Jahrbücher for 1907 Richard Heinze publishes his Inaugural Lecture as Professor of Latin at the University of Leipzig. It is entitled "Present-Day Problems in the History of Roman Literature". Like everything written by this critical mind, this lecture, too, makes highly interesting reading. Heinze begins with the open confession that in comparison with its modern sisters Roman Literature has been sadly neglected, at least in Germany, and that Classical Philology there has nothing to show which can stand comparison with books like Sellars' Horace and Vergil. It is a relief to hear a German scholar of Heinze's rank utter such an apparent heresy, and to see him emphasize the human side of literature as against the strictly learned. A splendid collection of materials for a true history of Roman Literature is what he says works like Teuffel-Schwabe, Schanz, and others furnish. Throughout Heinze's lecture there runs the demand, first voiced by his master—and the master of all of us—Usener, and later on brilliantly fulfilled in a different field by one of Usener's younger colleagues, now a colleague of Heinze's, namely *Karl Lamprecht,* whose lectures on Geschichtswissenschaft delivered at Columbia University a few years ago are still unforgotten by his audience, the demand, I say, to understand the Psyche of the individual author first of all, and then, the Psyche of his age and nation. It is interesting to note how in a matter of detail, namely that of style, this demand has recently been voiced by different men. A recent number of the School Review contains an article on Sentence Analysis in Latin. The author emphasizes the point that each sentence and construction is the expression not of reasoned logic, but of spontaneous emotional feeling, and wants to be understod as such. Even so does Heinze emphasize the psychological view-point. Briefly, and yet convincingly, he calls our attention to Horace's Nunc est bibendum, where the storm of patriotic enthusiasm finds its adequate expression in a period continued without a break through twenty-eight lines, and cleverly he contrasts this impetuosity with the short sentences of Persicos odi, puer, apparatus, with the numerous relative clauses of the Carmen Saeculare, with the simple sentence structure of Diffugere nives. This psychological attitude is still more pronounced in Heinze's treatment of Cicero's Catilinarian Orations. Here he demands, and correctly, it seems to me, that the interpreter shall not comment until he shall have first realized the situation confronting the orator, the end to be obtained by him in his speeches, and finally the circumstances under which the delivery took place, the audience to which it was addressed, etc. At another opportunity I hope to exemplify the fruitfulness of such a treatment of the speeches in a consideration of the closing paragraphs, and of the stylistic contrast between the second and third, as compared with the first and fourth, speeches. It would seem bad policy to go into a detailed analysis of the lecture here, because it ought to be read in full by everybody interested in Roman literature. Perhaps the article might be made accessible to the American public in translation. In spite of its necessary brevity, it is in my opinion one of the most important, as it surely is one of the most interesting, contributions to the study of Latin made in recent times. Anybody looking for suggestions as to subjects for a thesis cannot do better than to peruse it.

E. R.

THE DITTENBERGER LIBRARY

The library of Professor Wilhelm Dittenberger, who died recently, the University of Illinois has been fortunate enough to secure intact.

Wilhelm Dittenberger was for thirty-two years Professor of Classical Philology at the University of Halle and was a large contributor to the Corpus Inscriptionum Atticarum. His library is rich in epigraphical and palaeographical works, but it also

covers very completely the wide field of classical philology, containing works in the several departments of grammar of the Indo-European languages, comparative literature, history of ancient peoples, archaeology, philosophy, history of art, history of literature, geography and chronology. The Greek and Latin poets and prose-writers are abundantly represented by the best of the older complete editions and the more recent special works. The library contains also some of the German periodicals and a collection of between four and five thousand programmes and dissertations in the field of classical philology. In addition, the library is the library of a man who was continuously at work till his death. It was, therefore, constantly increased and contains the most recently published works of interest to the student in the field of study for which it was gathered. HAMILTON FORD ALLEN

UNIVERSITY OF ILLINOIS

Within the last two months classical scholarship in America has suffered two grievous losses, in the death of Professor Minton Warren of Harvard University and that of Professor Thomas D. Seymour of Yale University. Professor Warren died very suddenly, on November 26, 1907; "he fell to the ground without any warning, just as he had turned to walk homeward from the door of the house of a friend". A brief notice of his career may be found in The Classical Journal for January, 1908 (3.118-120).

Professor Seymour died of pneumonia, after a brief illness, in the closing days of the last year.

Both these distinguished scholars had given renewed proof of their ability in 1907, Professor Warren by the publication of the first part of his elaborate discussion of the famous stele under the Lapis Niger in the Forum at Rome, Professor Seymour by the issuance of his elaborate work on Life in the Homeric Age, which has been briefly noticed in The Classical Weekly and will be reviewed at length in a later issue.

Here we read: "Repente lymphati, destrictis gladiis, in centuriones invadunt (ea vetustissima militaribus odiis materies, et saeviendi principium), prostratos verberibus mulcant, sexageni singulos, ut numerum centurionum adaequarent". With a change of punctuation and the addition of one letter where it might easily have been omitted by accident, I propose: Repente lymphati, destrictis gladiis, in centuriones invadunt (ea vetustissima militaribus odiis materies), et, saeviendi principium, prostratos verberibus mulcant, sexagenis singulos, ut numerum centurionum adaequarent.

MILTON W. HUMPHREYS

UNIVERSITY OF VIRGINIA

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unfortunate error the caption "Tacitus An-32.2-3" was omitted from Professor Hum-note printed at the bottom of column one on).

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e over twenty-five years ago, in the autumn The American School of Classical Studies ns was founded under the direction of Pro-ioodwin. To celebrate the twenty-fifth an-y of this important event a dinner was Boston in the latter part of November, at 'rofessor Goodwin presided. The occasion s also a pathetic interest in view of the fact was the last public appearance of Professor r, president of the Archaeological Institute fourteen years chairman of the managing ee of the school. Speeches were made by ›r Seymour, by Professor Sloane, of Colum-Professor Richardson, for eleven years di-ıf the school, by Professor Wright of Har-ıd by Professor Wheeler, the present chair-the managing committee.

ecord of the work of the school during the ive years of its existence is one to which ın classical scholars can look with consid-ride. It is a record of continuous achieve-ıd of ever-widening influence. It has made archaeology an important element in clas-ıching, and it has spread the knowledge of life and Greek institutions in this country ›ther means could have done. Hampered ılly by lack of means, the school has yet leading part in the excavation of Greek ıot merely in small excavations, such as t Plataea, Thoricus, Sicyon, Eretria, Icaria, ıe and Vari, but in the more ambitious ex-ıs at the Argive Heraeum, under Dr. Wald-nd at Corinth, which are still being carried he school has also published the results of y, not merely in the early volumes of Papers the Journal of Archaeology, but also in sep-ıblications, of which the most important is the Argive Heraeum. A careful study of chtheum has long been desired by archaeo-students, and under the auspices of the nost elaborate drawings of this temple have en prepared and will soon be issued. Pro-Wheeler, in closing a short review of the work of the school published in the Evening Post, remarks:

Thus, in reviewing what has been accomplished by the school in the first twenty-five years of its existence, the managing committee feels considerable satisfaction, but it is a satisfaction tempered by the thought that, had the means been at hand, some opportunities need not have been lost. Still, twenty-five years ago everything was to be done. There was no building in Athens for the school, and no library, almost no teaching of Greek art and archaeology in American colleges, and not more than one or two Americans who could be called classical archaeologists. Now the school has a good building which must soon be enlarged to accommodate the library that has gradually been collected; courses in Greek archaeology and art are given in a large number of American colleges and the classical archaeologist is no longer unknown. Our museums, too, are beginning to seek the assistance of those who have studied at Athens. The institutions which co-operate in the support of the school and which give annually about $4,000, or half the regular income, have as a whole continued their contributions with a steadiness that should call forth the gratitude of all who care for the study of the Greek element in the history of mankind. Surely this devotion on the part of the many universities and colleges is a fine example of true interest in the ideal side of education.

The last report of the school, which has just come to hand, shows that during the twenty-five years of its existence 163 persons have been enrolled as students. Of these 85, or about fifty per cent, have taken positions in the United States in universities and colleges. The greater number of the remainder are also engaged in teaching in schools. A few, in the universities, occupy chairs of archaeology, but the vast majority are engaged in teaching Greek or Latin. It is impossible to estimate the effect upon this body of teachers of their stay in Greece. Even the best of teachers teaches better when he has a lively sense of the reality of what he is teaching, and no means of inspiration with which I am acquainted in any way equals even a short sojourn in Greek lands, under a Greek sun, and in view of a Greek sea. It matters little what the conditions of modern Greece are. There is a glamor on all the land and its spell increases the longer one stays and never diminishes with time or distance.

Naturally the benefits of the sojourn have been offset by some disadvantages. Certain students, on becoming teachers, have failed to realize that the

study of Greek must be the study of Greek literature, and that the inspiration that they have gotten from their archaeological work should not blind them to the fact that, in all but our great institutions, archaeology must be the handmaid of literature. Few of the long roll of students are teaching archaeology, and perhaps it is just as well that their number should not be increased. Even in our universities there is perhaps a tendency to overrate the claims of archaeology on the classical student, but no one can overrate the value of this study for all who teach the classical tongues, and we may well accept the disadvantages in view of the many positive advantages that have accrued. Verily the founders of the school and those who have spent themselves to ensure its success have their reward. We shall be abundantly satisfied if the record of the first 25 years of the school at Rome comes up to the standard of the school at Athens.

FIRST YEAR LATIN

(Concluded)

We are aiming ultimately to teach our students to read Latin at sight, to acquire such power over its forms and syntax that with due allowance for unusual words they can get hold of the structure, not merely guess at the meaning of a passage of average difficulty. The first year's work should contribute to this power even more than the fourth or fifth. The things essential to preparation for Caesar are in their fundamentals the things essential to reading Latin at sight, and they are the things to be emphasized the first year. Now if it be admitted that accurate knowledge of case and voice endings, a habit of noticing them and a conviction that they mean something are, together with a good vocabulary and general common sense, the *sine qua non* of reading at sight, then it is evident that the first year's work should emphasize the things that lead most plainly and most directly to these essentials. Such things are accuracy in noticing case and tense, voice and person, agreement in all its common applications, the use and case of relative pronouns, the participle and its agreement, especially the perfect passive, the distinction between independent and dependent clauses, the simplest use of the accusative and infinitive after verbs of saying and knowing, and the simplest subjunctives of purpose and result, and indirect questions.

The study of some of these points becomes the more necessary because of the lack of training of most children of this generation in all formal grammar. To the beginning Latin teacher is given a mighty Ossa to pile on Pelion. Not only must every commonplace of the grammatical vocabulary be carefully defined, but to most classes the whole idea of voice, case relations and mood must be taught from the very foundation. Any firs Latin class that is taught in this grammarle without having these principles made clear is helping on the sad work of making student Latin and drop it, or is providing them with more than a system of meaningless symbols.

We are considering, however, not only th dent's past in English but his future in Latin. if all the more complex constructions cou taught during the first year and could be re to later years, even if the study of English mar had made these simple grammatical rel more familiar, even if students in the fourt fifth years of Latin had not for generations weakness in these lines, these would still be th jects appropriate for this year's work. For are, if we understand aright, the places whe study of inflections and syntax may be said to The more complicated subjunctive constru such as the temporal clauses and the cond while they necessitate subtler reasoning too d in most cases for the first year student, do nc any new knowledge of inflections; the same i of the more minute divisions of the case con tions which add no new knowledge of the endings.

In writing, however, such constructions as t rect object and the ablative of means the st may consciously focus his thought on the c without being too much distracted by the reas involved in the syntax. He therefore, if he slowly enough and has sufficient review, con write the greater number of his forms cor and gradually becomes sure of a limited amo syntax. This is in our opinion far more desired than the state of mind of a studen may know about many rules for the subjunctiv can write, as a candidate for entrance to a recently did write for 'They have sent large to capture this town', *Magna copia ut capti fi illum oppidum missuntur.* The need of an purpose was firm in her mind, but the knowlec inflections and the habit of using them cor were evidently far from her. An extreme ex handed in under similar circumstances gave sight translation of 'Bello confecto totius C principes civitatum ad Caesarem convenerunt', 'The war made all the legions of Gaul the pri states to the convenience of Caesar'. Too progress from subject to subject, insufficient r and the introduction of too many constructior the young student are responsible, at least in for such monstrosities. If we can confine th year's work to these fundamentals, emphasizin viewing, and testing, making forms and their ing the purpose and end of all oral, written pared and sight exercises, we shall have little ti

in teaching the more difficult points in the later years of the course.

A few detailed suggestions may make our meaning more clear. If we can reduce the constructions to the common case constructions and two or three subjunctives, we shall be able to gain in actual numbers from ten to twenty-five lessons and shall have opportunity to introduce more exercises in review of the principles already studied. These may be classified separately as review exercises or introduced daily with the sentences illustrative of new subjects under discussion, but their chief value is to fix and emphasize fundamental things and they will have more weight if the constructions they contain are in no wise labelled or marked by references to previous sections in the book. The labelled exercise and indexed sentence have done much to weaken our students' knowledge of Latin. The average boy is all too willing to write the dative for every noun in the lesson with that heading, without reading grammar or hint, and the kind editor who gives references for each subjunctive in a sentence may continue to supply all the knowledge of the subject that the student ever shows. These difficulties may be inevitable, in the treatment of new subjects but they can be greatly lessened if the review sentence enters frequently and unannounced.

Besides time gained for more constant review there will be opportunity for connected reading from Latin to English. When once the declensions of nouns and adjectives, the indicative of the regular conjugations, the most common pronouns and a few infinitives are mastered, the pupil is ready at the end of a half year for some definite work in translation. He needs the quickening of interest that comes from the change from monotonous short sentences and grammar work to connected reading, and he is ready for the pleasure of using the knowledge that he has acquired. There are many other good exercises besides the Fabulae Faciles and some of them have a vocabulary more exactly identical with Caesar's, but few can be more carefully planned as preparation for Caesar by way of training in the essential constructions named above. No careful teacher can read through the first 35 paragraphs of the Perseus and Hercules stories noticing the skill with which neuter nouns, and modifying adjectives, relative pronouns, and dependent clauses are introduced, without being convinced that a master teacher wrote this Latin. Moreover the progress to the more difficult constructions is so gradual that the student is never obliged to pass over something that he cannot understand. Too many exercises of this type, while they translate all difficult constructions in parenthesis, of necessity leave them unexplained. All too soon the student gets the impression, unfortunately often prevalent with the more advanced, that anything can happen in Latin.

The reading of some such exercises as the Fabulae, supplemented by two or three lessons a week in the Beginning Book, selected with care to see that all new forms are learned before they occur in the reading, and frequent practice in writing English into Latin illustrating the new forms and principles learned will make it possible for every step of the way to be clear to the student, and he will gain what has been the chief aim in view in all these suggestions, confidence and accuracy instead of vague mystery and wild conjecture. Thus trained he will be 'prepared to read Caesar' even if he is not acquainted with all the 800 or 1000 words "all used in the Gallic War", or with all the constructions occurring in the first fourteen paragraphs, for to be 'prepared', as we see it, does not mean to know everything, but to be equipped to learn, and power to read is more to be desired than disorganized knowledge. To translate accurately and intelligently and to write simple sentences with facility and care is more of a preparation than scattered bits of knowledge, however numerous, that have not been applied to reading and writing. Many students translate as if they were reading with a cable code; if they explain a subjunctive it is because they remembered that something of the kind occurred in a certain place on the page; if they read fluently it is from a good verbal memory and the good English style of their teacher. Put them down before a simple sight passage and they are utterly routed and put to flight. If we are to avoid such disasters for the students, and discouragements for the teacher, let us prepare them to read Caesar, not ply them with disconnected grammatical rules, let us gain if possible a *multum in parvo*, not a *nihil per multa*.

SUSAN BRALEY FRANKLIN
THE ETHICAL CULTURE SCHOOL, NEW YORK CITY

REVIEWS

Dramatic Traditions of the Dark Ages. By Joseph S. Tunison. University of Chicago Press (1907). $1.25.

The present volume is confessedly a piece of special pleading. The aim of the author is to state the case for Byzantium as having been the main source of the beginnings of modern drama in Western Europe. The title of the book hardly indicates its scope, for the phrase, "dramatic traditions", is used in the widest sense, and includes not only traces of dramatic performances in the usual meaning of the term, but all kinds of material that may be conceived as contributing in any way to "the transfer of theatrical aptitudes from the East to the West, and from ancient to modern times". It is divided into four chapters, Traditions due to the

War between Church and Theater, Traditions of Dramatic Impulses in Religion, Eastern Traditions and Western Development, and Traditions by Way of Ancient and Mediaeval Italy.

That much more attention than has yet been given it is due to the influence of the Eastern Empire upon the mediaeval literature of the West will be acknowledged by most readers. But a knowledge of Byzantine sources and contributions has been by no means easy to acquire, and to a volume like the present one turns with some eagerness of expectation. Unfortunately the result is disappointing. Had the author merely translated and organized the material of his main authority, Constantine Sathas, he would have performed a great service. But this book is hopelessly without organization. The first two chapters, though they bear different titles, contain much matter that might as well be in one as in the other, and the same lack of order and clear classification of facts makes the work throughout extremely hard to use. Chronology, so important in such a study as this, is often confused; while at other times it is left so vague that to make use of the material at all one must sit with a history of Byzantium open on the table. A writer who regards himself as a pioneer in such a field is hardly justified in assuming in his readers a familiarity with the exact chronology of all the eastern emperors.

But if the author is so learned in the Dark Ages that he forgets how ignorant the rest of the world is, no such impression of erudition is left by his treatment of the modern end of his subject. His eccentric choice of secondary authorities—Karl Pearson is his main authority on the German passion plays, and Warton on the history of English poetry—his naïveté in his handling of instances from the Shakespearean drama, his ignoring of the importance of the mediaeval drama in France, are only instances of the insufficiency of his equipment for the task he has set himself. As for the logic of the arguments by which he traces connection between his supposed Eastern sources and their Western derivation, the less said the better. The process usually consists in the construction of a precarious hypothesis as to the course by which Eastern influences *may* have come West, and the ignoring of other possible sources of the Western phenomena. Extreme examples of this may be found in his whole treatment of the plays of Roswitha, and in the leap from the Autolycus of the Graeco-Latin satyric drama to his namesake of Shakespeare's Winter's Tale.

It is in cases like this last where both reasoning and scholarship oftenest break down. A knowledge of Elizabethan literature would have given him an immediate parentage for Autolycus that must have modified the whole argument. A later authority than Warton would have prevented him from discussing the sources of Guido delle Colonne while ignoring the work of Benoit de St. Maur. Even a meager knowledge of the methods of Lydgate would have prevented him from assuming that that poet's picture of Troy was due to his own learning.

But it is useless to multiply instances. The book may serve to call attention to the necessity for a substantial work on the same theme but by different methods. It may bring to the notice of scholars a fact here and there which may start fruitful investigation. But neither classical nor modern scholars need hope to find in it a safe guide through the difficult country it attempts to chart.

HARVARD UNIVERSITY. W. A. NEILSON

The Mythology of Greece and Rome, presented with special reference to its influence on literature. By Arthur Fairbanks. New York: D. Appleton and Company (1907). Pp. xvii + 408. 138 illustrations.

There is probably no side of a classical training which assists more in the attainment of old-fashioned culture—that *rara avis*, according to some—than the study of the myths of Greece and Rome as seen in modern literature. And if these myths are first learned not only through ancient literature, but also through ancient art, then an additional field for mental cultivation is opened to the student. To guide the classical student in this course is the aim of this useful handbook. It presents a survey of the chief myths of the Greeks and Romans, arranged in two divisions: Part I. Myths of the Gods. This includes such sub-titles as The Gods in Homer, Gods of Human Life, Hades and the Realm of Souls, etc. Part II. Myths of Heroes. This division consists of Myths of Local Heroes, of Theseus, of the Argonautic Expedition, and the Legend of Troy.

In connection with each myth are given references to poets, ancient and modern, especially to Greek, Roman, and English poets, who refer to, or use, the story. In some cases the verses are quoted, in others the reference only is given. From a survey of this department, it is obvious that practically no English poet of any note can be intelligently read without frequent reference to classical mythology. The account of each myth is brief as becomes a handbook, but the clearness of the text, and the appropriateness of the illustrations can hardly be surpassed. It is apparently the purpose of the author to provide material by which the student may work up for himself any series of myths, and certain classifications to this end are made in the introduction.

There are in this book about 140 illustrations, and

of these 55 are reproductions of the designs of ancient vase-paintings (mostly Athenian) taken from a number of sources. There is probably no other book of this size where the reader can so well enjoy the study of these beautiful and suggestive works of art. For this alone Professor Fairbanks deserves the thanks of teachers and students in colleges and secondary schools. The book contains also many lists which should be helpful to students, e. g. the names and locations of the statues in antiquity of all the principal deities, the names and attributes of the Muses, the epithets of Apollo in his various aspects, etc.

The volume is well printed with variety of type, and concludes with a copious *Index Nominum* (for which a guide to pronunciation is provided), and with genealogical tables of the Olympian Gods, the Family of Inachus, and the Descendants of Hellen.

W. W. KING.

BARRINGER HIGH SCHOOL, Newark, N. J.

THE AMERICAN PHILOLOGICAL ASSOCIATION

held an unusually successful meeting in conjunction with the Archaeological Institute of America, at the University of Chicago, Friday, Dec. 27, to Monday, Dec. 30th last. The programme suffered, indeed, by the sudden death of Prof. Warren, of Harvard, and by the absence of several others who were unable to attend the meeting. But the sessions of the two societies did not conflict, and some elements of confusion were thus eliminated. The papers ranged, as usual, over a wide field—metrical studies by Professors Shorey of Chicago and Fitz-Hugh of Virginia, grammatical researches by Professor Allen of Illinois University, Professor Harry of Cincinnati and Dr. Flickinger of the Northwestern University; discussions of Mss. from Egypt by Professors G. F. Moore of Harvard and Sanders of Michigan; critical notes by Professor Bonner of Michigan; on the theatre as a political factor at Rome in the time of the republic, by Professor Abbott of Chicago; on Chaucer's Knight, and possible sources of his adventures, by Professor Manly of Chicago; on stoning among Greeks and Romans, by Dr. Pease of Harvard; on Photius' criticism of the Attic Orators, by Professor Van Hook of Princeton.

The question of adopting a proposed form of constitution which would have established local sections, with biennial meetings of the general society, was discussed at length, but it was voted to retain the present organization.

A resolution was adopted expressing the interest of the Association in the endeavors to obtain uniform classical entrance requirements for college, with due announcement of the particular texts required for the next few years (as with the Rhodes examinations), but with increased emphasis upon translation at sight.

Professor Bennett of Cornell was elected President of the Association, which will probably hold its next meeting at Toronto.

F. G. MOORE

DARTMOUTH COLLEGE

THE AMERICAN ARCHAEOLOGICAL ASSOCIATION

In the last days of December the Archaeological Institute of America and the American Philological Association, gathered in joint session at the University of Chicago, held one of the most interesting and enjoyable meetings of recent years. As might be expected, the majority of the members in attendance came from the institutions of the Middle West, though the parts of the country most remote from the place of meeting were not without representation, for Harvard, Yale, Princeton, Johns Hopkins, George Washington, Virginia and other Eastern universities sent delegations, and Prof. H. R. Fairclough of Leland Stanford brought greetings from the Philological Association and Archaeological Societies of the Pacific Coast. Several who had promised to take part in the programme were missed from the meeting, in particular Professor Minton Warren of Harvard, who died on November 26, and Professor Thomas D. Seymour of Yale, who was prevented from being present by serious illness, to which he has since succumbed. Appropriate resolutions were passed in both cases.

The meeting of Monday morning, December 30, gained especial interest from the presence of the well-known English archaeologist and explorer, Mr. D. G. Hogarth, who lectured on Early Temples of Ephesus. He has recently completed the exploration of the temple precinct of the Ephesian Artemis on behalf of the British Museum. Full details of this most interesting and important exploration will soon be accessible in Mr. Hogarth's book on the subject, which is now coming from the press[1].

At the same meeting Professor Henry N. Sanders of the University of Michigan described four Greek manuscripts of parts of the Bible, which were recently brought from Egypt by Mr. Charles L. Freer of Detroit. This discovery has been so widely reported in the daily press that it seems unnecessary to give a detailed account of it here. The manuscripts are undoubtedly genuine, of early date (fifth and sixth century), are carefully written in uncial characters, and furnish a text which critics must hereafter take into account. The chief interest at present centers around the new paragraph following Mark xvi.14, a part of which was translated by St. Jerome in the fourth century. It is not often that an American scholar has the opportunity to make the first report on a discovery of such value and general interest, and the final publication of the results of Professor Sanders' investigations will be eagerly awaited.

[1] For a summary of his lecture, see The Classical Weekly, p. 101.

The annual address of the President of the Philological Association was presented by Professor F. W. Kelsey of the University of Michigan, who discussed the question Is There a Science of Classical Philology? The speaker traced in brief outline the history of Classical Philology as a science from the time of F. A. Wolf to the present, subjecting to criticism various definitions and divisions of the subject. His conclusion was that no satisfactory basis for a scientific treatment of Classical Philology can be found except investigation and elucidation of the Graeco-Roman civilization as a whole.

At the sessions of the Philological Association there were, as usual, discussions of syntactical, critical, and metrical questions, and at those of the Institute, in addition to a number of strictly archaeological papers, questions of Roman religion and public life, of Athenian and Roman topography were presented. Reports also were made of recent archaeological work in Asia, Greece, Italy, and America; perhaps the most interesting parts of these reports were concerned with the exploration of a site which Dörpfeld believes to be Nestor's Pylos, and with the still unfinished excavations on the Palatine. A single paper on an English subject served as a reminder of the good old times when the Philological Association was the mother of us all, and we were not yet split up into sections. An analysis of the programme from the point of view of the institutions represented shows that Johns Hopkins was responsible for six papers, Chicago and Harvard each for five, Cincinnati and Michigan each for three, Northwestern for two, and eleven other Universities and Colleges for one each.

In the business meeting of the Philological Association the most interesting question brought up for action was the proposed change in the constitution by which the Association should be divided into three sections, the Eastern, the Central, and the Western, each of which should have its own organization and should hold its own meeting in alternate years. After a long and animated discussion in which it appeared that the Western members on the whole desired the amendment and that those from the Central and Eastern States were generally opposed to it, a motion to make no immediate change was carried almost unanimously. At the meeting of the Council of the Institute the proposal of the Iowa Society that the annual dues be reduced from ten to five dollars was referred to a committee for investigation. The election of officers resulted in the choice of Professor F. W. Kelsey of the University of Michigan as President of the Institute, of Professor Allan Marquand of Princeton University as one of the Vice-Presidents, of Professor Mitchell Carroll of George Washington University as Secretary, and of Professor George H. Chase of Harvard University as Associate Secretary for the Eastern Societies. The other officers, I believe, remain the same. The names of Mr. D. G. Hogarth, Professor Christian Hülsen and Professor August Mau were separately presented to the Council and by unanimous vote were added to the list of Foreign Honorary Members of the Institute. Last of all, the Managing Committee of the American School of Classical Studies in Rome held its annual meeting and in addition to the transaction of regular business elected as Annual Professors of Latin for the next three years Professor Walter Dennison of Michigan, Professor M. S. Slaughter of Wisconsin, and Professor H. R. Fairclough of Leland Stanford. The next joint meeting of the Archaeological Institute of America and the American Philological Association will be held at the University of Toronto in the last week of next December.

HARRY LANGFORD WILSON
JOHNS HOPKINS UNIVERSITY

A work of serious erudition, in an historical field not yet competently covered, has been begun by Camille Jullian, professor at the College de France. The first two volumes of his Histoire de la Gaule are only the beginning. They deal with the Gallic invasion and Greek colonization, and with independent Gaul. Four other volumes are to follow: the Roman conquest and first Germanic invasions; government by Rome; Gallo-Roman civilization; and the Lower Empire. In the first volume there is a full treatment of two interesting questions—the Greek foundation of Marseilles and Hannibal's crossing of the Alps.—New York Evening Post, Nov. 30, 1907.

The vagaries of a clever mind when brooding over an unfamiliar subject are nowhere better illustrated than in the following passage from Franklin's Autobiography:

I have already mentioned that I had only one year's instruction in a Latin school, and that when very young, after which I neglected that language entirely. But when I had attained an acquaintance with the French, Italian, and Spanish, I was surprised to find, on looking over a Latin testament, that I understood more of that language than I had imagined; which encouraged me to apply myself again to the study of it, and I met with more success, as those preceding languages had greatly smoothed my way.

From these circumstances I have thought there is some inconsistency in our common mode of teaching languages. We are told that it is proper to begin first with Latin, and, having acquired that, it will be more easy to attain those modern languages which are derived from it; and yet we do not begin with the Greek in order more easily to acquire the Latin. It is true that if we can clamber and get to the top of a staircase without using the steps, we shall more easily gain them in descending; but certainly if we begin with the lowest we shall with more ease ascend to the top; and I would therefore offer it to the consideration of those who superin-

tend the education of our youth whether, since many of those who begin with the Latin quit the same after spending some years without having made any great proficiency, and what they have learned becomes almost useless, so that their time has been lost, it would not have been better to have begun with the French, proceeding to the Italian and Latin. For though after spending the same time they should quit the study of languages and never arrive at the Latin, they would, however, have acquired another tongue or two that, being in modern use, might be serviceable to them in common life.

TRANSLATIONS HEARD IN LATIN RECITATIONS

I[3], miles, domum (Jones' First Lessons in Latin lxviii.3)—"Thirteen miles to home."

Agricolae in urbem oves agent, (Collar and Daniell's The Beginner's Latin Book, 185, 1.6), "The sheep agent of the farmer is in town".

Neque enim his nostrae rostro nocere poterant (Caesar De Bello Gallico 3.13.8)—"For ours were not able to ram these with their frontispiece".

. . . . . donisque furentem
incendat reginam, atque ossibus implicet ignem;
(Vergil's Aeneid, 1.660)

"and by his gifts he sets the raging queen on fire and wraps the flame in her bones".

W. A. DOTEY
DEWITT CLINTON HIGH SCHOOL, NEW YORK CITY

THE GREEK CLUB OF ESSEX COUNTY

The publication of the article on American Classicism in Number 11 of The Classical Weekly has called forth from Mr. W. W. King of the Barringer High School, Newark, the interesting information that the Greek Club of Essex County, New Jersey, is conducted exactly as was the Greek Club of New York City, as described by Professor Sihler. "Our president," says Mr. King, "is Dr. Kennedy of the Dearborn-Morgan School, and the secretary Dr. James F. Riggs, pastor of the Brick Presbyterian Church, East Orange. We meet twice a month . . . and read two or three plays of the Greek poets each year".

The second luncheon of the New York Latin Club will be held on February 15, 1908. Dr. Edgar S. Shumway will speak on The Sources of the Law. More extended notice will be given in the next issue.

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THE CLASSICAL WEEKLY

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l NEW YORK, FEBRUARY 1, 1908 No 15

he School Bulletin for December, 1907, is an by the veteran defender of classical study, /. T. Harris, entitled What Kind of Language Aids in the Mastery of Natural Science? ırticle is to be commended to all our scientific en. It affords a most adequate defense of ıdy of Latin and Greek for all those students :xpect to specialize in science.

Harris shows very clearly that in every do- of scientific research, as well as in the vari- 'alks of life, Latin and Greek terms abound h an extent that in some departments almost 'hole vocabulary is classical, and that from oint of view it is quite a mistake to regard and Greek as being dead languages. I quote of his remarks:

longer used colloquially for simple conversa- speech, the classic languages, Latin and , are all the more used for preserving the re- of scientific observation and for literary ex- ɔn of fine shades of feeling and distinctions of ıt; and it is very necessary to get the ele- ry sensuous significations of the Latin and roots, which one does in his three years high study of Latin, in order to acquire a fine of the use of these words in scientific tech-

It also makes the technical vocabulary as to remember as the colloquial vocabulary. word carnivorous, for instance, has the root and the root *vor, carn* meaning 'flesh', and ɔot *vor,* to 'eat' or 'devour': the whole word ng 'flesh-eating'. The lack of a feeling of riginal meaning of the words produces the ɔus use of language caricatured by Shillaber "Sayings of Mrs. Partington". Mrs. Part- is a type of the person who has no adequate of the original meaning of the classical deriv- which he uses. Uneducated colored people furnish examples of speech of this kind. One m, for instance, goes to a drug store and asks nanny-goat for a particular poison, meaning ıte. And Mrs. Partington said that "Total rity was a very good doctrine if you could live up to it". The Greek meaning of the antidote is just as easy to remember as the of the domestic animal to a person with a :ring of Greek, and the Latin meanings of total epravity are equally easy to the one who has some study to Latin.

fact that what is called a complete English ıary contains three Latin or Greek derivatives e word from a Saxon or any other Gothic : shows us that to the educated man the livest ɔf his language, so far as science and litera- ınd the higher order of things are concerned, : Latin and Greek contingent. Any person who had to learn botany or chemistry would find it worth his while to begin by a three-years study of Latin and Greek just for the benefit of these languages in his scientific education. So, too, for history or for poetry, and by far more essential, for medicine, the law, and divinity.

Dr. Harris draws attention also to the fact that even in our agricultural branches, as may be seen from the catalogues of our state universities, the course of study bristles with Greek and Latin technical terms. He quotes the following, agronomy, zootechny, agrotechny, rural economy, rural engineering, apiculture, viticulture, botany, zoology, pomology, olericulture, floriculture, horticulture, meteorology, mathematics, geology, physiography, biology, bacteriology, entomology, veterinary science, agrostology, embryology, cryptogamic botany, vegetable cytology.

It seems almost unnecessary in this day and generation to emphasize the value of what Dr. Harris says, but even our cultivated classes who may be supposed to know, in general, what education is of most value, are often led to despise the training in Greek and Latin, and to withhold it from their children. If their attention is drawn to the fact that so soon as they get outside of the commonplace in the realm of expression, their language becomes more and more classical, and that any one who is at all careful in his speech must get a great deal of satisfaction out of the play of synonymic distinctions, wihch is only possible when one knows the actual meanings of words, it would seem to be self-evident that they would choose for their children the study of ancient languages in preference to much that is offered in our crowded curriculum. My own experience proves that even children can be much interested in this side of classical study, and why should grown people have less regard for the ideal than children?

Dr. Harris expresses this dependence of our language upon the classical tongues very well also in the following paragraph:

It remains true, and will remain true, that for us Latin and Greek must be studied because they are still living in the English language, and are not dead languages; because they are living languages, not of the colloquial vocabulary of common sensuous experience, but of the scientific vocabulary; not only of the strict sciences like mathematics and logic and physics, but of the experimental and historical sciences, one and all, and because the char-

acteristic vocabularies and styles of the great literary writers of English are to be identified through the possession which they show of the fine shades of meaning as well as the possession of newly attained powers to express moods of the soul. Their refinements of taste, their lofty aspirations and subtle thoughts, are all made possible of expression by skill in using the Latin and Greek derivatives which reenforce the Anglo-Saxon vocabulary by a wealth of words three times as numerous as that derived from the old English.

SAPPHO AND PHAON[1]

The appearance of any work of literature associated with the name of the greatest of women poets inevitably arouses a doubly eager anticipation. No one can fail to be moved by the remembrance that Sappho was, by general agreement, the greatest lyric poet of antiquity: her fame was next to that of Homer himself. And the fact that not more than two complete poems and a hundred fragments survive makes any new treatment of her work important. One complete poem, the Ode to Anactoria, remains because Longinus enshrined it in his treatise On the Sublime, as a perfect example of the height of eloquence. Another, the Ode to Aphrodite, which is perhaps complete, was preserved for a like reason by Dionysius of Halicarnassus; and the remaining fragments survive chiefly because of similar quotation by other Greek writers from Aristotle to Plutarch, and later. Something of the spirit of Sappho's complete work is preserved in imitations by Theocritus and Bion, Catullus, Vergil and Horace, and by other ancient poets. The fragments themselves—"the supreme success, the final achievement, of the poetic art", every word having "a peculiar and unmistakable perfume, a seal of absolute perfection and inimitable grace"—have inspired Byron, Moore, Tennyson, Rosetti, Swinburne, and other modern poets. They are collected in Theodor Bergk's Poetae Lyrici Graeci. A literal translation and numerous selected renderings in English are presented in Henry Thornton Wharton's Sappho (London, 1885, and later editions).

Concerning the life of the poet we know very little. It seems certain that she was of Lesbos, and had about her a group of maidens whom she inspired to music and poetry. Apparently she lived about the beginning of the sixth century B. C., at Mitylene; she was of aristocratic family, her brother Larichus being a public cupbearer. Fragments of her verses are addressed to him and to another brother; one to the poet Alcaeus; others to Cleïs, a little maid, her daughter.

Sappho's conspicuous position as a woman poet, however, early gave rise to legend. The satiric comedy of the third century B. C. dwelt much upon her, as it did upon Plato and Demosthenes. The old stories of Phaon and a leap into the sea first associated with her name at this time, there were numerous others, one of a happy riage to a man of her own rank, a ripe old ag an honored grave. The former tradition, ho prevailed until it became permanently fixed b Latin Epistle of Sappho to Phaon, attribut Ovid, and available in English in the translati Alexander Pope (1707). This furnishes the fo tion for the Sapho and Phao of John Lill Euphuist (1584); and of the Austrian poet parzer's Sappho (1819), which still holds the and may be read in English in the translati Ellen Frothingham (Boston, 1876). The Ge critic Friedrich Gottlieb Welcher (1816 and and, later, Professor Comparetti cleared away tain accusations against the character of the while many critics have aided a juster view o work by emphasizing her exquisite treatmer nature, music, poetry, and the cultivation o spirit, as well as her supreme power as a po love. Gounod's first opera, Sappho (1851), Alma-Tadema's paintings are characteristic tri to her from the realms of art and music.

In Mr. Mackaye's play a prose Prologue r the finding, during the excavation of the p theatre of Varius at Herculaneum, of a manu tragedy, Sappho and Phaon, by that author. the Induction, the actors discuss their life, witl another, and their art, with Varius and his g Horace and Vergil, before whom they rehea part of the tragedy. The Prelude, after elab stage directions, presents a score of hexameter spoken by Prologus.

The scene of the tragedy proper, which re unchanged throughout, except for the varied ing of evening, night and morning, is a promo overlooking the Aegean sea, the sound of is an undertone throughout the play. The s is an olive grove, a Doric temple, an altar to A dite, a fire-urn of Poseidon, and statues of both The play is written chiefly in iambic penta blank verse, interspersed with short-lined lyric elevated passages in trochaic or dactylic hexan Yet other passages are in notably excellent sap Act one presents Sappho's pupil Atthis, betroth her mistress's brother Larichus, and Anac whom the poet Alcaeus has deserted to woo Sa Alcaeus quarrels with Pittacus, tyrant of Mit another of Sappho's wooers, whose blow at Al strikes Phaon, a slave whom Sappho loves at Sappho reproves Alcaeus for his inconstancy Pittacus for his serenity, and buys from Phao an offering to Aphrodite, a sea-dove he would rifice to Poseidon in order that his sick child be healed. In act two Sappho, in the garb o brother Larichus, with a key from Pittacus, un Phaon's slave-yoke. Together they fly from

[1] Sappho and Phaon. A Tragedy. By Percy Mackaye. New York: The Macmillan Co. (1907).

wrath of Alcaeus, whom Phaon has struck with his own spear. In act third the chill and fog of the sea affright Phaon, who, striking in the dark at Alcaeus, kills his own boy. Thalassa, his slave-wife, appears with his dead babe, and Phaon returns to her in spite of Sappho's entreaties. Sappho leaps from the promontory into the fog, and the scene changes gradually to the excavation of the Prologue, for a prose Epilogue of half a dozen lines. Two prose Interludes present, between the acts of the tragedy, a pantomime of Hercules, drunken and overmastered by Omphale. This burlesque theme rather detracts from the dignity of the remainder of the piece, and its treatment offers little that is pleasing besides some Cupid and Psyche dances. These interludes are appropriately relegated to the appendix of the book.

The combined prologue, induction, prelude, interludes, and epilogue extend to half the compass of the tragedy itself, allowing that to be only three-fourths as long as the author's Jeanne D'Arc of last year. There is thus assembled a quantity of material sufficient to satisfy the convention of dramatic bulk, without the addition of seemingly adventitious details as in the earlier play. The approach to the *milieu* of the Greek tragedy by way of the Roman induction, and to that by way of the modern prologue, is a successful and happy device for producing that "willing suspension of disbelief" which Coleridge considered essential to the enjoyment of poetry.

The prologue, however, in causing an emotional archaeology to triumph over one that is scientific, revives, perhaps for the sake of dramatic conflict, an old antagonism that other poets have rather tried to reconcile. Without the careful determination of many details, the prologue's praise of "the art, the loveliness, the knowledge of the ancient world" might easily be misplaced; and any true realization of the race's "one continuity of passion and of pain" would be impossible. This large conception, which is fundamental to the entire work, is admirably expressed in the prelude, although in language too abstract for vocal speech.

The atmosphere of Roman life is restored both with imagination and with sufficient accuracy, in the induction, which is one-fifth as long as the tragedy. The poet Varius did write at least one play on a Greek theme, and was the friend of both Horace and Vergil, who are represented with the urbanity and the gentleness respectively associated with their names. The induction's defence of acting is spirited, and its tetrameter verse is vital throughout and frequently admirable.

The historic personages in the tragedy, it must be confessed, remind one of Freytag's "How difficult and perilous it is to make use artistically of an historical life!" Alcaeus is presented as an embodiment of the lawlessness traditionally attributed to his life, rather than as the creator of such poetic images as "the ship of state"; while Pittacus, famed for his nobility and wisdom as one of the seven sages of Greece, is represented as raging against the man whom he actually freed from imprisonment. And it must be stated, regretfully, that the heroine of the play, also, is drawn from tradition rather than from history, and drawn from a tradition which traduces the authentic Sappho of the fragments. This is the more strange since a dozen of the fragments are paraphrased in the tragedy; all accurately, and some with rare charm. But a dozen more—of garlands and dancing, of evening and dawn, of love and longing, of sacrifice and prayer—are unused, although they are almost demanded by the situation and language of the play. Nor is use made of scores of others which would both have enriched the language of the drama and given a truer character of her who sang of the "silver moon" and "the golden-sandaled dawn", of "spring's messenger, the sweet-voiced nightingale", and of serving "the violet-weaving muses" with "sweeter tone than harp, more gold than gold".

But if it be regretted that Mr. Mackaye has endeavored to embody not "the poetess of all time" but "the eternal maiden and her lover", it is doubly unfortunate that he has chosen a tradition that is inconsistent with our modern conception of his heroine, and that he has developed it in a way that does violence to what we actually know of her. The authentic Sappho praised worth, wisdom, restraint, maidenly delicacy, and maternal affection, and she repeatedly satirized rusticity. In the play, unrestrained love makes her reject a poet and a ruler for a slave, for whom she competes against his wife and children. And there are numerous other points of conflict.

Even, however, if one agree with Dryden that "the story is the least part . . . it is fancy that gives the life-touches", the heroine's love for Phaon would not seem to be justified by this standard. He, throughout, is fearful rather than heroic, indifferent rather than ardent. Neither beauty nor charm is attributed to him, although both were given him to an irresistible degree by Aphrodite in the ancient legend which Lilly uses, but which Mr. Mackaye quotes only up to the point which would solve the problem. Without some such reason, and lacking the ardor attributed to her in the Latin Epistle of Sappho to Phaon, Sappho's strength is turned to weakness, her wisdom becomes folly. The new invention, too, of her conflict with Phaon's slave-wife, Thalassa, leaves Sappho far less pleasing in our eyes than does Grillparzer's fable, in which Sappho resigns young Phaon, who worships her as a goddess, to her pupil Melitta whom he loves, with the conclusion "Ich suchte dich und habe mich gefunden"!

Authenticity, consistency, and dramatic intensity, then, can scarcely be granted to Mr. Mackaye's tragedy; but it does possess many passages of strength and fineness. The atmosphere of the setting, the cadence of the sea, and the gloom of the drifting fog, are sensible throughout. And the fundamental conflict between Poseidon and Aphrodite is impressively indicated. Sappho's contrast between man's love and woman's, her praise of poetry, and her final address to Poseidon and to Aphrodite are all memorable.

This last speech deserves quotation, both as the one unquestionably dramatic passage of the tragedy, and also as indicating the mastery of diction and metre to which its lines not infrequently attain.

God of the generations, pain, and death,
I bow to thee. Not for love's sake is love's
Fierce happiness, but for the after-race.
Yet....., why must we
Rapturous beings of the spray and storm
That chanting, beat our hearts against thy shores
Of aspiration—ebb? ebb and return
Into the songless deep? are we no more
Than foam upon thy garment?
. . . . . .
Another wave has broken at your feet
And, moaning, wanes into oblivion.
But not its radiance. That flashes back
Into the morning, and shall flame again
Over a myriad waves. That flame am I,
Nor thou, Poseidon, shalt extinguish me.
My spirit is thy changeling, and returns
To her, who glows beyond the stars of birth—
To her, who is herself Time's passion star.

If, however, it be deduced from the foregoing that Mr. Mackaye's work, when tested by the severest ideals, appears not so much dramatic as narrative, reflective and idyllic, it must be remembered that he has proposed for himself the most difficult of all poetic tasks, and one in which even partial success is a distinction. To select rightly from an infinite richness of material in a time when the literary atmosphere is yet but partially dramatic, to combine capability for powerful emotion with clarity of vision and a knowledge of the outer world, to be both plastic to his theme and in command of it, both ardent and deliberate, creative and critical, to master both character and action, atmosphere and detail, to possess both power of construction and of utterance, to meet the requirements both of poetry and of truth, of the actor and the public—these are but a few of the impossible things to which a dramatic poet must attain.

As it is, Mr. Mackaye has already, young as he is, made four contributions to American poetic drama, worthy to be ranked with those of its masters, Longfellow, George Henry Boker, Bayard Taylor, and Richard Hovey. And Sappho and Phaon indicates an advance in coherence and clarity over Jeanne D'Arc, as that did in scope over Fenris, the Wolf, and as that did in power over The Canterbury Tales. And in each case, Mr. Mackaye's choice of subject has given his work a freshness, and his gifts of diction and metre have given it a power and beauty seldom shown by the work of any of his American contemporaries.

TEACHERS COLLEGE CLYDE FURST

CLASSICAL CONFERENCE AT SYRACUSE

Syracuse did herself proud in her hospitable treatment of the strangers within her gates on the occasion of the meeting of the New York State Teachers' Association during the late holiday recess. A much appreciated form of attention was the provision by the Chamber of Commerce of a large number of books of street-car tickets, thus encouraging the visitors to visit the new University stadium and other points of interest. The meeting was largely attended and was in the highest degree successful.

It is probable that the most profitable feature of the gathering was the meeting of the several department conferences, which occupied all of Friday, December 27. The Classical Association had two largely attended sessions on that day, occupying between five and six hours in the aggregate, a palpable advantage over the recent classical conference in the City College uncomfortably jammed into a single hour at the close of a long day's session.

It is a regrettable fact that from its very nature the most attractive feature of the Classical Conference program can receive only a brief passing notice. Reference is here made to the illustrated lecture by Prof. Edgar A. Emens of Syracuse University on the Pre-Persian Sculptures of the Acropolis. Like many other instructors of our up-to-date institutions of higher learning, Prof. Emens believes in the efficacy of a good stereopticon with carefully selected and prepared slides as an instrument of instruction, and he has made so excellent use of his opportunities for travel in Greece that he justly deserves to be ranked as an authority of distinction in the field of Grecian antiquities, though his natural modesty would doubtless forbid his making such a claim for himself. It is to be hoped that Prof. Emens may have an early opportunity of producing the same lecture in the metropolis, affording all classical teachers of the Greater City an entertainment of high cultural value.

Without the instructive charts with which was fortified the discussion of Comparative Grammar in Secondary Schools, it is impossible to do justice to the able paper by Mr. John P. MacHarg of the Greek Department of the Auburn High School. Holding that modern language students without a preliminary training in the Latin should be kept apart from those enjoying this great advantage, Mr. MacHarg said in part:

To lessen grammar study and the time devoted to it, without decreasing the value of such training, is an end which may be approached by the use of uniform terminology and the adoption by all the teachers of a school of simple classifications or analyses of the various features of grammar.

Such definite analysis of grammar helps the student and good tables are to be found in many grammars, especially those of Latin and Greek. They are not, however, uniform and students are continually confused by the different terms for the same thing which their several instructors employ. . . . Helpful analogies between grammatical constructions may continually be pointed out, and the German instructor errs who fails to build upon the definite grammatical ideas which his student who knows Latin possesses. In teaching forms of inflection uniformity in arrangement should be required. The names of moods may well be written at the top of the paradigm, with names of tenses on the left hand side. In teaching grammar or anything else it should be remembered that the thing which can be seen is the thing most easily learned.

Passing on to case relations in syntax, Mr. MacHarg gave simple tables affording an adequate classification for both the Classics and modern languages, emphasizing the thought that uniformity among the teachers of a school in the use of tables and terminology is the essential thing.

In the afternoon session, Professor Edward Fitch, of Hamilton College, discussed Some Points of Emphasis in College Preparatory Greek. Assuming as a practical rule "a maximum of forms and a minimum of syntax", Professor Fitch held that the present position of Greek emphaszes the importance of fixing upon the essentials of the language and teaching those. Mark the points of confusion and strengthen the defences by constant attention. Something can be done toward correcting looseness and vagueness in the knowledge of Greek forms by the use of analysis. The ability to analyze is of great value in connection with the study of Homer; a good example of such an analysis is seen in the Selected Groups of Words in Seymour's School Iliad.

"The ability which we seek to develop," he concluded, "is the ability to read Greek. . . . If we would read Greek with freedom, let us not hold back from that protracted, intensive and thorough work which the mastery of the language demands".

Educational Aims in Elementary Latin was the topic of the paper presented by Mr. W. A. Jenner of the Boys High School, Brooklyn, and discussed by Mr. Terry of Casenovia Seminary. After concluding that the growth in favor of Latin and the collapse of the culturally superior language, Greek, justified the inference that Latin to-day is studied for its disciplinary rather than for its cultural value, Mr. Jenner said in substance:

We must not disregard the importance of Latin as an instrument for the improvement of the vernacular; and in pursuance of this aim, we cannot afford to tolerate even in the first year's work the use of lame English in translation. In this regard as in others, we must keep in mind the rights and interests of the pupil who cannot and should not be expected to study Latin more than one year. For him First Year Latin must be made of value *per se* and must not be regarded as wasted effort. With proper teaching, he can and should be made to feel that he is getting something of immediate worth in the way of habits of systematic study, of concentrated and sustained attention with the resulting intellectual acuteness.

In considering what we call special aims, we must attempt to do something towards solving the problem of lessening the mortality in the first year. Secondary school teachers are fond of charging up their butchery of beginners to the elementary school, particularly to the deficient ground work in English grammar. With the prevalent notion that we Latin teachers cannot reasonably be expected to teach English Grammar, the writer sharply differs. As a subject of pure mental discipline of an introspective nature, English grammar cannot be effectively taught in the primary school, but can and should be effectively taught through the medium of Latin. Less instead of more formal grammar will in the future be taught in the primary schools and we must cease to lean upon it for support in the pursuit of elementary Latin.

Of ideas in the mental content of the beginner of far greater agglutinative value are the apperception masses of geographical and historical content. Upon these rather than on grammatical ideas must we depend for interest and apperception. Textbooks whose Latin-English sentences are of the *puella-pulchra-est-in-magno-horto* type will not answer this purpose. In order successfully to appeal to geographical and historical ideas before such notions lose their freshness and potency we must contrive to bring the beginner into almost immediate contact with Caesar as Caesar wrote it. The right sort of introductory book will make this possible after ten or twelve lessons and enlist the active interest of the pupil in the study of the Helvetian war before all his initial enthusiasm has been crushed out by a long preliminary grinding process. It is not intended in the first year to teach Roman history or geography but to resort to these solely for the purpose of maintaining interest and promoting apperception.

By narrowly confining the acquisition of vocabulary and forms to those occurring most frequently in the first 29 chapters the entire Helvetian war may be decently covered in the first year's work and the pupil will have thus completed a task whose value he can understand. The successful accomplishment of this plan will necessitate attention to two special aims the neglect of which is largely responsible for the present butchery of beginners. First the work of each day must be made definite so that as in mathematics the pupil may be sure that he knows his lesson and will get credit for knowing it. Secondly, a very considerable portion of the class period must be given to the preparation with the teacher's assistance of the next day's lesson. Herein we shall properly be imitating the methods of the primary school, whose teachers are guided by a professional training rarely shared by the teachers of the secondary schools.

BOYS HIGH SCHOOL, BROOKLYN W. A. JENNER

SUMMARY

In reading Caesar and Tacitus we are not always likely to realize the enormous civilisatory influence of Roman expansion in the North-West. Even the professional archaeologist usually does but scant justice to these outlying provinces of ancient life, nay, he perhaps does them less justice than is done by others. The magnificent results of the excavations carried on now for almost twenty years by the German Empire along the line of the Limes Romanus are but seldom mentioned, although at the last Classical Conference at Ann Arbor a paper was read on this topic, and published in Records of the Past. All the more welcome is a recent contribution in the field by Heinrich Willers of the University of Bonn, in Rheinisches Museum LXII, on The Roman Brass Industry in Germania Inferior. The author starts from the clay vessels of the imperial times, the so-called Campanian and Arezzo goods, and shows how, under the influence of Greek artists, there had sprung up in southern Italy a large and prosperous trade in these simple yet graceful dishes. He then proceeds to show how during the second and third centuries of our era the rich clay banks of the Rhine valley were laid under contribution, and how their products gradually crowded out the imported goods. It is a significant fact, revealing the taste, and probably the social stratum, of the consumers, that the Italian manufactures show decorations from the Dionysiac circle, while the domestic manufactures are decorated with scenes of gladiatorial combats, or the fights of the amphitheatre. Of course, metal vessels are not as numerous as the cheaper earthenware. For in antiquity, as to-day, they were the envied possession of the wealthy only. How eagerly such treasures were appreciated is best shown by the circumstance, mentioned by Mr. Willers, that the veterans settled around Capua and near Corinth hastened to rifle the graves of their new homes of their contents, so that but few bronze vessels can be traced back to tombs, while the majority of those finds in the Museo Nazionale in Naples come from the buried city of Pompei. It is also significant for the spiritual attitude of the Northerners that it is different in Germany, where the graves are only now yielding up their contents to the unscrupulous archaeologist. The metal industry, too, had its home in Southern Italy, and the earliest specimens were imported from there. Soon, however, the Romans began to work the metal deposits of their new possessions, and gradually the imported vessels were replaced by native manufactures. While the new industry closely imitated the forms and the decorations of the imported models, just as our modern manufacturers would in similar circumstances, there are enough traces of lack of artistic feeling to distinguish the one line from the other. I use the expression "lack of artistic feeling" advisedly, for it was no lack of technical skill that is responsible for the imperfection. Quite to the contrary, the mere manufacture ought to excite our highest admiration.

These vessels were cast in hollow moulds, but so thin that they form the envy of our modern workers in cast metal; rarely does the thickness of a vessel exceed two millimetres. Yet the manufacturers understood how to polish these thin walls by means of a lathe! There is one decided difference, however, between the Italian product and the German: the Italian vessels consist of genuine bronze, that is a mixture of copper, tin, and lead, while the German imitations, doubtless owing to the proximity of the material, are real brass, differing from the bronze, when new, by their yellow color—bronze is brown. The fact that no attempt was made to imitate the color by artificial means shows clearly a certain barbaric taste, rejoicing in the bright gleam of the vessels, perhaps fondly dreaming that the inexperienced eye might take them for gold. I want to say in passing that the finding of these vessels throws some light on an important papyrus found in the Fayyum, and now in Leyden, a collection of recipes for metal workers, and filled with processes by which an ignoble alloy may be substituted for the genuine golden article. However that may be, the paper of Mr. Willers serves a most useful purpose in making us realize how much of a peaceful conquest was going on side by side with the clash of arms on the Western frontier of the Roman Empire. E. R.

ADVERTISING THE CLASSICS

The New York Times for Dec. 29, 1907, had a short burlesque under the above title, from which we clip the following:

"Just think," said Julius Caesar moodily, "if there had been some scientific puffing of 'De Bello Gallico'! the sale would have been enormous". He glanced over the spook of the literary journal which Shakespeare had dropped, saw some of the book boomings there, and murmured:

"All Gall is divided into three parts, of which one is that of the publishers, one that of the reviewers, and one, which is the greatest of these, that of the authors themselves".

And, closing his eyes, in a day dream he saw before him the "Literary Gossip" department of The Rome Daily Centurion with this announcement:

"In 'De Bello Gallico', which has just come from the presses of Messrs. Dixit & Scripsit, Mr. J. Caesar gives a charming picture of Paris and vicinity. Mr. Caesar's opportunities for gathering information on his travels were legion. He had the good fortune of meeting some of the leading men

of the country, among them Vercingetorix, Ariovistus, and Dumnorix, and his descriptions of these meetings are full of interest for every Roman reader. The book is tastefully gotten up and should be very popular as a Saturnalia gift".

THE NEW YORK LATIN CLUB

will hold its second luncheon of the year at the Hotel Marlborough, at Thirty-sixth Street and Broadway, New York City, on February 15. Luncheon will be served promptly at noon, and will be followed by an address by

Dr. Edgar S. Shumway, of the Manual Training High School, Brooklyn, on The Sources of the Law.

All persons interested in any way are invited to be present, whether they are members of the New York Latin Club or not.

Those wishing to attend the luncheons are requested to notify Mr. A. L. Hodges, 309 West 101st Street, New York. Tickets for one luncheon are $1.00, for the two remaining luncheons of the year, $1.50. Payment may be made by mail to Mr. Hodges or at the luncheons.

It is hoped that at the third luncheon the address will be by Professor Hendrickson, who has just come to Yale from Chicago University.

The Pacific Coast branch of the American Philological Association held its annual meeting on December 20 and 21 at the Leland Stanford, Jr., University. The sessions were well attended and full of interest.

In a recent college entrance examination paper a student derived *abolere* from *ab* + *oleo*, 'oil', and the verb was said to mean 'to oil away, just as the Romans rubbed the soft waxy oil over their tablets in order to cover over the old writing. Hence *aboleo* means 'to blot out'".

"Nevertheless I see that if, terrified by my voice, you induce your mind to go into exile"—was not spoken by a grim examiner with the intention of putting a trembling student's wits to flight; it was the student's own version of a familiar passage in Cicero's best-known oration.

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THE CLASSICAL WEEKLY

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Probably one of the most interesting features of the conflict between the upholders of classical training in our educational system and the advocates of wider instruction in science is the difference of attitude of the two sides. I have yet to meet a scientific man who was willing, in the stress of controversy, to yield a jot of the extravagant claims to consideration put forth by science as a department of learning, but more than once has one of our own number come to the assistance of the scientific hosts in an attack upon the classical position.

In this issue appears an article by Dr. Ball, in which he urges that in the present state of education we should be content to lay all our stress upon the teaching of Latin and give up any attempt to hold Greek in our lower classes. He thinks that while the reasons for the study of Latin are manifold and cogent, those for the study of Greek are not nearly so strong, and that, so far as Greek literature is concerned, it can be studied sufficiently well in translation. This latter part of his argument will be made the basis of an editorial in the next issue by Professor Stuart of Princeton. Meanwhile it is interesting to observe that a similar plea has been advocated recently in England by Dr. Joseph Wood, Headmaster of Harrow. He writes as follows (according to the New York Times):

There is not time for all, and Greek will have to go. Do I regret it? Well, I regard the knowledge—not a smattering—of Greek as a most precious intellectual possession. Nothing can quite replace it as a vehicle for creating accuracy and refinement of thought, for filling the mind with high literary ideals. To be able to read and enjoy the Iliad of Homer and the Dialogues of Plato is to increase enormously the happiness of life. But it is common knowledge that the vast majority of boys who learn Greek at school do not learn enough to enable them to enjoy, or even to read, the great masterpieces of Greek literature. If they did perhaps no sacrifice would be too great to make in order to retain Greek in the ordinary curriculum of public schools. But they do not.

I feel very strongly that it is a criminal waste of valuable time to force a boy to learn just enough Greek to be able to parse a sentence and to read a book of Xenophon (the dullest and most commonplace of authors), when his time might be profitably employed in other things. The universities exact as a compulsory subject for entrance a slight, a very slight, a contemptibly slight, knowledge of Greek. It is of no use to the boys whatever, and takes them from studies which they prefer. Once admitted to the university they throw their Greek books away and forget them altogether. I speak from forty years' expeerience as a schoolmaster, and give it as my conviction that the study of Greek, when pursued far enough to appreciate the literature, is the most elevating and stimulating of all studies, but to go just far enough to read Euripides with a crib has no educational value whatever.

It is desirable that we should be prepared to meet all arguments, and we may be sure that the criticisms from our own members are intended to rouse us to the necessity of having our loins always girded. But it seems to me that this attitude, whether adopted by our adversaries or by our own people, neglects a very important matter. The basis for yielding Greek is frankly the desire that the product of education should be a practical man, the desire to fit our youth to enter the ranks of money seekers as early as possible. In its lowest terms, those educators who take exception to classical study desire to turn our schools and colleges into training-schools for business. Now on this ground we classicists have no chance, and it is a ground on which we should never attempt to fight. It seems, to a thinking man, pitiful that the slogan of our time should be business and not happiness, should be the machine and not the spirit. We have heard for ages that man cannot live by bread alone, but the aim of modern education seems more and more to make it impossible to have anything else by which to live. We know that all achievement that is worthy of the name has been the result of following an ideal; we know that commercialism and the ideal are incompatible; we know that as soon as the ideal vanishes from the heart of man he becomes lower than the brute, because he has let drop from him that which raises him above the brute.

Now education is not a training for business. Education, properly considered, is the training of the spirit of man. It is the intent of education to open the doors of the mind and the spirit to that which is ennobling, inspiring and elevating. While we classicists have no complaint to make against science in its place, we do maintain that the ideals of man have been expressed for ages in literature, and that the springs of human existence have been put into Greek literature as in no other. We maintain also that the great reason why the Classics have not had the influence that they should have

had has been the way in which they have been taught, and, if those in charge of our educational administration were broad-minded enough to give as the equipment in men and money which they lavish on the sciences, the reproach against classical teaching would soon be taken away.

Since these things are so, it seems to me that those of us who deplore the present situation would do better to insist upon a proper treatment in our educational system of the things of the spirit as opposed to the so-called practical subjects, and would not admit, by reason of the stress of educational conditions, that which they would not admit if the conditions were ideal. Compromise is frequently necessary for progress, but this compromise should extend to means, not to ends. With regard to ends *we* at least have no reason to compromise anything.

LATIN VERSUS THE CLASSICS

Criticism of the place of Latin and Greek in modern education has taken many directions; yet still the garrison of the classical stronghold goes on for the most part assuming that it is really one stronghold rather than two. The criticism, of late, has been perhaps less acrimonious than formerly. In America, at least, the opponents of classical study have possibly enjoyed enough in the way of concession to make them magnanimous. Moreover the familiar notion that the Classics are 'unpractical' probably has less weight than it once had. We have come to realize fairly well that, for the untechnical multitude of us, the visibly practical subjects taught in school are not many besides reading and writing, the duties of life being mainly learned in the doing of them. It has been commonly observed that even the natural sciences, interesting as they are for everyone to know about, rarely make one any the more independent of the gas man or the plumber or the cook, and this observation has perhaps been as fruitful for the humanistic side as has denunciation of the Philistines. Nevertheless the classicist has little of his former serene confidence in raising the slogan of 'the humanities', since obviously these elements in educational apparatus have long ceased to coincide simply with what is written in Greek and Latin.

He must give particular reasons, and the ground of the defence of classical study has shifted very much. For many generations the great motive avowed for reading Latin and Greek was the ideal standard of ancient literary art. More recently, in various guises, the philological end of the argument has been popularized. Among the supposable results of studying the classic languages, it is evidently worth while to distinguish between those results which are actually realized and those which more usually are not; and while the arguments for the study are strong enough to sustain much, it is clear that they will not sustain all that the traditional classicist has tried to hang upon them. We ought to detach, more definitely than we do, the defence of Latin as ordinary educational material from that of 'the Classics' in the aggregate. The study of Latin and Greek meets certain fundamental requirements in education, but perhaps it more than meets them. One language without the other may after all be the proper quantity.

In practice the separation has already been largely accomplished. But occupants of chairs of classical philology are still very wont to deprecate suggestions which involve doubt of the 'true solidarity of classical studies'. The dropping of the Greek requirement in places where that of Latin is still maintained has gone as a concession from the classical side often only less reluctant than elsewhere the surrender of both languages. Yet if, for the great body of students who are to receive the particular type of education implied by the A. B. diploma, which has always been not only untechnical but largely literary, the plan of requiring Latin and not Greek has right reason behind it, surely it ought not to be accepted as a mere unwelcome compromise by those whose personal interests are in the Classics; their authority ought to be less subject to discount than it often is in the plea for 'at least Latin' among the studies required for the Bachelor of Arts degree.

The Latin language, to the modern student, has two chief aspects of interest, one related to its place in history, the other to its scientific value in purely linguistic study.

We will not claim too much for the historic worth of Latin literature in comparison with others, though certainly the Latin writers said some things so finally well that they have made, as the enthusiast can maintain, 'plagiarists of all succeeding races'. The Latin language, however, brings us into contact with the whole range of relations between our modern life and the world-empire which was the climax of antiquity. Though the subject has evoked many a platitude, it is perennially fit to arouse enthusiasm. Out of that empire have come the greatest nations and civilizations that we know, and of our vast and complicated inheritance from it there is many a wide domain that is ill-comprehended without reference to its source. Roman civilization summed up the ancient world. In numberless ways it is more closely connected with the world of our day than is the Greek, and that is why, though Greek literature is an even better theme for admiration, the preponderance of historical reasons in a choice between them is all with the Latin. But why not take both Greek and Latin literatures, so far as we want them, in translation?

Certainly most of the things which are worth the

ordinary student's while are accessible in translations, some of these so good as to be themselves classics of their kind; and as to the loss of the 'aroma' of the original, there is forever a lurking doubt how much of this special thing is really perceived at all by students who do not understand the sense of a passage until they have turned it into a vernacular rendering of their own. Probably even they get a little of it. But there is not much novelty in the opinion that many persons who have never learned the Greek alphabet know from translations more of the masterpieces of Greek literature than does the average classical sophomore who has struggled through a small quantity of them in the original texts. And such an admission would evidently be compromising for the Latin also, if we studied Latin chiefly to get a knowledge of Latin literature.

But we do not. Often as the distinction is overlooked, we study Greek substantially for its literature, Latin for the language; and upon the difference hinges nearly the whole question of the business of the Classics in modern education. Naturally in the one case as in the other the language is learned in reading what is written in it. But in final motive, in what makes the labor of learning worth while, the distinction is so completely true that, when we consider how far the Greek ideals have passed the limits of the speech in which they were originally expressed, and how many other things there are to know, the claims of the Greek language to a share of the ordinary student's time seem indeed factitious.

There will always be students of Greek, and the Greek language will always have its place among the opportunities of a university curriculum, but the habit of so many classicists, of linking together Latin and Greek as if in classical philology they were an inseparable union, has probably done very much to prejudice in less devoted minds the whole claim of the essential classical element in general education. To be sure, the ancients did not always distinguish sharply between Greek and Roman literary history. Roman critics, in fact, with characteristic appropriativeness, seem to have tried to merge them. But that a Roman gentleman got much of his culture in Greek and even imagined himself half native to it, by way of difference from the barbarians, is evidently no more a reason why young Americans or Englishmen should do the same than is the indebtedness of English literature to French literature a reason why an educated Hindoo should not learn English without studying French as a necessary concomitant.

There is of course often a certain snobbery concerned in the matter, though by no means chiefly to be found among those who know the Classics best. We remember Herbert Spencer's elaborate assertion in his inquiry What Knowledge is of Most Worth, that the prevailing motive for giving boys a classical education is "conformity to public opinion"; we can easily retort from his Autobiography that Spencer himself did not happen to like the Classics, and also that conformity to public opinion would probably for most people determine the choice of an established system of education even if it had chanced to meet his philosophic approval. Moreover the bond which is sometimes called the freemasonry of classical letters, however tenuous it may be, is often a thing very real and very fine; and perhaps to some people the classical grapes are merely sour. But classical education is indeed a fetich, quite simply, in sequestered corners of many hearts, and this in its way tends to keep up the demand for popular consumption of the time-honored classical curriculum entire.

The philological utility of having Greek for linguistic comparison with Latin is very evident, but for the student who is not a philological specialist it is a matter of slight concern. Yet even the most elementary study of Latin is a philological affair. The gain which the pupil makes in comprehension of the significance of words in his native English is too familiar to need mention. Jules Lemaitre once suggestively said of his Latin education that it enabled him not only to keep for the words their true sense, but even sometimes to "invigorate (*fortifier*) them by recalling them to relation with their etymological significance". This is hardly less true for English than for a Romance language like the French. In one respect it is even more so, since it is so largely our vocabulary of abstract and general terms that is derived from the Latin, with no cognate simple words in English to interpret them. The keenness of our understanding of the phraseology of thought and reflection depends often upon our appreciation of the Latin metaphors which underlie our words. "Hence", says Dr. W. T. Harris, who has specially insisted upon the point, "even a little study of Latin makes a great difference in the grasp of the mind as regards generalization and principles".

But the linguistic value of Latin study lies largely in the way it brings into view the universal types of expression. It is the ordinary student's best available medium for acquiring a sense of the logic of language, the essential science of the utterance of thought. The fitting together of words in a complex Latin sentence is a far-reaching revelation to the boy whose own thinking is in a non-inflected language like ours. In its classical form the Latin is largely an artificial language, constructed and hedged about for literary uses. We know that the ordinary speech of the Roman populace, even in

ost classical period, was in many respects dif-
from the language of Rome's literature. And
ıthstanding all the cant that has been uttered
t classic models, there really is a particular
ı still in the linguistic judgment of the Middle
s, that while the 'vulgar tongue' follows custom
Latin follows art.

ALLAN P. BALL
)LLEGE OF THE CITY OF NEW YORK

(To be Concluded)

REVIEWS

nscriptiones Latinae Selectae. Vol. II, pars II. By Hermann Dessau. Berlin: Weidmann (1906).

The present volume emphasizes the fact that the study of Latin inscriptions is entering on a new period, which is to be characterized not so much by the discovery and publication of new inscriptions as by the fuller utilization of the material already accessible. The most notable achievement in Latin epigraphy during the latter half of the nineteenth century was the publication of the Corpus Inscriptionum Latinarum. In that great work, the inscriptions still extant in the original have been examined, as far as possible, by experts; the discussion of the credibility of the earlier copyists, and the criticism of inscriptions preserved only in manuscript have been placed on a sound basis; and the innumerable inscriptions recorded at one time or another since the revival of learning have been brought within the compass of a single publication, provided with the necessary commentaries, arranged according to geographical units and logical subheadings, and indexed.

Fortunately, the period of preparation of the Corpus coincided with a period of unprecedented archaeological activity throughout most of the countries which belonged to the Roman Empire, so that we find ourselves to-day not only better equipped for the study of the inscriptions than our predecessors, but actually in possession of a vastly greater number of the inscriptions themselves.

Epigraphists and historians are now proceeding to classify, compare, tabulate and, when feasible, to reduce to statistical form the inscriptions now at hand. The effect of all this on our conception of the Roman civilization is obvious. The lurid pages of Tacitus, the anecdotes, gossip and scandal of the capital as told by Suetonius and the Augustan Historians, the adulation of the panegyrists and the martyrologies of the Christians are to be supplemented by inscriptions illustrating the public and private life of the Romans, their religious ideas and usages, social institutions and the like, and by tables based on the inscriptions, showing the development of the road-system and the frontier defences, the enrolment of provincials and barbarians in the army at different periods, the distribution of cults, the development of non-classical features in the language, the average age of marriage and average duration of life, the development of the bureaucratic system of administration, the spread of Christianity, and many such matters concerning which the literary sources either leave us in ignorance or present a picture distorted out of all proportion by their own bias and limitations. There are four classes of evidence—the literature, Pagan and Christian; the technical writers, especially the Jurists; the inscriptions; and the monumental remains—with which the future historian of the Roman Empire must be equally familiar, and which he must blend together in his reconstruction of the Roman civilization. It is in the fields of Epigraphy and Archaeology that Gibbon, if he should come to life, would find that the greatest advances have been made since his day.

Dessau's Inscriptiones Latinae Selectae marks a distinct step in the direction of putting Latin Inscriptions at the service of the historian. It naturally supersedes the earlier collections of similar scope, as it profits by the advances made in the Corpus. Its purpose is to bring together in a few volumes those Latin inscriptions which are most important by reason of their subject matter, together with some which have a purely linguistic importance. The book is intended partly for scholars dealing with Roman history, partly for use as an introduction to the subject for beginners. The text of the inscriptions is printed in ordinary type, like that in the texts of the authors in common use. The brief commentary appended to each inscription, with its discussion of difficult points and its references to the handbooks of history and antiquities, is well adapted to the needs of both classes of readers. Even those who have ready access to the Corpus will find Dessau's work extremely useful. The inscriptions are admirably arranged according to classes and sub-divisions, and, within the latter, according to date, so that the book is an organic whole; contiguous inscriptions throw light on one another, and it is possible to rea from the beginning to the end of a volume wit sustained interest. It is the raw material out which history is made, arranged as far as possit so as to tell its own story.

When finished, the work is to be in three v umes. Vol. I appeared in 1892, Vol. II, Pars I 1902. The present half-volume deals with records of burial societies and trade guilds; servants, artisans and professional people; with various classes of tomb inscriptions; with s tures, labels and the like found on pottery, l weights, roof-tiles and other miscellaneous ob and with such special categories as the ston

endars, the curious lead tablets with magical imprecations, and the records left by the tourists who in truly modern spirit carved their names on the colossal statue of Memnon near Egyptian Thebes. It thus completes the collection of Latin inscriptions, to which are added over a hundred Greek inscriptions of special interest for Roman history. The third volume is to contain the indices, and probably supplements to the earlier volumes, as a number of interesting inscriptions in the fields which they cover have been found since their publication.

Only a few of the noteworthy things in Vol. II, Pars II, can be mentioned here, but they will perhaps suffice to suggest to those not already familiar with Latin Epigraphy the character and variety of the material, and the extraordinary way in which it brings us close to the men and women in whose honor statues were erected, or in whose memory tombstones were set up, or who themselves left records in stone or bronze of their lives and deeds and thoughts.[1]

No. 7212 contains the constitution of a burial corporation of the time of Hadrian. The tombstone 7457 relates in verse how the deceased, starting in life with no possessions, by his own efforts and through his own upright character rose until he was chosen member of the local curia, and ends with an admonition to the reader to imitate his virtues 7784 contains the letters of Hadrian and Plautina concerning the choice of a new head of the Epicurean school at Athens. The tombstone 8006, erected by a wife to her husband, has a note of tender pathos to it which is extremely touching. The Christian who erected 8257 quotes a verse of Scripture to deter others from disturbing his remains. 8379 tells considerable about life in a French town under the Empire. 8379a apparently mentions the two friends Pliny and Tacitus together. 8522 tells of a three-year-old boy who was done to death by magic arts (cf. Horace Epode V). The Greek inscriptions (8762 ff.) are full of familiar names: Pyrrhus and Philip (the latter expressing his approval of the Roman method of assimilating new citizens), Flamininus, the two Scipiones Africani, and Mummius all appear in 8762-8769 The oath of allegiance to Augustus given in 8781, and Nero's characteristic proclamation of freedom to all the dwellers in Achaea and Peloponnese (8794) must also be mentioned. But the choosing of individual inscriptions in this book for comment is fraught with a "real embarrassment of riches".

YALE UNIVERSITY A. W. VAN BUREN

1 With this review the reader may compare, to his great profit, a review of Bücheler's Carmina Epigraphica, by Prof. F. F. Abbott, in American Journal of Philology, 19 (1898), 86-90, and a paper by the late Professor Minton Warren, entitled On the Contributions of the Latin Inscriptions to the Study of the Latin Language and Literature, Trans. Amer. Phil. Ass., 26 (1895), 16-27.—C. K.

CORRESPONDENCE

In your issue of January 11, 1908, you print some remarks by Professor Sihler which were published in the Evening Post of Sept. 7 last. Professor Sihler's remarks are on the subject of the New York Greek Club, of former years, and have interested me very much because in making them he has not only said a good word for Greek studies, but has also indulged in some personalities touching people who were at one time well known to me. But it is not what Professor Sihler has said, but what he has omitted to say, that I desire to refer to through your columns.

Professor Sihler speaks of four members of the New York Greek Club as having "stood out above all the other members". These were Professor Henry Drisler, Dr. Howard Crosby, Mr. Isaac Hall, and Mr. Charlton T. Lewis. All four were among my acquaintances. One was in particular my friend and teacher. Yet I feel that not one of the four "stood out" so prominently as a scholar as did a certain other member of the club, whom Professor Sihler must have known, though he has neglected to mention him. That other member was Charles D'Urban Morris, formerly a fellow of Oriel College, Oxford, and at the time of his death, in 1887, a professor at the Johns Hopkins University.

Professor Morris was one of the most active members of the Greek Club, to which Professor Sihler refers. Often have I heard him speak of its meetings and of the pleasure he derived from attending them. It is perhaps true that, in the earlier days of his residence in this country, when he lived in or near New York, he was a more regular attendant at the Club's meetings than he was after he had gone to live in Baltimore, but I have heard both Professor Drisler and Dr. Crosby speak enthusiastically of Professor Morris's literary taste and of his ability in translating Greek—an ability that he displayed in particular, I presume, at the time when he was able to be present at the regular Friday evening gatherings of the New York Greek Club. Nor can I think that any one of the four members mentioned by Professor Sihler would have omitted Professor Morris from a list of the chief scholars of the club.

It would be easy for me to write at length on the subject of Professor Morris's attainments, his charm of manner, his eloquence, and his personal beauty, but all this would be aside from the point, and I have already intruded too much upon your valuable space. Suffice to say that Professor Sihler, I am sure, would be in hearty accord with all that I have just said, had he been, as I had the good fortune to be, one of Professor Morris's admiring pupils.

UNION UNIVERSITY SIDNEY G. ASHMORE

TRANSVERBALIZATION OF LATIN

I have read with interest Mr. E. Cutler Shedd's article on the Translation of Latin, but I wish to protest vigorously against the idea that what he calls "transverbalization" is either a necessary or an advisable process at any stage of Latin study. Within the limits of dignity and the postal regulations one can hardly use the adjectives which fitly characterize the English resulting from this process, as applied to almost any passage in Latin more than three words long. So far as using the process to test the pupil's knowledge of the Latin constructions is concerned, many other tests seem to me far more effective than the pupil's ability to substitute an abominable travesty on English for good Latin. But Mr. Shedd would have the boy "transverbalize" to acquire a feeling for the Latin order. I am unable to see that he is going to get any real help as to the Latin order, which really means something, by the violent wrenching into an outwardly similar order of another language, so different in its nature that when so arranged it suggests nothing but raving insanity. No, a nice appreciation of the delicate shades of meaning and emphasis in one language is never to be secured by applying the bludgeon to another. From the very start let the Latin teacher instruct his pupils to make the translation of each phrase, sentence and paragraph an exercise in English composition, getting at the thought of his Latin text to the very best of his ability and then putting the thought, the whole thought, and nothing but the thought into the very best English at his command. In that way a real pride in orderly and effective English may be awakened and such a pride is likely to be the best security a teacher will ever get that the pupil will, in the course of time, come to appreciate those qualities which gave to the Latin language its peculiar power. W. H. JOHNSON

DENISON UNIVERSITY, Granville, Ohio.

[How to teach the art of translation to very young pupils seems still as far from solution as ever. Mr. Shedd's "transverbalization" is admittedly a process which is to be abandoned as soon as the pupil has "grasped the main grammatical principles"—which period he regards as the latter part of the Caesar year. The crucial period seems, in his mind, to lie where others put it, viz. in the first year, and in the beginning of the connected reading (Caesar). Here opinions are as wide apart as the poles; and undoubtedly success will depend very largely upon the ability as well as the temperament of the teacher. It is quite evident that Mr. Shedd's pupils find the work "more vitally interesting and more practical" than they would if he taught them in a different fashion. It is quite as evident that Professor Johnson could produce no good effect at all from such a method—while he doubtless does make his work just as effective in a different way. So there you are! So far as the earlier stages of Latin are concerned *quot homines, tot sententiae* —G. L.]

THE AMERICAN SCHOOL OF CLASSICAL STUDIES

Fellowships will be awarded in the American School of Classical Studies in Rome, as follows: one in Roman Classical Archaeology, with a stipend of $600, one in Christian Archaeology, with a stipend of $600, and two fellowships for Research maintained by the Carnegie Institution (one in Roman Classical Archaeology and one in Roman Literature or Roman Classical Archaeology), each with a stipend of $800.

The fellowship in Roman Classical Archaeology and that in Christian Archaeology will be awarded chiefly on the basis of competitive written examinations, although other evidences of the ability and attainments of the candidates will be considered.

The two fellowships for research at the School in Rome will be awarded to present or former members of the School, and at the discretion of the Committee on Fellowships to other candidates of special qualifications without an examination.

Application for these fellowships should be made not later than February 15, 1908.

The candidate must announce in writing his intention to offer himself for examination. This announcement must be made to the Chairman of the Committee on Fellowships, Professor James C. Egbert, Columbia University, New York City.

On application, a suitable blank will be forwarded to the candidate to be filled out and returned to the Chairman. This blank must give information in regard to the studies and attainments of the candidate.

The examinations will be held in Athens, in Rome, and in all the universities or colleges represented on the Managing Committee of the School, on Monday, Tuesday and Wednesday, March 9, 10 and 11, 1908.

Detailed information in regard to the examinations will be forwarded on request. All inquiries on the subject of the fellowships of the School in Rome should be addressed to Professor James C. Egbert, Columbia University, New York City.

All interested in effecting a permanent organization embracing all former students of the American School of Classical Studies at Rome are requested to send their names and any suggestions they may care to make to Mr. C. Densmore Curtis, 171 East 83d Street, New York. A dinner on some date in April is contemplated.

THE NEW YORK LATIN CLUB

will hold its second luncheon of the year at the Hotel Marlborough, at Thirty-sixth Street and Broadway, New York City, on February 15. Luncheon will be served promptly at noon, and will be followed by an address by

Dr. Edgar S. Shumway, of the Manual Training High School, Brooklyn, on The Sources of the Law.

All persons interested in any way are invited to be present, whether they are members of the New York Latin Club or not

Those wishing to attend the luncheons are requested to notify Mr. A. L. Hodges, 309 West 101st Street, New York. Tickets for one luncheon are $1.00, for the two remaining luncheons of the year, $1.50. Payment may be made by mail to Mr. Hodges or at the luncheons.

It is hoped that at the third luncheon the address will be by Professor Hendrickson, who has just come to Yale from Chicago University.

On Monday afternoon, Nov. 25, 1907, Mr. George Horton, Consul General at Athens, lectured at Columbia University under the auspices of the Archaeological Institute on The Greeks of To-day.

Mr. Horton is of the opinion that the modern Greeks are in every sense true descendants of the ancient Greeks, and possess many of their characteristics, both good and bad. The persistence of the language is strong presumptive evidence of the continuity of race. It is a mistake to suppose that the modern tongue is radically different from the ancient. The syntax has been simplified, some classical words have been forgotten and others substituted, but it is remarkable how few foreign words are used by cultivated Greeks. Many that are cited as showing that Greek has deteriorated are in reality good Greek words that have come into use quite naturally. It is in fact strange to note how similar the language of the ancient lyrical poets is to modern Greek. As an instance the lecturer recited a fragment of Sappho and then indicated the few changes necessary to turn it into modern Greek.

A comparison of modern Athens with the Athens of 1821 under Turkish rule is, Mr. Horton feels, a justification of the philhellene, if one should regard only the improvements in the streets and public buildings. The Greeks themselves believe strongly that one day their empire will be rejuvenated and that Constantinople will be its seat. As a consequence of this conviction many wealthy Greeks have devoted themselves to the task of founding educational institutions to aid in regaining their educational supremacy, and also to hellenizing parts of the world formerly under their sway. A large number of Greek schools and teachers are found in all parts of Asia Minor.

The lecture was closed by a series of pictures of Greece as it is to-day, including its charitable and educational institutions, industries, etc.

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THE CLASSICAL WEEKLY

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The article entitled Latin versus the Classics, the conclusion of which appears in the present issue of The Classical Weekly, contains the following query: "Why not take both Greek and Latin literatures, so far as we want them, in translation?"

This proposal has by no means the grace of novelty. A generation ago Mr. Philip Gilbert Hammerton wrote to the principal of a French college in this vein. Hammerton believed in exalting Latin at the expense of Greek. He held likewise that Latin should be taught by the natural method! But this is a digression. To return to the question there are, I dare say, few thoroughgoing partisans of the study of the Classics who have not been interrogated thus more than once in the past decade. Perchance in a faculty debate the question came as a stone hurled by some Polyphemus of the Practicalities at the cowering crew of Greeks. Anon it was some sceptic parent or recalcitrant student who sped the winged word. Seldom to my knowledge has the interrogator been "one of us".

The answer to the question must always be the same——because neither Greek literature nor Latin literature can be 'taken" with effective results in any such dosage as the writer prescribes. Carpers should take to heart the example of Thomas Huxley, who found it necessary to learn Greek *in senectute* after the Catonian fashion in order to interpret to his own satisfaction a passage in Aristotle's History of Animals. Apparently Huxley's literary taste relished Greek at second-hand as little as his scientific spirit approved of it. At all events he utilized his new accomplishment in reading Homer through in the original. True appreciation of Greek literature—for Greek is the offensive eye that is to be plucked out—cannot be cultivated by persons ignorant of the Greek alphabet by dint of reading in translation "more of the masterpieces . . . than does the average classical Sophomore who has struggled through a small quantity of them in the original texts". It is not so exclusively a matter of progress in extent, of quantity, as the writer seems to imply. Knowledge of literature comes after total immersion in the Pierian Spring rather than from skipping from rock to rock and occasionally wetting one's feet. Our fathers read, comparatively speaking, few books, but these were mostly worth while. The masterpieces were perused again and again. Their contents the "Gentle Reader" grappled to him. I fancy that in aptness in literary allusion, in facility and discrimination in expression, in all the perquisites that go with a knowledge of literature the *veteres* would not suffer greatly by comparison with the present *saeculum* of bookish folk whose reading covers a vastly wider range than was the case fifty years ago. In reading, concentration, not peregrination, aids acquisition.

Therefore, there is something to be said for the insight into Greek dramatics possessed by the undergraduate who has labored through two tragedies, and perhaps a comedy, in the original. People who know their Sophocles and their Euripides and their Aristophanes in the finished versions of Sir Richard Jebb, of Mr. Way, and of Mr. Rogers are placed under an everlasting disadvantage. They have perforce to pin their faith to what another has read out of the author. They must have recourse to a middle-mind. Competent though the mediating intelligence may be, in the process of transmission much is lost which direct contact between the mind of the reader and the mind of the author can secure, when, in other words, the reader interprets the author in terms of his own world.

Certainly the student is often aware of the fact that there is much in the original which he cannot reproduce, nay, can but dimly realize. The more mature he is the readier he will be to confess his impotency. But this very consciousness makes for comprehension of the essence of the original and hence marks a step toward appreciation of that which is unique in the way a Greek man thought and bodied forth his thought. This consciousness the reader of translations can never attain unto. Unless he is reading the version of a frank translator, he will be quite innocent of the fact that he is, as it were, examining the photograph of a great painting. In his copy objects and persons, i. e. externalities, are faithfully reproduced. Nuance and perspective are imperfectly represented.

But in time the writer himself seems to recant his doctrine. We need not search for a more effective plea for the study of Greek than that which was framed—we hope not inadvertently—by the two sentences quoted below (italics and parenthe-

sis are mine): *"Certainly* no other performance (than translation) can so make the student 'weigh every word' and while dealing with great men's ideas feel every detail of the expression". This is an admirable statement of the value that lies in intensive study of Greek literature *in the original.* Again: "The constant recasting of the thought . . . . the observation of what is idiomatic and peculiar as distinguished from what is universal . . . . make him alive to qualities of sense and form of which otherwise he could have been but vaguely conscious". That is to say, these processes aforesaid reveal to the student precisely the concepts that go to form literary judgment.

I for one am truly thankful thus to see that smoke jinn of delusion which was released at the outset imprisoned again—accidentally or otherwise—in the bottle of common sense. Skimming Greek authors in translation can never take the place of the less expeditious but more gainful process of thumbing a few masterpieces in the original. To be sure, courses in the History of Greek Literature for which a knowledge of the Greek language is not a prerequisite are not unknown nowadays in institutions of learning. But as a matter of fact these courses have been called into being by a certain lamentable tendency in higher education that is now pedagogical history. They are confessions of weakness, bids for student elections, mere sops to Cerberi. They may work positive harm unless it be clearly understood that such work can be legitimately indulged in only as a partial succedaneum, not as an equivalent in which students who have no souls above coupling-pins or mortuary statistics may flatter themselves that they are mastering Greek literature as a parergon. In fine, let us not deceive ourselves or John Doe either into supposing that if a divorce occurs in the House of Classics, Greek can keep up appearances on any such alimony as Dr. Ball fixes.

PRINCETON UNIVERSITY DUANE REED STUART

LATIN VERSUS THE CLASSICS

(Concluded)

Exercise in translation from any language, naturally, has more or less of the same utility. It is a pedagogical commonplace. Certainly no other performance can so make the student "weigh every word" and while dealing with great men's ideas feel every detail of the expression. The constant recasting of the thought, the discrimination of synonyms, the observation of what is idiomatic and peculiar as distinguished from what is universal in modes of speech, make him alive to qualities of sense and form of which otherwise he could have been but vaguely conscious.

Little need be said of the claim that secondary-school pupils at any rate could get all necessary linguistic drill from the analysis of literature in their mother tongue. Even if it were true it would be open to at least one grave objection. When the masterpieces of English literature are made a *corpus vile* for linguistic dissection, they may come in for a share of the dislike that occasionally falls to the dead languages. Now it does not matter supremely if an occasional pupil go through life with the impression that Caesar's Gallic War is a book chiefly intended to serve for a tiresome grammatical drill, or that an ode of Horace is a Chinese puzzle. This is regrettable and unnecessary, but in life as a whole it is not so large an affair. But if he were to get this sort of notion about things written in his native tongue, he might spoil his capacity for a love of letters forever. Vivisection in language may be as reprehensible as any other kind.

And the recasting of the thought in translation is much more radical in the case of the Latin than in that of any of the usual modern languages. A vigorous French advocate of 'modern' education urges that these should supplant the Latin in school because, being more like the pupils' vernacular, they are easier. "Easily," he says, "one passes from the French to the English, the German, the Italian. One can almost lay the translation like a tracing over the text". That of course is just why they will not do for the student what the Latin does. Nor will the Greek, which from its loose sequence of clauses so much more resembles the modern languages. The fairly complete inflection of the Latin, its substantial freedom at the same time from such redundancies of inflection as the Greek middle voice and dual number—logical superfluities, however convenient to literary art—and the periodic sentence-structure which makes the reader keep the clues of relation precisely in mind to the end, all give the Latin a particular availability for its educational function. The limitations of the language, its inadequacy for technical expression, were lamented by Romans themselves; the physician Celsus, for instance, speaks of the superiority of the Greek vocabulary for the uses of his science; but for us this relative poverty of the Latin is only another point in its favor. The simple physical fact that the Latin lexicon is a smaller volume than the Greek means that there are not in it so many mere words to memorize, special words, duplicate or synonymous words too, which in Greek the different dialects so copiously supplied. In a living language these multiplicities are sources of power, but in one which serves for formal types they become distracting *impedimenta.* It is one thing joyfully to master the idioms of a living speech in using it among those who use it, and quite another to find the same species of peculiarities as petrified distortions in a language half the value of which is

that it is monumental. And when ardent Grecians urge the superiority of Greek over Latin in the quality of precision, we must distinguish clearly between that flexibility and resource in the one language which facilitated subtle discriminations of meaning, and the formal exactness which characterizes the other.

Yet in many respects, evidently, the student who learns both Latin and Greek is getting the same kind of training from both of them. The whole question of their use must be considered in view of all the kinds of grist the educational mill has to grind. Since the time that the Classics can rightfully command is admittedly not what they once had, it seems necessary to choose between less efficient but nevertheless excessive teaching of two classic languages and adequate work with one. When we ask what is enough of the classical element in the total of an education, we have to confront the principle of diminishing returns. A fair investment of time and trouble in classical studies yields, for most students, a larger educational return than anything else in its way, but if the expenditure be carried beyond a certain point—practically, from one dead language over to two—the investment is likely to cost more than it yields. Enough is more than as good as a feast.

I do not wish to seem to emphasize too much the 'dry' grammatical element in linguistic study. But the reaction from the predominantly grammatical teaching of a generation or two ago toward teaching the Classics as "literature", useful as it has been, could only temporarily obscure what is after all the student's chief literary gain from them. There is a great difference between grammar as an aggregation of statements in a textbook and grammar as it is traced in the development of an expressed thought. Certainly it is poor teaching that fails to make the dullest of pupils realize that the writings of Cicero and Horace are the literary expression of keenly living human minds. But the further removed from our own times and habits an author is, the less we shall simply absorb his message and the more we shall inevitably approach his work in that spirit of psychological analysis which is the essence of philology.

And however barren a certain type of classical philology may find occasion to become, every generation of students has its essential philological attainment to secure. With such sense of the significance of forms of expression as is needful to a cultured mind, every student must be inoculated. By all means let the youth be encouraged to enjoy his Latin books as literature. But this he can do only as he comprehends a fashion of phrase and a mode of thought other than his own; and this comprehension means much more for him than all the very moderate quantity of literature which he thus comes to know.

The science of language may easily be the best adapted among sciences for teaching to the elementary student the scientific method. Commonly, of course, we think of the 'natural' sciences first in this connection, and of laboratory observation. But the elementary stages of the natural sciences involve chiefly the direct learning of facts; the pupil reads things or is told them or at most observes them under explicit direction. His work has usually little to do with that classifying and balancing and analysis with which the advanced student is concerned and which are typical of the scientific processes. Precisely this kind of mental exercise, however, especially for the beginner, occurs in studying the Latin. It need not be described in detail to anyone who has ever learned faithfully to trace the dove-tailed members of a Latin sentence, waiting with suspended sense for the last fragment which is to make the design a complete and translatable thought, and always with a growing instinct for the mutual relations of inflected words. We could find plenty of mathematical and biological analogies for a complex period. Scientific method has become a name to conjure with, and the observed usefulness of Latin as a preparation for advanced work in the sciences has occasionally even been urged as the best reason for teaching it.

But at this sort of defence of classical study the untainted spirit of humanism has naturally balked. And be the scientific drill what it may, it appears that we must distinguish between the visible motive for the study and the incidental results which may prove no less important. President Wilson's well-known remark that "character is a by-product" might be paralleled with reference to several other ends in education. The healthy student is not going to be thinking constantly as he goes of the discipline he is getting in mental habit. The stated purpose of studying Latin is to be able to read Latin literature, a concrete and definite object. Somewhat a paradox perhaps it is, but the best teaching will probably be that which aims simply at this ability to read and appreciate what the Romans had to say. It is the material of a study to which the student's mind must be directed and it must seem to be, as well as be, worth while.

And so, I should say, reverting to the historical motives for studying Latin, the Latin course which is to contribute to the making of young bachelors of arts ought to include near its end some kind of connected review of the historical significance of that material. After the student's five or six years of Latin reading he should not fail to recognize the greatness of Rome's expression in civilization, nor the efflorescence of Roman influence in the mediae-

val and modern world. Less concerned with the relation of the Latin to older languages than with its relation to those which have grown out of it, he should understand, in other fields also, the sway exercised by the mighty tradition of Rome even through the ages when the Forum was a cattle-pasture and the Colosseum a quarry. Every feature of Rome's transmitted life, in architecture and the other arts as well as in literature and philosophy and law and political ideals, should have its place in his final impression of the subject, which should embrace the suggestions of the excavated Forum and the scattered pavements of Roman highways all over the territories of the empire, of Saint Peter's basilica and the Christianized Pantheon, and of the treasures of the Vatican as well as the impalpable accumulations in the museums of language. Now at length, in addition to all he has got from his Latin that is linguistic and indispensable, he will be in a position to appreciate somewhat the quality of the civilization that is reflected from the focus of the ancient world.

ALLAN P. BALL
COLLEGE OF THE CITY OF NEW YORK

REVIEWS

Essentials of Latin. By Henry Carr Pearson, of the Horace Mann School, New York. New York: American Book Co. (1905). Pp. 320.

The aim of this book, as stated in the preface, is to prepare pupils in a thorough fashion to read Caesar's Gallic war. No great knowledge of English grammar is taken for granted but the syntactical points are carefully and simply explained from an English point of view. All explanations and notes, with the exception of foot notes, are printed in the same size type as the paradigms and sentences, thereby helping the pupil to feel the importance of reading or learning the same. In each lesson, after a paradigm or principle of syntax has been given, attention is called to the important points and questions are asked which direct the attention and still leave the work to be done by the pupil. This is a great saving in time in the recitation, and gives a more definite help than when the book must be constantly explained and elaborated upon by the teacher. The vocabulary is shorter than in most books for beginners, but, as only those words are used that will be needed in reading Caesar, at the end of the year fully as much, if not more, has been gained as if more words had been given.

Nearly every lesson contains review exercises in translating from Latin into English and from English into Latin, making use of the vocabulary and constructions of the preceding lessons. Occasional reading lessons occur in which the story of the first ten chapters of Caesar's campaign against the Helvetians is simply told.

The first seventy lessons contain all the constructions of syntax necessary before beginning to read Caesar. The topics are so grouped that four or five lessons are devoted to one subject before passing on to a new one.

After these preparatory lessons, six lessons are added containing explanations of the use of conditional sentences, wishes, indirect discourse, the impersonal use of verbs, and periphrastic conjugations. These may be taken up while reading Caesar or may be introduced before. They do not depend on any of the preceding lessons and may be taken up in connection with any other lesson or in any order that the teacher may wish.

The selections for reading in the back of the book comprise, first, stories of Roman History from Viri Romae, then the first 20 chapters of Book II of the Gallic war, in simplified form.

In the appendix the tables of declension, conjugation, etc., are given, with the English meanings for the forms of the regular verbs, except in the subjunctive. Then follows a brief synopsis of the Rules of Syntax, summarizing the uses of the different cases, the subjunctive mood, etc.; this synopsis did not appear in the first edition.

Especially worthy of note is the clear and simple manner of presenting the construction of the verb forms. Each tense is explained carefully; then, after the six tenses of the active voice have been given, a summary of their formation is made on page 49. In the case of the imperfect subjunctive it seems to the writer of this review a mistake to explain the form as the present infinitive plus the personal endings.

The whole book, in its simplicity and clearness, is one which the average pupil can readily master, and, after practical experience with this and several others both in beginners' classes and with private pupils, the reviewer feels that it justifies its existence among its numerous rivals by really accomplishing its aim.

HELEN IVES HAIGHT
MISS KNOX'S SCHOOL, Briarcliff Manor, N. Y.

Sprechen Sie Lateinisch? Moderne Konversation in Lateinischer Sprache. By Georg Capellanus. Fourth Edition. Leipzig: Koch. Pp. 119. 2 mk.

From those who believe with Michael Finsbury, in Robert Louis Stevenson-Lloyd Osbourne's The Wrong Box, that there is "nothing like a little judicious levity", or who would answer *nihil* to Cicero's question in the Tusculans, *Quid est dulcius otio litterato?*, this little book, with its interesting, sprightly, and sparkling dialogue, is sure to receive a welcome. Keeping far from the madding crowd of mechanical and stilted phrases usually found in books of this kind, and holding itself aloof from the vapidity of the Ollendorfian method, it is decidedy

refreshing. By those who are students of language the book will be read with both pleasure and profit. To them it is a matter of no little interest to watch the turning of an expression of modern life into a language of ancient times. To the uninitiated who regard Latin as a dead language it will be startling to see such a language made the vehicle of the expression of phrases so decidedly alive as Do you wish me to telephone to our friend? (*visne amico nostro per filum aëneum voce nuntiem?*), Give the conductor a couple of cigars! (*da vectuario aliquot stilos tabaci!*), She will be my partner in the first waltz (*illa erit socia mea in prima saltatione Vindobonensi*), or of such as She expects to become a nun, Do you take cream and sugar in your coffee?, I gave him a tip, Give me two hard-boiled eggs, I scarcely recognized him on account of his moustache, Let's play billiards (chess), etc., etc. The English reader cannot but gaze with interest upon the English thought as it appears clad in a Latin or German dress, and a comparison of the three 'dresses' is instructive. Some might object that the Latin is not always Ciceronian. But how can one express in the phraseology of the great Tully thoughts that were never dreamt of in his philosophy! It is remarkable, however, to see how many of the editor's renderings rest upon the solid foundation of classical or post-classical usage. The book, moreover, is not without its practical side, judged from the point of view of the class-room. Here it will be of service in removing from the students' minds their feeling of the strangeness and artificiality of all things Latin and in routing the settled conviction that Latin is adequate for the expression of naught but what is solemn, sedate, sober, or arid and uninteresting. This book can be used to exorcise such evil spirits. It is an effectual remedy for such a malady! With it, too, one can easily extend and enrich the colloquia in the First Latin Book, and use it as a means to enliven a recitation and to vitalize an ancient language.

The book closes by giving the Latin equivalents of some modern cities and countries, and with a collection of curiosities in metrical manipulation, e. g. a verse that is both an hexameter and a pentameter.

EMORY B. LEASE
COLLEGE OF THE CITY OF NEW YORK

A Beginner's Book in Latin. By David Saville Muzzey, Ph. D., of the Ethical Culture School, New York City. New York: Longmans, Green and Co. (1906). Pp. ix + 231.

Teachers are disposed to cherish the belief that they can clothe the stark skeleton of the text-book with the vital beauty of their own thought. If this assertion be true, we shall suffer some jealous pangs in the use of Dr. Muzzey's work, for, like Lane's Grammar, it commits the solecism of being interesting. What shall the instructor do when the author himself so pleasantly and ingeniously and wittily expounds his doctrine, save point to the pages of this "human document" and say simply, "read, mark, learn, and inwardly digest". As a correspondence course, it would be delightful; but I wonder whether I should have the moral courage to abdicate my right of "making the book interesting", and to allow my pupils to step within the circle of the charm which this familiar and discursive manual displays.

The plan followed is unique. For seventy-three mortal pages—no, not mortal, for that means deadly—but for seventy-three possibly immortal pages the accidence is exploited, and that alone; but so nimbly do the unsubstantial forms flit about us that even where the paradigms are thickest we gain an impression of reality, "cava sub imagine formae". Let the critic who denounces this innovation—or resurrection—as altogether bad at least read Dr. Muzzey's Preface, and consider his contention that it is well for the pupil to take a rapid excursion through this part of the subject before settling down to the more leisurely contemplation, "lustrat dum singula", which the later lessons promise and so at one stroke to be delivered from the paralysing thought that an ever retreating horizon marks his goal.

I think there is a place for this book. Personally, I should not want to use it with beginners, and do not feel capable of the *tour de force* which would insure its success; but yet it seems as if there were a niche which it would exactly fill. After the first year's work is ended, this book could be effectively used to clinch and weld the facts already learned. It bristles with the passwords of the craft, the things which must be taught and which most authors—for prudential reasons, perhaps—keep for oral delivery to their own pupils. It is a splendid book for a young teacher to read, for that very reason. Surely there could be no more ideal review of forms than these same seventy-odd pages; enthusiastic, alive with the spirit of the teacher, giving at every turn a new standpoint from which to view an old fact, and so changing the flat picture to a solid by a stereoscopic vision of its details.

Now, Latin *as Latin* is none too much taught. There is a fatal weakness in the prevalent habit of shifting, as soon as Caesar is begun, from the study of a language to the study of an author. If our pupils are to be convinced of the benefits of studying Latin, they must learn to regard it as an instrument, flexible and precise, not as a hieroglyphic to be deciphered, feebly telling a tale that were much better told otherwise. This they will never do if they are prematurely dazed by the periods of Caesar, while unbraced by the free gymnastic of much actual use of the language for the toil of keeping pace

with a full-powered Latin sentence. This gymnastic is provided by Dr. Muzzey. If our curricula are too stiff to make room for such a book and method in their entirety, many of us will still want to poach freely in the author's preserves; and while he sadly realizes that, in the imperfect state of the copyright laws, there are no royalties on the spoken word, he will also know that he has made his fellow-craftsmen—some of them—a shade less cocksure and, possibly, a shade more useful.

JOHN EDMUND BARS
THE HOTCHKISS SCHOOL, Lakeville, Conn.

ON TEACHING THE READING OF GREEK VERSE

The following thoughts have been suggested by experience in teaching college freshmen. Such students almost invariably have formed the habit of *scanning* verse without *reading* it. They observe carefully the division of lines into feet, but fail to keep the words unbroken. They use the falling inflection at the end of every verse, but seldom at a full stop within a verse, nor do they ever modulate the voice to indicate a question. Each verse is scanned as if it had no connection with the context. We thus get a mechanical recital of the verses with total disregard of the sense. These same students, however, learn readily the correct marking of the scansion, which is the only possible written test of their knowledge of verse structure. Hence, while successful with the college entrance examination, they fail utterly in the result most desired, namely, intelligible reading of verse. Yet instruction should surely have a higher aim than mere success in examinations.

Now, when students show a tendency to scan without reading, their attention should at once be called to the fact and the instructor may forcibly illustrate their error by scanning familiar English verse in the same manner. They must never be allowed to form this deplorable habit, which proves so difficult to overcome. It is better not to scan at all than to do so in this mechanical and unintelligible way. However, students can and should be taught to read Greek poetry in the original, for it has been truly said that the severance of form from content is impossible. The word *scan* in this connection is objectionable, as it leads pupils to believe that *scanning* differs from *reading*. At times when I have requested students to read a selection from Homer in the original, I have been asked in turn whether I wished them to *scan* it.

We must teach our pupils to grasp the sense of the passage as they read, for otherwise, certainly, they do not read. As a means to this end, the portion selected to be read should be one that expresses a complete thought and may, of course, begin or end within a line. It is a mistake to follow the common practice of calling for a particular line or two, which may be only a fragment of a sentence. Let choice passages be selected for drill and let the members of a class vie with one another and with the instructor in reading them with feeling and expression. It is often well to reverse the normal order and call for the original *after* the translation. In this way the teacher can be sure that the pupil understands the passage and is really prepared to read it in the original. One may read while the others listen without seeing the text. This practice trains the ear and also stimulates the reader to do his best. But doubtless the best discipline can be secured by the recital of selections committed to memory. The fact should be noted that the Homeric epics were composed for recitation and originally the public never read them. Interest may be aroused by reading from Dr. Schliemann's Autobiography, prefixed to his Ilios, the account of his impressions upon first hearing Homer recited by the drunken miller.

In conclusion, our aim must be to have students learn to appreciate and enjoy the beauty and grandeur of the old poems in the same way as did the ancients themselves. Perhaps it will be said that such a goal is impossible of attainment; but, at least, this is the ideal that we should ever keep in view. And if we are to meet with any success, it behooves us teachers ourselves first to make sure that we have attained a fair mastery of the verse.

Students taught or allowed to scan in the mechanical way will realize that they are going through a senseless performance chiefly for the sake of an examination; whereas, by the other method, they will be interested to find that they are learning to read classical verse with approximate correctness and gaining a mastery of it that will be of permanent value for the appreciation of all poetry.

COLUMBIA UNIVERSITY ROSCOE GUERNSEY

The Metropolitan Museum in New York City has recently received its second annual consignment of original works of Greek and Roman art purchased for it in Europe. It consists of 127 objects, of which 11 are marbles, 45 vases, 27 bronzes, 31 terracotta statuettes, and 13 of a miscellaneous character, such as gems, jewelry, etc. These objects were acquired at various places and of various dealers during the past year. They are for the present grouped together in Gallery 8 on the ground floor, but will soon be distributed among the various rooms and cases to which they severally belong. Those who can are urged to examine them now when they can be seen most effectively.

In the Bulletin of the Museum for January Mr. Edward Robinson, Assistant Director of the Museum gives a very full and most interesting

account of the more important objects in the collection. Ten cuts illustrate the number and make it well worth its nominal cost (ten cents). These cuts show the prize pieces of the collection, as follows: an archaic Greek statue of a woman (three views), another archaic Greek statue (front and back), the torso of a boy, a Polykleitan head, a Roman portrait of a man, and, best of all, an exquisite relief of a young horseman, of which, says Mr. Robinson, "one may safely prophesy that it will be regarded as one of the great treasures of the Classical Department".

Several weeks ago there was a violent explosion in the Bourse at Rome. On one side of this building are eleven fluted columns of white marble with Corinthian capitals which belong to an ancient structure, commonly known as a Basilica Neptuni, but apparently rather a Templum Neptuni (see Platner, Topography and Monuments of Ancient Rome, 357-358).

On the results of the explosion the New York Sun of January 26 wrote as follows:

The walls and ceiling of the main hall collapsed entirely, and yet the eleven marble columns surmounted by a heavy entablature, originally erected by Agrippa in the year 26 B. C., partially destroyed by fire in A. D. 80, restored by Hadrian, saved from destruction in the lime kiln established within the boundaries of the present Piazzi di Pietra in mediaeval times and again restored by the Papal Government, have resisted the explosion so well that not even a small fragment of stone has fallen.

The fallen modern wall has laid bare the ancient Roman construction, still solid as when it was built, and the contrast between the strength of the portion built centuries ago and the weakness of the modern construction affords a significant explanation of the fact that despite time, fires, wars and the hand of man, so much of old Rome is left standing to this very day.

Students of things Greek, especially of Plato and of Greek education, will be interested in the republication in separate form by The Chicago University Press of Richard Lewis Nettleship's essay on The Theory of Education in the Republic of Plato. The essay first appeared in Hellenica: a Collection of Essays on Greek Poetry, Philosophy, History, and Religion, edited by Evelyn Abbott, and pubished in 1880. This volume is now difficult to obtain, and so Nettleship's essay has been reprinted in a handsome volume of 144 pages at the suggestion of the Department of Education of the University of Chicago, primarily to meet the needs of the department, which regards the essay as a very valuable contribution to the history of education, but also with the hope that it will be found useful to others as well. (54 cents, postpaid).

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THE CLASSICAL WEEKLY

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Second Annual Meeting of The Classical As-
on of the Middle States and Maryland will be
at The George Washington University, at
ngton, D. C., on Friday and Saturday, April
ext. The first session will open on Friday
on, at 2 or 2.30. Arrangements for the
mme are well under way and definite an-
ments will be made soon.

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the January number of Putnam's Magazine
George Haven Putnam (Miss Emily James
) contributes an article entitled A Classical
ion. This article will be welcomed with de-
y every lover of the Classics, particularly in
f the fact that Mrs. Putnam was for several
Dean of Barnard College. It is a melan-
act that much of the damage done to the
s in this country within the last half cen-
as been done by the executive officers of
s and universities, who were in some cases
t incapable of estimating through first-hand
itance and competent knowledge the value of
ssics as instruments of education and, better
; ministers of culture. Mrs. Putnam's tren-
article is, therefore, doubly pleasant reading,
also the statement of the claims of Greek
y President Stryker in the January number
Hamilton Record. We hope soon to pre-
immaries of both these papers to our read-
ose who wish to have the entire papers at
n readily obtain them at small cost (twenty-
nts each. Hamilton College is at Clinton,
ork).

itime, we reprint with pleasure some re-
in The New York Times' Saturday Review
ks, from the issue of January 25.

question, so much agitated on both sides of
lantic just now, of the advantage of com-
Greek and Latin is discussed in a notable
ition to the current Putnam's. The contri-
is in the form of an article entitled "A Clas-
ducation," by Mrs. Emily James Putnam.
g more pungent and memorable has been
on the subject. That the classical lan-
once reduced to the state of electives, would
elected by "snap hunters" was a foregone
ion. It is surprising to see the failure to
ose tongues made use of as an argument
them—it might be a cogent argument
extending the privilege of choice
tellects by immaturity incapable of
choosing. All the dead walls, not so many years ago, used to assure us that a particular preparation of castor oil was a favorite elective with infants; in fact, that they cried for it. But nobody ever heard that those proclamations had much effect upon the compounders of prescriptions for infantile maladies. Mrs. Putnam points out, with equal justice and vivacity, that the mere allowance of an "election" in the matter of the classical courses, is such a discrediting of them as insures the dropping of them.

Says Mrs. Putnam:

"Any subject that ceased to be arbitrarily required would immediately make a sorry showing. The schools, the parents, and students are all gratified when the colleges lower their requirements in any respect, and the science of mapping out a course of school and college education which shall be formally respectable, while inflicting a minimum of information on the object of it, has reached a perfection in which the omission of the Classics is but one element. In fact, water flowing downhill has a weak instinct for the path of least resistance compared with that of a boy picking his way through an education. * * * When we are told that a freshman class has, by its elections, overwhelmingly disapproved of Greek and Latin, we should be neither more nor less impressed than when we read on the morning after a municipal election that the lower east side in New York City has voted overwhelmingly in favor of a higher death rate".

There follow some pertinent reflections upon the position in which the colleges put themselves by inviting dictation instead of dictating, and by exchanging the function of prescribing physicians for that of department stores, reserving the right not to keep goods for which there is "no call". But the main part of the article is given to a consideration of the part which the Classics have still, and even increasingly, to play in "culture", in that aspect of education in which it has nothing directly to do with getting a living, but so very much in making life worth living. Those who recall the author as Dean Emily James Smith will be aware that her paper cannot be discussed under the delusion that she does not know 'experimentally' exactly what she is talking about.

The editorial utterances of The Classical Weekly would probably be heavily discounted by the Philistines without, by reason of the well known prejudice of its editors for the Classics. The editors will with extreme pleasure at any time surrender their columns to editorial pronouncements such as that quoted above coming from sources which are not definitely committed at every point to the Classics, and so are not open to the charge of hopeless professional bias.

C. K.

THE LATINITY FETISH

As a working definition, a "fetish" may be described as an object of superstitious reverence. Although Lowell exhibited no semasiological accuracy in explaining superstition as a survival of a worn-out form of belief, the actual use of the word in that sense is often very convenient. The veneration of a fetish begins to wane either when it is shown to be intrinsically less worthy of such veneration than was supposed, or when the march of progress makes it ill-adapted to present conditions. The contention of this paper is that the particular fetish mentioned in its title should, for both the foregoing reasons, at least claim a smaller share of attention than it has been hitherto awarded.

Any living organism is undergoing constant change. Some things are being sloughed off, and some new tissue is growing. A granite rock is a very respectable mass of matter; it has, however, no vital force. But neither a pansy nor a man is ever exactly the same on any two successive days. Nor are any two pansy blossoms exactly alike. The glory of each living organism is in its individuality. A language is a living thing so long as it is undergoing constant change, and as people use it with the freedom and variety of individuality. When its form becomes rigid, and its aspect is the same from every point of view, it is bad. From Plautus to Horace and from Cato to Livy was a far cry; but the space was full of the rushing life of Roman thought corresponding to the ever-changing life of the people and the state. In the heyday of Roman comedy, however, nobody had discovered the fatal secret that its master might be guilty of Plautinity; while the empire was just rising on the ruins of the republic when the cry of Patavinity was raised. Henceforth the attempt to freeze poetry into the mold of the Vergilian style, and prose into that of Cicero's stately products resulted in a lifeless and monotonous feast of reason and flow of soul. Not only was the substance more and more lacking in the qualities that nourish, but it soon came to have too little body to maintain even the desired form, and the artificial literature of high "Latinity" fell, a flimsy fragment, a shell without a kernel.

Here and there, however, an independent, a free-lance in literature, struck out a new form and spoke a new message, and the spark of literary life flamed up again. Petronius was more careless of literary conventionalities than the proverbial Gallio; and to him with a sigh of relief we turn our minds jaded with the elaborate imitations of his contemporary Persius. And if the truth should be told about Seneca, that other strange product of the same brilliantly wicked age of Nero, do we most relish his stately experiments in imitating the antiquated tragedies of the Greeks or his attempt to atone with a theoretical philosophy of life for his practical violation of the principles he sets forth at such length? or the unconventional diatribe upon the dead Claudius, in which he throws form to the winds and we see the heart of the man and the hateful world in which he lives? There was no other Cicero, no Vergil the second, no Horace the third. But with the decay of old faiths and the growth of the new world-religion of Christianity there came in a new prose and poetry which had its own great truth to tell in its own way. And on through the centuries of the middle ages there were those in Italy, in Gaul, in Spain, in England, in Germany, who in history, or controversy, or didactic verse, or song, sacred or secular, had each his message for the world.

Why have we not continued to read these best examples of Latin, written not merely a century or two just before and after the Christian era, but during the last two millenniums? Because the spectre of 'Latinity' has been omnipresent. For a while previous to the revival of learning this ghost was apparently laid; but, with the coming of Petrarch and the renaissance of classical ideals and the new worship of classical forms, Latin was slain in the house of its friends. Six centuries have passed away since the birth of Petrarch, and the slow pendulum of literary esteem may be discerned moving back towards a more universal appreciation of all that is good in Latin literature. For some time collections of patristic Latin and of the best of the 15th and 16th century Latin literature have been in progress of publication on the continent. A recent volume of that popular collection of books of Weisheit und Schönheit, published in the German language at Stuttgart, consists of tales and satires translated from the Latin. Of these only a few from Apuleius, Petronius and Prudentius belong to that field of Roman literature where 'Latinity' is supposed to hold sway; while the bulk of the book is made up of stories by Notker of St. Gall, satires of Amarcius, and selections from Wirecker, Gervasius, Eberhardus, Teutonicus, and from the Dialogus Miraculorum of Caesar of Heisterbach. Mr. Percy Ure in a recent issue of the Classical Review, after reviewing the new volume of Die Kultur der Gegenwart, which deals with the Greek and Latin languages and literatures, feels moved to fall into line with Wilamowitz and the other authors of that book, and asks: "Ought we not in England to extend our curricula, at least in the seats of higher education? Is it desirable that our university students (and lecturers?) should practically never read anything written in Greek after Theocritus, or in Latin after Tacitus?" Two or three of our American preparatory Latin textbooks have rather timidly ventured into the broader field in their selection of passages to be read by the young

t in the early stages of his acquaintance with guage. But the consultation of college cata- will show but slight opportunity as yet for advanced students to go outside the sacred re dominated by the Latinity fetish.

· should we longer hold fast to the tradition Pharisaical elders who began to exalt 'La- thus, only after the palmy days of Latinity gone? To Cicero 'Latinity' was the avoid- of solecisms and of barbarisms, not a com- n of all Latin with his own orations and with ntemporary Julius Caesar's journal of cam- in Gaul. Pray where did Horace, with his *felicitas* and his dainty aroma of the cedar ich for years had lain his unfinished product for the ultimate file, learn Latin? Why, th, from a crude translation of a Greek poem by a Greek slave before there were any stand- of Latinity or any Latin literature to which ly them! Yet the Grecisms, and archaisms, olloquialisms, and juicelessness of Livius An- us, though so laboriously flogged into Flaccus bilius the *plagosus*, apparently did him no while Orbilius never stopped to consider their s defects from the purists' standpoint of ty. When Horace railed at the carelessness cilius, did he cease to read him because of his atinity? or did he rather imitate his good and avoid his faults? The grammar of s and his diction are as far removed from atinity of Livy as Livy's is from that of Au- ; but the critics did not stop reading Plautus days of Livy. By the time of Priscian a t of Pacuvius might be cited to illustrate a natical curiosity; while in Cicero the same e might be quoted for its literary value. Was ius to be ruled out of the classical galaxy e he used *incurvicervicus* and *prolixitudo, co and taetro*, and because nearly one-half of periments in word-formation failed to meet he permanent approval of the Roman literary ? Did anybody shy at Lucretius because he d to be universally orthodox or consistent in atment of prepositions and infinitives, because etry was sometimes prosaic, and because he red to end his hexameters in ponderous poly- es?

ntilian's cautiousness in regard to the alleged inity' of Livy is worthy of our emulation. us Pollio", says he, "*thinks* that a kind of inity is to be found in Titus Livy, in spite amazing fluency". What, by the way, would have said to that word, *facundia*, used here intilian? For neither Livy, Cicero nor Cae- er ventured to write it. Surely to the fas- s Pollio it would have been conclusive proof e hopeless provincialism of its Spanish-born , an instance of rank *Calagurritanity!* Once more, however, we hear Quintilian speaking of the famous criticism, when he says that while Pollio detects Patavinity in Livy, for his part everything Italian is Roman, as contrasted with any real barbarism. Which of *us* has been able to detect Livy's Patavinity? Quintilian evidently could not. Nor did he think the attempt worth while, for towards the close of the same paragraph he enunciates the universal truth which should still have recognition: *sed auctoritatem consuetudo superavit.* And in the ever-changing form of the Latin language there has ever been, of course, a present 'custom' which justly overrode 'tradition'.

Why, then, should we slight Boethius, or elevate our eyebrows at mention of Aulus Gellius? Why need we be ashamed to delve into the church fathers or to read the 'Venerable Bede?' Why not give even younger students selections from Einhard's life of Charlemagne, from the hymns of the Church, from the declamations of Melanchthon, from the colloquia of Erasmus, from the great mass of lyric and dramatic Latin poetry which European scholars have thrown off on occasion during the last fifteen centuries?

I take up Gellius, to see wherein consist his sins against Latinity, why it would be dangerous to bring up boys on his anecdotes, and open at his tale of Fabricius and the gift offered him by the Samnites (1.14). The first thing that causes one to stop is the use of *familia* in the sense of 'property'. But this goes back to the Twelve Tables, and was considered good usage by Cicero. *Tamquam* introducing an assigned reason was good Latinity in the eyes of Tacitus. The collocation *redditam pacem* can be charged with nothing more serious than being a token of the author's individuality. The purpose dative *dono* used alone, with *obtulisse,* is also along the natural line of development according to Tacitean standards. The phrase *lautum paratum esse* is one in which *paratum* appears to be used as a substantive with the force of *apparatum.* If we grant this at once, without arguing the question of the text or of other possible explanations, grammatically speaking, we have indeed a phenomenon unparalleled perhaps in the 'golden age', but not unlike many a substantive used in the generations following that age. Finally, though *propterea* alone is less common, and looks forward more often than back, its use in the latter sense is classical from the time of Terence. Surely the immature mind, under the direction of a competent teacher, runs no risk of being radically corrupted in ideals of Latinity while reading this neat little anecdote of Gellius.

Or I turn to a paragraph of Erasmus, in his story of the priest, the vendor, and the impostor; and now the purists vociferate, "procul, o procul este, profani!" But with rash persistence I read:

'Sacrificus quidam receperat mediocrem summam pecuniae, sed argenteae. Id impostor quidam animadverterat. Adiit sacrificum, qui gestabat in zona crumenam nummis turgidam; salutat civiliter; narrat sibi datum negotium', etc. Here, to be sure, is a different atmosphere. We note the loose, narrative style, but must not fail to recall Terence's similar manner, in the Andria, for example. We admit promptly that *sacrificus, impostor,* and *parochus,* in the sense used here, are non-classical; that *commodare* with such an object as *tantillum operae* is comparatively modern; that *vehementer congruere* and *mire congruere* referring to well-fitting clothes sound a little like the present-day German slang use of 'kolossal'! But how often Lucretius and Cicero felt constrained to apologize for the new words and new meanings of words which their subjects demanded! And was not in his own day and generation a living Erasmus better than a dead Marcus Tullius?

I glance at a convenient edition of Gnaphey's Acolastus, the Latin play on the story of the prodigal son, first published nearly 400 years ago at Antwerp, and I see eight pages of closely printed references to passages in classical writers used by the author. Surely a scholar so saturated with the spirit of the ancients as that ought to be able in dealing with so interesting and suitable a subject to teach a reader some good Latin and not utterly to ruin his appreciation of classical Latinity!

Or at random I read one of the lyrics of Joannes Posthius, entitled De Suo Amore:

Iuppiter horrendo contristans frigore caelum
  Sarmatico largas fundit ab axe nives,
Nostra tamen rapidis uruntur pectora flammis,
  Nec minuunt ignes frigora tanta meos;
Quin magis accendunt etiam (quis credere possit?)
  Et gelida flagrans de nive crescit amor,
Nunc etenim recolo mecum, ut mea saepe puella
  De nive compactis luserit ante pilis.
Nix, fateor, primos mihi conciliavit amores:
  Hinc eadem flammas auget alitque meas.

Where in all Latin literature shall we look for a more dainty conceit or for more unimpeachable Latin? At sound of it the Gradus ad Parnassum and the Anti-barbarus exchange significant glances, relapse into their most complacent smile, and make no move at all to descend from the shelf.

The truth of it is that the Latin of the 16th century A. D., or even of the 19th, is more like that of the 2d century B. C. than the English of to-day is like the English of a period one quarter as long ago. The artificial form of the champions of literary conservatism has, to be sure, long since lost some of its potency. But it was as foolish to try to maintain Cicero's style after the death of its master as it was to attempt the continuance of the republican constitution after the life of the Roman republic was gone. Cato and Cicero perished in the useless struggle against the politically inevitable; and the best inspiration of Roman literature perished in the struggle against the stylistically inevitable.

How long must we go on sacrificing youthful enthusiasm on the altars of a similar conservatism in the worship of the Latinity fetish? Granting that Caesar, Cicero and Vergil are the best models of Latinity, can we claim that the centuries have shown that the youthful mind waxes enthusiastic over them, appreciates them, and assimilates their style, as shown by their Latin prose composition exercises? What would you think of the pedagogical wisdom of a teacher who should introduce a beginner into English by making him read blocks of from 25 to 50 lines a day, for several years, of Macaulay's History of England, Burke's speeches, and Milton's Paradise Lost? Do we insist on Shakespeare for babes? Do our modern language contemporaries begin with Faust and William Tell? O no! They smear with honey the edges of the bitter cup, and coaxingly inquire, 'Do you see the great green goggles of my red-coated aunt in the long white automobile?' Horace laughed at the conservatism of the schoolmen of his own day, who forced him to learn Latin from Livius Andronicus; but *we* have lost that sense of humor, so far as Latin is concerned, and are still following in the wake of Orbilius. To be consistent, we ought to require every boy to learn his English from Chaucer's Canterbury Tales! As a matter of fact we learn English to-day from the *Times*, Edith Wharton, and Mr. Dooley, while William Shakespeare and Francis Bacon are obliged to wait for a more convenient season. Of whom will our children learn it? Who can tell? That they will learn it, however, we may be sure; nor need we fear that publishers of *de luxe* editions of the English classics will be obliged to go out of business even if George Ade should claim a place on the same shelf with Alexander Pope.

Why not follow nature somewhat more readily in Latin also? A beginning has been made, indeed, in these last days; but, as I have already said, it seems to be too timid, and followed with too little enthusiasm. One of the best, and perhaps the latest, of the books of reading-selections for young students contains, besides the proper amount of Caesar and the purely modern exercises, two selections from Phaedrus, three from Valerius Maximus, two from Pliny's letters, three from Erasmus, four from Horace, and one each from Nepos, Livy, Ovid, Plautus, Catullus, Terence, Vergil, and Tibullus. Good! Why not go still further? Why omit Gellius and Macrobius and Martial? Why not include letters of Lipsius and poems of Scaliger? Why not have more Curtius, and even Velleius Paterculus and Justinus, some Seneca, Suetonius,

Tertullian, Prudentius, Bernard of Cluny, and Thomas a Kempis, not forgetting the inscription upon the "sepulcrum hau pulcrum pulcrai feminae", nor the testamentum porcelli? Why reserve all the tidbits for the occasional student of Roman literature, meanwhile convincing the masses of Latin students that Latin is insufferably dull and that nobody with red blood in his veins would elect it after the stupid days of its requirement are past? Must the traditional curriculum be preserved at any cost?

Perhaps the question is a more practical one than we realize. Curricula are changing. Latin, like Greek, is being jostled from its occupancy of the middle of the road. Doth it not behoove the pedagogical divinities of the Classics for the nonce to set down their ambrosial cups of scholarly investigation, and, forsaking temporarily their intermundian spaces, to descend among men, take human counsel, and observe whether in the unceasing downward procession of the atoms there are any tokens of a speedy dissolution of the world which they have hitherto known?

If the readers of this paper detect in it signs of heterodoxy, it remains for them, as for all seekers for real values, after washing away the useless matter, to discover, underneath, those shining grains of truth which heterodoxy is ever wont to contain.

Wesleyan University Karl P. Harrington

REVIEWS

A Students' History of Greece. By J. B. Bury. Edited and Prepared for American High Schools and Academies by Everett Kimball, Associate Professor of History, Smith College. New York: The Macmillan Company (1907). Pp. xviii + 377. 65 Illustrations; 43 Maps.

Those who were introduced to English history through the medium of a small black volume known as 'Collier's' are grateful to that author for at least one 'feature' of his text-book, namely, the prominence he gave to the names of the sovereigns, and their division into dynasties. After groping through a mist of British, Roman, Saxon, and Danish rulers, he came over with the Conqueror into his realm, thereafter fairly revelling in Williams, Henries, and Edwards (whose cognomina were all sorts of Roman numerals), and making not the slightest fuss about knowing the difference between a genuine Lancastrian and one who was merely a Plantagenet or a Tudor. Other histories have their mile-stones also. The Roman is divided by forms of government, and by centuries, the French, perhaps, by the European influence exerted by the nation, the American, by epochs between notable events. But if the student needs such aid more in the case of one nation's history than in that of another, he needs it surely in the case of the ancient Greeks. Such a clue is provided by epochs in the history of Athens, a state to which it is not difficult to relate almost all events in the ancient Greek world. And while most writers of histories of Greece intended for school and college use have laid more or less stress upon the relations of Athens to the prominent events of which they write, I have seen no text-book superior in this respect to Professor Kimball's edition of Bury's history.

The book consists of twenty chapters. Of these the first four may be considered introductory. Then follow ten in which, while nothing important in the Greek world is omitted, the history of Athens is given from the beginning of the state to the fall of her empire. The attention then wanders in turn to Sparta, to Thebes, and to Syracuse, seeking the new panhellenic leader, until finally the star of mastery is seen to stand above Macedonia. Surely nothing could be clearer, or more satisfactory to the beginner. The clear, forcible language of Professor Bury has been retained in this edition. The editor says in his preface: "In preparing this edition, I have confined myself chiefly to excision, although in places a somewhat different arrangement of material has been adopted. No statement of fact has been changed, and as far as possible the author's exact language has been retained. This is especially true in the chapters dealing with Alexander, where, to keep the spirited account of the original, the proportion of this revision may have been sacrificed". Dr. Kimball has added a number of valuable maps, and the book also contains some well-chosen illustrations which add interest and clearness to the volume, without being numerous enough to detract from the continuity of the text. Students will also be glad to note at the end of each chapter brief suggestions for supplementary reading. References are given to the History Syllabus for Secondary Schools. The index is serviceable, but the publishers might profitably have seen to the marking of the accented syllable in the names of persons and places, as was done in their Botsford's History of Greece. The book is clearly printed on heavy paper, with black type for section topics, and with marginal dates. It is a work which should be of great service in laying a solid foundation for the study of Greek history.

Barringer High School, Newark, N. J. W. W. King

Caesar, Gallic War, Books I-IV. By Harold W. Johnston, Indiana University, and F. W. Sanford, University of Nebraska. Boston: Benj. H. Sanborn & Co. (1906). Pp. lx + 359 + 98.

The book is physically compact, sound and strong, and feels good in the hand. The type is clear, the page varied and attractive. The cuts are few, but well-selected. The life of Caesar and the military notes are simple, interesting and adequate. The

maps are too poor, being indistinct from the hatching used to indicate every range of hills.

As to content, when classes contain some pupils who are to be examined for college on the first four books and some who will be examined on unseen Caesar or Nepos, most teachers would prefer a text book containing at least the more interesting parts of later books.

The notes are well-judged. The suggestions about construction and translation are not so numerous as to discourage, nor so niggardly that they will not repay a pupil who is looking for practical assistance. They are likely to secure a maximum of attention.

The tables of synonyms and contrasted and related words will aid a teacher who takes up the subject in systematic study, but, placed as they are, pupils will learn little from them incidentally in the study of daily lessons. Unambitious scholars learn little in that line at best; but others will pick up a good deal of interesting information if it is *put in their way at the moment of interest and contact*—that is, they will, if rewarded for it by appreciative questions from a wide-awake teacher. For a similar reason, a vocabulary, still simple and clear, but *richer*, would be desirable.

The use of heavy-faced type for first occurrence of words, although it may serve the teacher occasionally to point a moral on the value of a good memory, remedies no difficulty. A footnote referring to a nearby passage, already familiar, where the word has been used, is more likely to prove helpful.

Now that more exact data on the secondary school vocabulary are accessible, school texts should contain good drill vocabularies of the best 500 words, suitably distributed through the year's work and conveniently printed for memorizing.

Improvement in text books has too often taken the form of mere addition, instead of better selection and arrangement. Hence to teachers who are under the influence of a reaction against editions which they feel to be too bulky, too rich in material and illustration, overloaded in notes and vocabulary, this edition can hardly fail to be attractive.

THE HAVERFORD SCHOOL, Haverford, Pa. F. A. DAKIN

If the columns of The Classical Weekly are open to a seemingly unsavory subject, it may not be amiss briefly to call the attention of the readers to a paper by Professor Bethe in Rheinisches Museum LXII on Dorische Knabenliebe. The subject naturally forbids our following the learned author into details. But while Mr. Bethe adduces abundant proof for his conviction that the association of men with boys in Doric communities was truly homosexual, the importance of the paper lies in a far different field. No classicist has ever escaped the charm of Plato's Symposium, or of Sappho's ardent love poetry. But in the endeavor to idealize Hellenism, few of us have realized the true condition underlying these productions of genius. That it is the office of true historical research not to judge, nor to excuse, but to understand, is the motive prompting Bethe. With this intention, he has traversed the field, and the result is indeed surprising. For it reveals to us a religious substratum under what would seem to be, at first blush, simply a moral perversity, which for this very reason has hitherto often been represented as an Oriental importation. It is Bethe's great merit that for the first time he has placed this phenomenon in its proper connection. Rightly, he compares it with the institution, generally adopted by primitive tribes as well as by civilized nations all over the globe, and which ultimately is at the root of our own fraternities, orders, and what not, the association of men with boys which has been so masterly treated by Heinrich Schurtz in his book on Altersklassen and Männerbünde, too little known in this country. And with convincing arguments Mr. Bethe traces back the root of all these institutions to the religious, or, if you prefer it, superstitious belief, that it is possible to transfer the characteristics, mental, as well as corporeal, of one individual to another by actual bodily contact. This belief underlies many apparently repulsive customs, as that of cannibalism, and in the story of David and Bathsheba has even left its imprint in the Bible. We ought to feel grateful to Professor Bethe that he did not shun the odium of investigating an unsavory subject. If we admire Rhode's immortal Psyche for the revelations which it gave us of primitive traits in the Greeks of the best times, surely we ought not to find fault with Bethe for carrying the torch into a field which has produced, after all, such fine flowers of poetry as, in the last resort, the Nisus and Euryalus episode in the Aeneid. E. R.

Visitors to the Metropolitan Museum of Art certainly often stand admiringly before the war chariot exhibited in the bronze room. Some years ago, when the chariot was first exhibited, The Latin Leaflet called the attention of its readers to its beauty. At that time the author of the article also expressed his conviction that the label put on the exhibit was misleading, since it was certainly not Etruscan, but pure Greek work. The same opinion was expressed by Professor von Duhn in a letter to the present writer. Since the label has not been changed, it may be well to call once more the attention of our readers to the chariot. It has in the meanwhile been discussed by the greatest authority in the field, the late Professor Furtwängler, at the occasion of the publication of the chariot in Brunn-Bruckmann's Denkmäler (586-587). He, too, considers the bronze to be pure Ionian, although in

a review of the publication in the Wochenschrift für Klassische Philologie (November, 1907) Amelung prefers to speak of it as made in Italy by Phocaean colonists.

Furtwängler also has made an attempt at interpretation. He correctly assumes that the three scenes on the chariot must be connected: Arming for the Combat, Combat—with representation of a favorable omen—and Ascension to Heaven; so he names the three scenes. However, he refrains from assigning the pictures to any certain legend, for which omission his reviewer not undeservedly finds fault with him. It seems a pity that nobody in this city, so far as the writer knows, has as yet paid any attention to the unique treasure. Surely the columns of the Journal of Archaeology are open to any attempt at interpreting so important a monument.

E. R.

In the Denkmäler der Malerei des Altertums (F. (Bruckmann, Munich), the editor, Professor Paul Herrmann, is furnishing a fine series of reproductions of ancient paintings. The set has now progressed to the fifth *Lieferung*. The last three contain reproductions of the paintings of the Casa dei Vettii, in Pompeii.

The entire work will consist of about 600 plates, 10 x 10 inches, 12 to 15 of which will be colored. They will be accompanied by short explanatory notes in German. A comprehensive survey of the subject by the editor will complete the work. The publication is divided into 60 parts, each containing 10 plates. The subscription price is 20 marks for each part; no subscription will be accepted for less than one series of 20 parts.

The following paragraph, from the New York Times of January 13, 1900, gives the impression that very recently there existed in Mediterranean countries that kind of wholesale brigandage which Cicero described in his Oration for the Manilian Law, sections 31, 32, 33, 34, 35 and 54.

The trial of the brigands and their "accomplices", captured or arrested during the energetic operations against these disturbers of the peace in Sardinia last year, is to take place at Saroari before very long. The accused number no less than 400, while the forces of the witnesses rise to over 900 for the prosecution and 1,000 for the defense!

Among the accused, either as being guilty of brigandage itself or as having favored and assisted the bandits, are many persons holding high positions in the island, such as Mayors of towns, Municipal Councilors, schoolmasters, landed proprietors, tradesmen, priests, etc. Several of the prisoners are of the gentler sex.

HORACE MANN HIGH SCHOOL C. H. BAKER

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numerous attempts in our beginners' books of twenty-five years ago to arouse interest at the expense of study have wrought havoc in our students' training both in school and college, and, if one thing above all others is responsible for the lack of success of our college training, it is the fact that so much time must be devoted to the drill of the students in things that should be second nature.

HOW CAN WE REVIVE THE STUDY OF GREEK [1]

How can we revive the study of Greek?—a question easy to ask, not easy to answer. My first surmise would be that we cannot; my second is that "time, which bringeth all things to pass, will bring this to pass also".

But to begin with, what ails? The most potent and obvious ailing is that the spirit of the times in all lands, and most of all in our own land, is against the study of Greek. The spirit of the times in education as in occupation is practical—practical in a special and restricted sense; and practical in this special and restricted sense means valuable in cash. That Greek is valuable in cash to any great extent I should hardly dare maintain with a straight face before an assemblage made up largely of the only class for whom it is valuable in cash at all, namely, teachers of Greek. The next ailing is that Greek is often so studied and taught as to lessen its value for the fulfilment of the purposes of a general education; it is too seldom taught in the right way, by which I mean the old way. A tradition of several centuries has value, and the place above others to maintain such a tradition is in teaching Greek. The next ailing is that we allow our students to elect us instead of our electing them. And these ailings, in the aggregate, with a few others, are about what ails Greek. What shall we do with the patient? Suppose we consider the ailings seriatim.

The age is severely practical in a special sense—it is amorous of cash; Greek is not. Now, I am not in my heart a scoffer at money. No more are you. You ordinarily accept the "better" position, by which you mean the better salary. I am well aware—and so are you—that if America is the happiest of lands—as it is—it is so largely because its people are the most enlightened in severely practical ways and therefore are the most prosperous. What follows I need not specify—many and obvious blessings; you know what they are. I leave it to well fed and prosperous literary persons to extol the blessings of poverty; they are more blessed to fling to an audience in garlands of words than they are to receive at the breakfast table. Yet I need not say either, that America is altogether too single in its love of cash. You have heard that often enough to believe it even if it were not so; and it is so. America is not merely prosperous but venal, extravagant, luxurious. These are faults—not only faults, but grave faults, fatal in the long run to all higher life and fatal surely to higher education. And surely, in consequence, there is none too much higher education in America, by which I mean education that gives fineness and nicety in thought, feeling and taste. Nay, there are even college professors a-plenty that cannot read or write or speak their own language correctly, and certainly most of their students cannot. America is crude; admit it save when some distinguished foreigner visiting our shores says so. America *is* "the paradise of mediocrity", no matter what abominable outlander said so. America is young—out of childhood, but still in early youth and many years from middle age, when the true perspective of life comes. We have the virtues of youth and the loveliness; but the faults also. We are far from mature. We have not realized our racial personality, much less our national personality. Sufficient proof of this is the fact that we have no literature—books in plenty, and many good ones, but no literature; no Homer (Walt Whitman is the best we can do, and far from the goal), no Sophocles, no Plato—and, by the way, merely to mention the names is to argue convincingly for the worthiness and immortality of Greek.

But we shall change all that. We shall grow up. We shall reach our maturity. We shall get our perspective. We shall realize our racial personality. We shall realize our national personality. Then we shall live by bread, to be sure, but not by bread alone; by things, but not in them and for them; by industry but not in it and for it; we shall have some time to "loaf and invite our souls"; we are too busy for that now. Meantime we go on thinking, feeling, suffering, rejoicing, desiring, fearing, yearning, loving, hoping, despairing, dreading, exulting, worshipping and the like, as men under all skies and in all times have done; but it takes long for us in our own individual lives to realize that that full, rich life, all smooth and well rounded, is the one thing really practical, whatever else may be by way of it; it takes much longer for a nation. But "time, which bringeth all things to pass, will bring this to pass also". Then,—long ere then, in fact, and on the way—we shall open our Greek books wide and ponder them well. Greek books and Greek studies, we are told, were first called *litterae humaniores*, the humanities, in the sense of secular learning as distinguished from *litterae divinae*, sacred learning, divinity, theology. However that may be, the term soon came to have its present and truer meaning of more human

[1] This paper was read at the Classical Conference of the Association of Colleges and Preparatory Schools of the Middle States and Maryland, at New York, in November, 1907.

learning in the sense of the learning that enlarges the scope and breadth of human life, that gives life and gives it more abundantly; for that is the virtue of Greek. And having arrived at the truth, we shall turn with eagerness and with interest to the Greeks; for the Greeks realized better than any other race ever has that "the proper study of mankind is man", that in a world of human beings man is, in a true sense, "the measure of all things", and his life the one thing supremely interesting; and they expressed what they realized in perfect forms of art, whether in words or institutions or materials. Furthermore, what they thought and felt and wrote and carved and built and fought for and lived for is of special value in the education of youth; for the Greeks lived and expressed the eternal elements of life in a far simpler world than ours, ere man had lost himself in the complexity of his surroundings or buried himself in his own activities. Therefore, to youth, which has not yet lost itself, and to any age that finds itself in the maze, this immortal expression of eternal elements, this "possession forever", will be of great, yes, of greatest interest; the truth of it is not less true because simpler and clearer. It is well that the Greeks lived in a simple world and Christ in Galilee. Greek will come to its own.

All this, which is general but not, I hope, either vague or pointless, leads me to the next ailing: Greek is often so studied and taught as to lessen its value for the fulfilment of the purposes of a general education; it is too seldom taught in the right way—the old way. We must leave the beaten track and go into the lanes to rummage and into the hedges to beat up some small game instead of going like good stewards to market to fill our baskets with tried and nourishing provision. We must all go etymologizing, scientifically and historically grammaticizing, philologizing, epigraphizing, archaeologizing, to gain our crown of pride, instead of reading and teaching a few good books, "precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little". Ambition and a kind of reward lie that way. We follow—all but a few; and I venture to believe that it is so because the man who, like Professor Butcher, can write a readable essay on "What we owe to Greece" is, proportionately to the man who can work up a treatise on some Greek particle, a Phoenix among English sparrows. The emphasis should be the other way round—on the books as books, with all else merely incidental. The counter, classifier and compiler we need and he will be with us always, but most of us want only his results; and be it remembered always that all these ologizings are very uninteresting to most persons, even, I suspect, to many that engage in them. The old way of a few books well read and well remembered was a good way, would still be a good way, will always be a good way. I am aware that someone will be saying to himself and later, perhaps, to all of us, something about a "smattering of Greek". It was no smattering. It furnished the mind tastefully with a few good pieces and a few fine pictures. Achilles was there sulking in his tent, Priam ransoming his son, Hector parting from Andromache, Ulysses returning home; Marathon was there, and Salamis, Hercules making his choice, Socrates before the judges, Pericles speaking to the Athenians, Prometheus bound. It was better than the garret filled with scraps that modern electors have heaped up in the name of education. I am glad that I studied my college Greek under a professor of the old school, one of whom you have never heard—Doctor Henry Whitehorne, professor of Greek for many years in Union College. He had no reputation as the world counts it, but the best of all reputations in point of fact, and a beautiful immortality—an abiding place in the minds and hearts and memories of his pupils. He loved his books and understood them; he loved his students and understood them, and he taught Greek. Even now I seem to hear the splendid leonine voice of that sane and sturdy Greek Briton "as the Corybantes seem to hear the flutes"; and the refrain of it within me makes me unable to hear aught else. As an example of the fruit of the old classical education I think of a speech that I recently came upon—a tribute paid to Doctor Nott at the first meeting of the New York Alumni Association of Union College, in 1859, by Judge John W. Edmonds, a graduate of Union College of the class of 1816. There are few occasional speeches, nowadays, so good in fineness of thought and feeling and in grace and dignity of expression. Such speeches were not uncommon once because the old classical education gave a good drill and the best drill in the most important of all subjects of study, language, the current coin of thought, the medium of exchange of what we feel and think.

UNION COLLEGE, Schenectady. JOHN IRA BENNETT

(To be concluded)

REVIEWS

Greek Sculpture, its Spirit and Principles. By Edmund Von Mach. Boston: Ginn and Co. Pp. xviii + 357. $4.50.

This book differs from the many histories of Greek sculpture in that it discusses the principles which form the foundation of that sculpture and deals with the aesthetic rather than with the purely historical and archaeological. The first eleven chapters are a series of essays, forming as it were a grammar of Greek sculpture. They treat of Fundamental Considerations, Greek Sculpture in its

Relation to Nature: The Mental Image, the Appeal of Greek Sculpture, the Artist and his Public, the Principles of Greek Relief Sculpture, the Different Technique of High and Low Relief Sculpture, Greek Relief Sculpture in its Relation to Architecture: Reliefs on Rounded Surfaces, Physical Effort and Pleasure of Looking at Extended Compositions, the Coloring of Greek Sculpture, Art Conditions before the Seventh Century B. C., Material, Technique, Destructive Forces, Early Ignorance, and Sources of Knowledge. Chapters XII-XXIII form the second part and give a history of Greek Sculpture from the first attempts onward through the "Autumn Days". The work is free from archaeological detail and lays emphasis on the artistic side. The method adopted by Von Mach is not as new nor the ideas as original as he thinks. Brunn, Lange, Löwe, Robert and Gardner have also studied the spirit and principles of Greek art, but Von Mach's book is a very successful presentation of these principles and can be heartily recommended as well to the advanced student, who will find it suggestive and inspiring, as to the beginner—who should read the second part first.

The art student as well as the archaeologist will value the book. The illustrations scattered through the volume and those at the end on forty plates are more numerous and far better than in other such books, though they ought to have been more systematically arranged.

Only a few actual errors of fact occur. Thus on p. 105 Cheramyes is called a woman (this error is corrected by Von Mach himself in his Handbook of Greek and Roman Sculpture, p. 19); on pp. 211, 352, we have Ikteinos; on p. 259, the Argive Heraeum is said to have been built from plans of Polykleitos instead of from plans of Eupolemos; on p. 336 the words "of the fifth century" have dropped out in the sentence "Polykleitos active as a sculptor as early as the fifth decade before Christ".

But there are many dogmatic and exaggerated statements and theories rather startling to the archaeologist. On pp. 117-118 the flying figure from Delos, now in Athens, and generally called a Nike, is said to be a winged Artemis. Its connection with the base with the inscription containing the name Archermus is emphatically denied and yet Von Mach says that the Archermus type of figure is preserved in the Delian statue, and dates it late in the sixth century. He does not seem to know the arguments of Studnizka in his Siegesgöttin. On p. 134 it is said that the Thasian reliefs decorated a sacred cave and on p. 141 it is asserted that on one of the reliefs near Hermes' mouth words were painted. On pp. 148-149 with regard to one of the female figures in the acropolis museum (Pl. VIII, 1) Von Mach thinks that in the broad neck we may find an indication of satisfaction on the part of the sculptor with his own work and that possibly there was an inscription of self-approbation on the lost base. But the preserved bases have inscriptions entirely different. On p. 168 it is suggested that the Lancelotti copy of Myron's discobolus is a forgery, which is incredible in view of the casts and copies of its head in Paris and Berlin (Cf. Sitzb. Mün. Akad. V (1901), pp. 705 ff.). On p. 172 Waldstein's interpretation of the "Apollo with the Omphalos" as a boxer is adopted. "Even the attribution of the Discus Thrower to Myron cannot be said to rest on better grounds" (p. 174). But how are the copies in Rome with the quiver to be explained? On p. 176 the author holds that the Delphi charioteer probably is the work of Kalamis and was dedicated by Polyzalos, the younger brother of the tyrant of Syracuse. But cf. Amer. Journ. Archaeol. X (1906), 152. On p. 233, Von Mach follows Kekulé in saying that Christian art had to grapple with a problem similar to that of the birth of Athena from the head of Zeus in the representation of the creation of Eve. But the problem of Christian art, it seems to me, should more properly be compared to that of the birth of Dionysus from the thigh of Zeus, as it appears on Greek vases. On pp. 275-276 Von Mach says the Hermes of Praxiteles should not be restored holding up a bunch of grapes. "This bunch of grapes is an abomination; it calls Hermes back from fairy dreamland, and makes of the vision-seeing youth, whose happy dreams we long to share, a very common bantering mortal". But Von Mach does not explain nor even mention the Pompeian painting published in the Jahrb. d. k. deut. arch. Inst. II (1887), Pl. VI., which represents this Hermes with a bunch of grapes. On p. 305 we are told that the Venus of Melos was placed "in a niche or at least close to the wall", which would offer ample opportunities for invisible places of attachment for the arms. "This solution of the seemingly hopeless problem of restoration is so simple that one wonders at its not having been suggested before", says Von Mach, who made the discovery in the spring of 1903 (p. 340). But why do the arms need to be attached? On p. 323 we are told that the Theseum was built before the Parthenon, which few students of Greek architecture would admit. On p. 328 we hear that the base with the Antenor inscription does not belong to the tall female figure in the Acropolis museum. Von Mach has evidently not seen experiments with the casts.

Some criticisms of individual statues are interesting. Thus "there is a truly noble and undeniable grandeur" about the columnar Hera of Samos in the Louvre (p. 108); Myron's Marsyas has "cunning Mongolian eyes" (p. 171), and we

ogy are also essential. Mr. Hench emphasized the value of pictures for giving correct and permanent impressions. He has found Gleason's Gate to Vergil a most effective way of introducing the young student to Vergil's "ocean roll of rhythm". In speaking of the second point Mr. Hench emphasized the importance of a thorough acquaintance with the sentence structure, conjugations, and paradigms, urging that more attention be given to the inflection of proper names, and that the student be taught various translations for the subjunctive mood and to appreciate the real difference in expression between his own language and that of the Romans. A general discussion followed.

An invitation has been extended to Professor Charles Knapp of Barnard College, Columbia University, to address the Association while on his tour through the Middle West, to lecture on The Roman Theater, for the Archaeological Institute of America.

Carnegie, Penn. ANNA PETTY, *Secretary*

The meeting of the New York Latin Club, held on Saturday, February 15, at the Hotel Marlborough was fairly well attended. Dr. Edgar L. Shumway, of the Manual Training High School in Brooklyn, spoke interestingly on the sources of the Roman Law. He maintained that Roman law was the greatest achievement of the Roman mind, and that in satire and law Roman originality was best seen. Students of Latin who fail to study the Roman law come far short of availing themselves of all the opportunities at their command for a right understanding of the true greatness of Rome.

After a brief discussion of the paper Dr. Shumway called attention to an instance of apparent discrimination against Greek in one of the High Schools in Greater New York. After considerable discussion a motion was passed empowering the President to appoint a committee of five whose business it should be to examine into the status of Greek in the High Schools of Greater New York and the attitude of the school authorities toward Greek and to report thereon at the next meeting of the Club and to take such other steps as might seem to the committee advisable. The following committee was appointed: Professor Lodge, Dr. Shumway, Professor Knapp, Dr. Ball and Mr. Chickering.

The fourth annual meeting of the Classical Association of the Middle West and South will be held on Friday and Saturday, April 17 and 18, at Nashville, Tenn.; the Association will be the guests of Vanderbilt University and of the Peabody College for Teachers. It is expected that the attendance, especially from the Southern States, will be large.

The following programme has been arranged:

W. R. Webb, Webb School, Tenn., Ovid in the High School (F. J. Miller, University of Chicago[1]); G. C. Fiske, University of Wisconsin, Notes on the Worship of Roman Soldiers in Pannonia Inferior (Campbell Bonner, University of Michigan); F. C. Eastman, University of Iowa, The Association as Related to Latin Work in the Middle West and South (E. D. Wright, Lawrence University, Wis.); Paul Shorey, University of Chicago, The Present State of the Question of the Platonic Letters (W. L. Westermann, University of Minnesota); Harriet L. Bouldin, High School, Springfield, Ill., Difficulties in Second Year Latin and How to Meet Them (H. W. Johnston, Indiana University); C. W. Peppler, Emory College, Ga., Comic Terminations in Aristophanes and the Comic Fragments (A. G. Laird, University of Wisconsin); R. B. Steele, Vanderbilt University, Relative Temporal Clauses in Latin (J. J. Schlicher, Indiana State Normal School); Walter Dennison, University of Michigan, The Master's Degree as Esential for Teachers of Preparatory Latin (M. S. Slaughter, University of Wisconsin); Mary L. Harkness, Whitcomb College, New Orleans, What Are We Doing? (T. C. Burgess, Bradley Polytechnic Institute, Peoria); Grant Showerman, University of Wisconsin, On the Teaching of Cicero (C. N. Smiley, Iowa College); (Walter Miller, Tulane University); Norman De-Witt, Miami University, The Introductions, Notes, and Vocabularies of High School Text Books (H. L. Colwell, Central High School, St. Louis); Walter Hullihen, University of the South, The Neglect of Antequam and Priusquam in the Grammars (A. T. Walker, University of Kansas); W. J. Battle, University of Texas, The House of Odysseus (J. A. Scott, Northwestern University); H. L. Crosby, University of Missouri, The Chronology of Certain Greek Comic Poets (Edward Capps, Princeton University). A formal address will be delivered on Friday evening by the guest of the Association, the Honorable Eben Alexander, University of North Carolina, former Minister to Greece.

The membership of the Classical Association of the Middle West and South will probably reach 1700 by the time of the annual meeting, an increase of over one-third during the past year. There are over 7000 teachers of the Classics in the territory embraced in the Association. The President for the current year is Professor Edward Capps, formerly of the University of Chicago, now of Princeton University; the Secretary is Professor B. L. D'Ooge, Michigan State Normal School, Ypsilanti.

[1] The names in brackets give the speakers who will lead the discussions on the several papers.

THE SYNTAX OF HIGH SCHOOL LATIN

In 1905 the writer planned the collection of statistics for the syntax of high school Latin, believing that a scientific and economical basis might thus be established for the teaching of Latin grammar in the schools. It was thought that the degrees of importance of all the facts of syntax might be ascertained, enabling the teacher to omit the unnecessary, slight the unimportant and emphasize the essential. It seemed desirable also to determine the year in the course in which the different facts might most appropriately be presented.

A circular invitation to take part in the collaboration met with responses from the Atlantic to the Pacific. The working plan consisted in writing the references (or, in some cases, the examples) on 3 x 5 cards, under appropriate headings. Different collaborators took different fields of syntax in special authors or portions of authors. The cards when ready were sent to the undersigned to be assembled.

The verb syntax is now practically complete and that of the noun is in an advanced stage, so that the appearance of the results may be looked for at no distant date. The publication both of references and of statistics is contemplated.

A few new volunteers would be very much appreciated at this time, to assist in bringing the work to a conclusion.

It is hoped that the results of these studies in conjunction with Professor Lodge's Vocabulary will furnish a complete[1] and satisfactory basis for the linguistic side of our work in the schools.

CENTRAL HIGH SCHOOL, St. Louis LEE BYRNE

In the Beilage zur *Allegemeinen Zeitung* of January 21 is an interesting article by the late Prof. A. Furtwängler on the Arndt Collection of Greek and Roman Antiquities, which has recently been presented to the Bavarian government. This collection has been brought together with knowledge and taste by Dr. Paul Arndt. It consists of bronzes (both statuettes and utensils, such as fibulae, cups, handles, etc.); vases (chiefly of Mycenaean and geometric fabrics, also a valuable lot of ancient Apulian or Messapian examples); gold work, colored glass, painted stuccos, and terra-cotta. The terra-cottas form the most valuable portion. Dr. Arndt has also made a valuable collection of forgeries, which are very instructive for the appreciation of the originals; these have not yet yet been exhibited, since no room could be found for them.—New York Evening Post.

Mr. Dotey's interesting quota of translations heard in Latin recitations reminds me of the following instance:

Canis per totam noctem vigilat, "The dog watches the night through a hole"!

For pure naiveté I have never seen this equalled, unless we except the answer of the lad who, when reading Sallust's Catiline, was asked why *Fulvia* was in the ablative case in the sentence beginning, *Erat ei cum Fulvia,* etc. (23.3), and replied, "Because the names of the ladies were always put in the ablative"!

ROBT. W. TUNSTALL

THE TOME SCHOOL, Port Deposit, Maryland

[1] Statistics for inflections will hardly be needed, as it is reasonable to assume that all the ordinary forms must be taught: for prosody we have Johnston, Metrical Licenses of Vergil; Scott, Foresman & Co., 1904.

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THE CLASSICAL WEEKLY

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fessor Aly, in the article referred to last comes out very strongly in defence of gram- al drill. He sees no reason why, because it ɔeen abused by some teachers, it should be oned. He admits that it is difficult and he s that it is not always sympathetic to our (der lieben Jugend nicht immer sympathisch but in reply he quotes a remark of Fritz r which is curiously in harmony with Presi- Wilson's recent remarks at the meeting of the iation of Colleges and Preparatory Schools: ıs, was slecht smekt, was en Minschen eklich wovor er einen Grugel hat, das ist gesund". is a sentence which will find an echo in the ı of many persons who do not allow their ıent as to what is best for youth to be warped ıtiment.

his reply to the program of the philologists az, he enters into brief but telling defence of ı, Caesar, Cicero and Vergil. He maintains Nepos is just the thing for the 'Quartaner'; ıuld not put it into the hands of a 'Tertianer'. ısists that it is not the point of view of the gent man that we must consider but that of ıild and that Nepos's Lives fill a child's fancy, le him with his first acquaintance with his- and present him with a genuine author who beyond his powers. Peculiarities of style iceties of historical statement are fortunately ıatters that offend the child. Professor Aly add to the Nepos material of the same na- from Justin, Cicero, Curtius Rufus and oth- He would make a 'glorified' Nepos, as it

Without discussing these views it is suffi- to refer to Mr. Bennett's appreciation of in his Teaching of Latin, and to his ad- n that, in spite of all, it is dull.

esar is the most unfortunate text for the asium", say the people of Graz. Professor ıarks back to Cicero's criticisms of Caesar ıs 262) and is willing to stand by them, urg- ıowever, that certain episodes in the last of the De Bello Gallico and others in the War should by no means be omitted from urse.

Cicero he refers to recent appreciations by ki, O. E. Schmidt and Schneidewin. In fact ı this side of the water, appreciate that ısen's attitude towards Cicero has passed and that Cicero is coming to his own again as a man, as an author, and as a patriot.

Instead of all these the people of Graz would substitute a volume of selections from everywhere under the sun, and lay the stress of their teaching upon Pliny the Younger. Professor Aly waxes merry over Pliny the Younger; he damns him with the crushing characterization, "der liebens- würdiger Biedermann, der heute gewiss nichts Höheres kennen würde, als für Zeitungen zu schreiben und von Zeitungen gepriesen zu werden", and supports his view by quoting from literary critics.

The main object of the suggested change—to in- still more life and variety into the secondary cur- riculum—is a worthy one, although the means are faulty. Life and variety in teaching are, as we all know, the creature of the teacher and not of the text-book, and Professor Aly is right in main- taining that to turn the curriculum of the sec- ondary school into a newspaper selection is to rob the classical training of one of its chief functions. He feels that the course in Latin should be in- creased—what classical teacher does not sympa- thize with him?—but if we in this country are forced to get on with four years of high school what can we think of the course which Professor Aly suggests, as printed below, even when we re- member that the Gymnasium carries the student two years into college. We must of course re- member in reading this suggested plan that the Latin course in the German gymnasium already has eight periods a week for the first five years and seven for the last four.

PROFESSOR ALY'S PROGRAMME.

1. The Latin language has a right on historic as well as pedagogical grounds to the place which it occupies at this time in the curriculum of the humanistic Gymnasium.

2. A proper number of hours a week is neces- sary that the pupil may be able to use and read Latin; this requires altogether in the lower and intermediate stages eight hours a week and in the higher seven.

3. Instruction in Latin grammar serves as a basis for linguistic and logical training.

4. Translation into Latin should be retained at all stages, even in the final examinations.

5. A one year's course in Roman History is a prerequisite to profitable reading.

6. The scheme should be diversified and elastic; the teacher should have the greatest freedom in his selection, always with the limitation that the reading shall be in accord with pedagogical principles.

7. The following authors and works are recommended as affording opportunity for choice and also for alternation.

a. For VI[1] and V, a reader containing short sentences and continuous pieces, mythological and historical—also fables.

b. For IV, a Nepos plenior, made up of Justin, Cicero, Curtius Rufus, etc.—perhaps that of Lattmann—the pieces to be arranged in chronological order, and to be of an anecdotal character; in addition the easier fables of Phaedrus.

c. For III 2, Caesar De Bello Gallico I-IV and the easier and shorter selections from Ovid's Metamorphoses (Delectus Sibelisianus).

d. For III 1, Caesar V-VII, also selections from the Civil War (the Curio episode, the siege of Marseilles, Pharsalus); extensive selections from the Metamorphoses, chiefly Greek stories.

e. For II 2, Cicero In Catil. I and III, De Imperio Cn. Pompei, Pro Archia, Pro Ligario, Phil. I, Livy from the first decade (especially V and VII 29, VIII); Vergil I and II; selections from the elegiac poets (Seyffert's Lesestücke).

f. For II 1, Sallust Bellum Catilinae, Bellum Iugurthinum; Cicero Cato Maior, Laelius; Livy, from the third decade (XXI, XXII); Vergil IV, VI, selections from the second half, especially the Nisus and Euryalus story; also Elegiac poets.

g. For I 2, Cicero, a longer speech (Pro Roscio, In Verrem IV or V, Pro Murena, Pro Sestio, Pro Plancio, Pro Milone), or selections from the philosophical writings, perhaps the second of Weisenfels (Somnium Scipionis, Tuscul. I, V, De Natura Deorum, De Officiis); Tacitus Germania 1-27; Cicero's Letters (in selection, historically arranged); Horace, Odes I, II, Serm. I 6, 9; II 1, 6, Epod. 2, 16.

h. For I 1, Tacitus Annal. I, II, or Hist. III, IV, Dialogus; Cicero Orator, selections from De Oratore or Brutus; Horace Odes III, IV, Epist. I, the greater part, especially the shorter ones; also II 2.

HOW CAN WE REVIVE THE STUDY OF GREEK

(Concluded)

But the greatest advantage of the old classical education—narrow, if you will, but deep and vital—not broad and shallow and sinewless, with bones marrowless and blood cold—was that it gave the educated of all lands a common spiritual possession, a meeting ground of thought and feeling. It had its pedantries no doubt as science and engineering and business have—nothing so arrogant, so self-sufficient, so blind as these are at times—but the apt and familiar word, allusion, or thought that would bring response in a million minds and hearts was a word worth while; it made the whole world kin. Indeed I incline to applaud the resolution of Charles Lamb who damned posterity and wrote for antiquity, biding for posterity to come back round. The old classical education was in the direction of reverence for what the great of old have done; and that reverence, I take it, is not the least of virtues. I am not inclined to beatify the notion that all the youth and all the maidens in all the schools in all our land should be plying the same tasks at the same hour of the same day, but I am still of opinion that a common knowledge of some of the best that *has* been said may still be reasonably expected of a considerable number of those that claim to be educated. I regret the decline of this community of spiritual possessions. The man of old, for instance, that knew his English Bible well, was in a real sense highly educated. You will tell me that the Bible is more studied than ever before. Yes, but not more read; nor familiarly known. And yet how richly stored was the mind that was familiar with its portrayals of character—so vivid, so real, so mercilessly truthful—with its charming stories, its beautiful poems, its simple parables, its magic, life-giving words of genius. So of Greek. You will tell me that Homer is more studied than ever before. Yes, but not more read; nor familiarly known. And yet the Bible of the Greeks is a very Bible, matchless in portrayal of every type of human character and every mood of the human soul; and in the elements—a book of books for boys, and better yet for men. The crescent loss of this reverent element in education is a loss irreparable. Ours is the task in the Battle of the Books to save these elders; perhaps rather in the flood of books we should save them from being shoved under. Why not bring up our boys and girls on a few books, the sanity of which no sane man dare question, rather than turn them loose to venture doubtfully among the fancies in which our clever modern scribes find fame?

Now, I am well aware that you cannot make a silk purse out of a sow's ear. No: but a silk purse out of silk. "Many are called but few are chosen"; yet the few *are* chosen. "Many bear the fennel rod, but few are real votaries"; yet there are real votaries. And this leads me to say that another ailing of Greek is that our students elect us instead of our electing them. Of the few that now take Greek, some—perhaps many—should not; of the many that do not take it, some should. A

[1] The gymnasium course covers nine years; VI is the designation of the first year, V of the second; the remaining years are known as IV, III 2, III 1, II 2, II 1, I 2, and I 1.

many years an interested student of Latin verse, I have no acquaintance with other English writings of this kind, if such there are, and I am therefore unable to speak of the merits of this book in comparison with them. But however that may be—and perhaps Mr. Winbolt is a pioneer—I suspect that there are few text-books anywhere on any subject executed with such thoroughness of knowledge and with such almost affectionate devotion as this book. It carries one back to a time when men were able and willing to give a good part of their lives to attain a Latin style, to follow the fine and painstaking analysis of Vergilian verse which Mr. Winbolt makes. His method is detailed and leisurely, but not minute and oppressive.

The work is written ostensibly to teach others the art of writing Latin verses, and there are doubtless those in English schools and colleges who avail themselves of its instruction to that end. But for us, who have not been brought up in the tradition of verse-composition, the book is capable of performing a service quite as great and perhaps greater than that for which it was intended. We shall not ourselves in any likelihood essay Latin verses, nor shall we demand them of our pupils, but here is afforded a guide to instruction in the niceties of the Latin hexameter which many teachers will greet with enthusiasm. The treatment of the hexameter in school or college instruction has a tendency to become lifeless and formal. In the first stages of study the student is preoccupied with quantities and verse-rhythm. But beyond this, when the stage has been reached where the most ordinary difficulties of the verse have been mastered, many teachers are at a loss to know what to do next, how to suggest such study or analysis as shall induct the student into the finer shades of versification. For in the Latin hexameter that which gives variety and individuality of style and color to the verse is a touch more subtle and delicate than our English blank verse employs for the same purpose. It is therefore much easier to obliterate the art of the poet, by a reading which ignores all but the general rhythm of the line, than in English verse. To counteract such a levelling process, which results in a mechanical monotony that is torture to a sensitive ear, this work will be found very helpful. Let the teacher first master the book himself and make trial of the kinds of analysis which Mr. Winbolt uses and suggests, and then let him select some more important topics to assign to his pupils—or to some of them, for such work is not for all.

The contents of the book may be outlined meagerly by the chapter headings: I Pauses—a full chapter, perhaps too full, in which the principles of the pause are set forth, the nature of the effect of each pause, and the relative frequency of occurrence; II Caesuras; III Beginning of the Verse; IV End of the Verse; V. Elision and Related Matters; VI Metrical Convenience; VII Rhythmical Structure (phrasing); VIII Descriptive Verse. Not the least valuable part of the book are the very cleverly chosen English examples, which are given to afford material for imitating effects which the verse analysis yields. They form an interesting and suggestive anthology.

YALE UNIVERSITY G. L. HENDRICKSON

Euripides: Medea, Trojan Women, Electra. Translated by Gilbert Murray. Oxford University Press, American Branch (1907).

As the translations of The Trojan Women and the Electra appeared some years ago and are already well-known, this review will be confined to the Medea, brought out in England last spring.

In a sense, the Medea may be said to furnish the first extant example of what is now a well-worn motive—the arrival of an outsider into a world of differing conventions and standards, and the results, comic or tragic, as the case may be. For the barbarian Medea, introduced into a Hellas highly civilized by contrast with her native Colchis, the sequel could only be disaster. "All through the voyage home . . . .", says Mr. Murray, in his brief but suggestive introduction, "Medea was still in her element, and proved a constant help and counsellor to the Argonauts. When they reached Jason's home, where Pelias was still king, things began to be different". Medea thought that by causing Pelias's death she would obtain the kingdom for Jason, and secure herself in his affections, but "the real result was what it was sure to be in a civilized country. Medea and her husband had to flee for their lives, and Jason was debarred for ever from succeeding to the throne of Iolcos". They escaped to Corinth, where Medea is "no more a bountiful princess, but only an ambiguous and much criticized foreigner". Here the tragedy begins, "a study of oppression and revenge. Such a subject in the hands of a more ordinary writer would probably take the form of a triumph of oppressed virtue. But Euripides gives us nothing so sympathetic, nothing so cheap and unreal. If oppression usually made people virtuous, the problems of the world would be very different from what they are. Euripides seems at times to hate the revenge of the oppressed almost as much as the original cruelty of the oppressor; or, to put the same fact in a different light, he seems deliberately to dwell upon the twofold evil of cruelty, that it not only causes pain to the victim, but actually by means of the pain makes him a worse man, so that when his turn of triumph comes, it is no longer a triumph of justice or a thing to make men rejoice. This is a grim lesson, taught often enough by history, though seldom by the fables of the poets".

Such is Mr. Murray's conception of the meaning of the Medea. He is more sympathetic to Jason

than are most Euripidean scholars. It is perhaps going a little in advance of Euripides to call verse 1335 "one startling flash of light upon the real love of Jason's life, love for the ship Argo", translating Jason's address to his ship by "Argo's hull, Argo, my own, my swift and beautiful". But it is unfair to pick out a single line for criticism; the play must be read as a whole, and the substantial fidelity of Mr. Murray's interpretation of Euripides will be felt by all competent to judge, and its beauty by all who care for poetry. The chorus (627-662) on the Power of Love, Medea's farewell to her children, and the Messenger's speech may be mentioned as examples. The rendering of the famous lines 214-218 deserves special comment. After describing them in a note as a well-known *crux interpretum*, Mr. Murray translates:

Women of Corinth, I am come to show
My face, lest ye despise me. For I know
Some heads stand high and fail not, even at night
Alone—far less like this, in all men's sight:
And we, who study not our wayfarings
But feel and cry—Oh we are drifting things,
And evil!"

Perhaps this is what Euripides meant, but it seems very different from the Greek as we have it, or at least from the interpretations of most previous commentators. Note, however, that it is pretty much Milton's idea of the passage; see his Latin version, quoted *ad loc.* by Mr. Murray in his critical edition of the play.

The dramatic difficulty of the presence of the Corinthian women as hearers of all Medea's plans has been often noted. Mr. Murray refers to his note in the Electra on Euripides's "strong conception of the cohesiveness of women, their secretiveness, and their faithfulness to one another". While giving due weight to the mere mechanical fact that the chorus had to be present on the stage, he thinks that Euripides would not "have used this situation so often unless it had seemed to him both true to life and dramatically interesting". Mr. Murray makes an effective defence of the scene with Aegeus, often considered a mere blot. In the first place, he thinks that it was undoubtedly in the legend and therefore used by Euripides in his play; moreover, he believes that the play has for its foundation the rites performed by the Corinthians at the grave of the Children of Medea near Corinth. But, besides this, he points out (following von Arnim) that the scene serves a remarkable dramatic purpose. "Aegeus was under a curse of childlessness, and his desolate condition suggests to Medea the ultimate form of her vengeance. She will make Jason childless".

Space forbids further quotation; it can only be added that apart from the felicity of the translation the notes are most suggestive and illuminating.

BARNARD COLLEGE G. M. HIRST

An Introduction to Latin Prose. By George W. Mitchell, Queen's University, Kingston, Ontario. Toronto: The Macmillan Co. (1906).

This first year book is of interest to Latin teachers because of its decided originality. Evidently the author does not propose to be bound by tradition.

According to the preface, the aim of the book is to present a method by which the student of Latin may be trained from the beginning to look beyond *words* to *ideas*. Grammatical forms are therefore reduced to a minimum. The first and second persons of the verb, the vocative and locative cases, together with all irregularities in declension, "may well be left till the student reads his first author". The verb, as being most necessary for the expression of ideas, is given the most important place in the grammatical scheme.

The emphasis thus laid upon ideas rather than words is striking. At the same time, it makes one wonder whether it will not be accompanied—as is so often the case—by looseness of statement and inaccuracy in detail. It does not take long to prove this surmise to be correct.

For example, the General Vocabulary, to which the pupil is referred in Lesson I for the marking of quantities, shows gross carelessness in that particular on every page.

In Lesson III, 3, (c), the statement made in regard to prepositional phrases will not hold for such sentences as "The bird in the bush was a sparrow".

In Lesson XLIII, 2, N. B., a much more frequent use of the supine is suggested than Latin practice warrants.

In Lesson LXVII, it is stated that the tense of the infinitive mood in indirect narration is the tense used in the direct narration. What if the tense in direct narration happens to be imperfect or pluperfect?

To say, as is done on page 194, that "names of towns, etc., stand in the Genitive (if singular) to express the place where" is indefensible, even on practical grounds.

Indeed, the author's anxiety to be practical leads him to some extraordinary formations; e. g. in Lesson LII, he forms the gerund from the present participle instead of adding *-ndi* to the present stem, although the latter is just as simple and a little more philological.

Again, Mr. Mitchell's method of taking up the parts of speech (other than the verb) "only as they are required for new constructions or idioms" cannot but produce dire grammatical confusion in the pupil's mind. Thus Lesson XLII treats of the superlative degree, while the comparison of adjectives comes in on page 204 as an afterthought to the rule for the ablative with comparatives on the preceding page.

In the reviewer's opinion, the English exercises are altogether too long. Much valuable time is wasted in the first year, turning English sentences into Latin.

But we are glad to stop fault-finding and to note several points which are distinctly commendable.

The development of the verb synopses throughout the book is excellent, as is also the general view of the verb on pages 246-249.

The treatment of the perfect passive participle in Lessons XLIV-XLVI is unusually clear and helpful.

The growth and order of the Latin sentence are admirably illustrated in Lesson LXXX.

Viewed as a whole, the book has the merit of sticking to essentials and will probably accomplish its main object of preparing the pupil to read Caesar. But its omission of much that must be learned some day—and never more easily than in the first year—makes it questionable whether in the long run anything will be gained in point of time, while its unsystematic treatment of grammar will be anything but beneficial to the proper mental development of the pupil.

THE ALBANY ACADEMY JARED W. SCUDDER

CORRESPONDENCE

If I could assume that everybody who saw your editorial comment and that of Professor Stuart upon my contribution entitled Latin vs. the Classics has read also the article itself, I would not ask for any space in which to reclaim my character. But upon the front page of your issue of February 15 Professor Stuart begins with what seems to me essentially a garbled quotation; certainly he appears to impute to me as my proposition a suggestion which I put only to refute in the paragraphs following, a proposition which no classicist could consider as other than ridiculous, and which, in its way, as he pleasantly points out, is a familiar platitude. Evidently a rhetorical question is not a complete rhetorical success if it does not make itself apparent at once to a classically trained reader. Possibly a reader a little less eager to make a point of his own might have distinguished mine. But at any rate Professor Stuart could easily without ascribing to me any particularly uncouth idea have made out a perfectly convincing and no less entertaining demonstration that a first-rate appreciation of Greek literature requires a knowledge of the Greek language.

Frankly, it seems to me that middle-of-the-road classicists might be perhaps a thought more scrupulous in stating their opponents' positions, and thus exemplify the ethical results of their own saturation in the ideal. It is true that the 'scientists' sometimes misrepresent our—the classical—side; but that, we well know, is on account of their lack of the humanizing influences of the Classics. We in these finer elements of civilization should be their superiors. *Noblesse oblige.* In the present case as related to Professor Stuart I seem myself to be the enemy, a role which I am conscious of filling with little grace. Were I really and simply an advocate of the 'practical', I might perhaps enjoy the exercise of more of that unimpeded vivacity with which Professor Stuart expresses his convictions.

Incidentally, since you and Professor Stuart were both doing me the honor of commenting upon what I had said, I should have been interested if one of you had chosen to say something of the proposition that the chief reasons for studying the two classical languages are in fact different, the predominant motive in the one case being linguistic, in the other, literary.

And I cannot quite think that the only argument against the general study of Greek is "the desire to fit our youth to enter the ranks of the money-makers as soon as possible". I fancy that a sequestered educational theorist might be found here and there aiming, as you suggest, at happiness rather than money-making as his object, who would nevertheless form his ideal of a normally well-proportioned life which would not involve a study of the Greek language. Moreover, I question the tactical utility of claiming everything for the classical side, with the implied expectation of having to yield something. Would it not be more convincing if we could view the matter less personally and be more truly detached idealists? Then we could assign to ourselves and the other side a due educational proportion, not as a compromise but as the ideal arrangement.

COLLEGE OF THE CITY OF NEW YORK ALLAN P. BALL

In the *iudicium capitis* to which the study of Greek is summoned there are two things which, it seems to me, should not be left unsaid.

First, there has never been any other people to whom subtle analyses of thought were by nature such a constant habit as to the ancient Greeks. Therefore one may study Latin all the days of his life, in the one respect of mental discipline he will not acquire from it exactly that which can be acquired by reading in the original even four books of the Anabasis.

Secondly, refinement of taste is a quality which is not wholly hereditary. Environment does have an effect on the individual and especially does the environment of the parent produce an effect upon the progeny. To be steeped in the thought of those whose refinement of taste was nigh supreme is conducive to well-being.

BARCLAY W. BRADLEY
COLLEGE OF THE CITY OF NEW YORK

The correspondence in your recent issues concerning the New York Greek Club of former years incites me to write to you concerning the Greek Club of Essex County, now in its third year. I do this in the hope that other Greek clubs may be formed in the Middle States.

Our membership consists mostly of teachers of the Classics in the various public and private schools, and of some others who have not altogether forgotten the Greek which they learned in college. The first winter we met in the house of our Secretary, Doctor James F. Riggs, but through the courtesy of the New England Society of Orange we now meet in their rooms on the second and fourth Monday of each month, at eight o'clock in the evening. The first winter we read Plato's "Republic"; last winter we read three plays of Sophocles, and this winter we shall read three plays of Euripides.

In view of the fact that very few teachers of the Classics are called upon to instruct in Greek in the preparatory schools, it seems worth while to the writer that such clubs should be formed to keep up interest in Greek. I may say that our average attendance last year was ten, and I believe that we have the nucleus of a very successful Greek Club.

For the benefit of any lovers of the Classics in our neighborhood who desire to join this club, I may say that we shall begin the Ion of Euripides the 23rd of March.

43 EAST 19TH ST., N. Y. CITY — W. O. WILEY

Miss Lydia M. Dane, of the Girls' High School, Brooklyn, supplies the following:

Teacher: Give me two reasons why Dido is clothed in purple.

Pupil: Well, it was the royal color, and she must have been in second mourning for Sychaeus.

An interesting new theory has been advanced by Dr. Valerios Stais of the National Museum at Athens, concerning the small gold plaques which have been found in such numbers in the shaft graves at Mycenae. It has generally been assumed that these gold ornaments were sewed on the garments of the dead. Dr. Stais, on the other hand, thinks that the dead were buried in wooden coffins, which have, of course, now totally disappeared; and that these coffins were covered with this gold. This would explain the fact that not only have a large number of small gold nails been found, with which these ornaments would be fastened to the coffin, but that in some of the plaques gold nails were still attached to the holes. According to this new theory the gold masks and diadems were similarly placed in the coffin. In connection with this idea it is interesting to compare the sarcophagi recently acquired by the Berlin Museum, on which the face of the deceased is represented as a mask which is frequently gilded.—New York Evening Post.

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he does not know Greek. Those who insist on the dependence of Latin on Greek are bound to study Greek; else what do they really know of that dependence? Those who hold that Latin literature has an independence and a value of its own are likewise logically bound to know Greek, in order to be able to prove that independence. I should welcome with joy the declaration from appointing boards that no one could expect a position as teacher of Latin in high schools who did not also know Greek. If this holds good in any degree of the high school, it holds good in far larger measure of the college. The most grievous obstacle to the right teaching of Latin in the college—I mean to the teaching of Latin as literature, not merely as a language—is the fact that so few students know Greek. Neither the dependence of Latin on Greek, nor the independence of Latin—in its final form, its original and creative character—can be fully explained by a teacher who is not well versed in Greek or be fully understood by a class that knows no Greek. C. K.

LUCRETIUS' ATTITUDE TOWARDS CHILDREN

In any search for information available for literary biography two sources are obviously open to the investigator—namely, first, statements made by the author himself, and, secondly, facts derived from contemporaries or from later writers who had access to contemporary testimony. In the case of Lucretius, however, from each of these sources our knowledge is known to be extremely meager. In fact, as Professor Sellar has well observed (Roman Poets of the Republic, 280), "if we may judge from the silence of the contemporaries of Lucretius, and from the mental attitude of our author as indicated in his poem, the words 'moriens natusque fefellit' might almost be written as his epitaph". Nevertheless, in spite of our scanty materials concerning the life and personal characteristics of Lucretius, we cannot fail to catch in his work an occasional glimpse of the poet's real being, his pursuits and tastes.

Interesting as the views of Lucretius are in regard to the natural origin of life and the progress of man from primitive conditions, for the purpose of the present study I have sought merely to collate any statements or hints which may tend to show forth Lucretius' attitude towards the younger generation.

In my examination of the De Rerum Natura I have found altogether about a score of passages in which direct reference is made to children. In fifteen of these passages Lucretius employs some form of *puer* with or without an adjective, the substantive in ten instances being used without any adjective or qualifying expression. The word *infans* I have found thrice, once as a noun accom-

I think, a sympathetic attitude in Lucretius
the harmonious development of mind and
ee e. g. 3. 445-450:

:rea gigni pariter cum corpore et una
re sentimus pariterque senescere mentem.
relut infirmo pueri teneroque vagantur
'e, sic animi sequitur sententia tenuis.
ıbi robustis adolevit viribus aetas,
ıum quoque maius et auctior est animi vis.

: verses following those which I have just
lusion is still further made to the perfect
on existing between the mind and the body
ɔut the several stages of human experience.
:r, the aimless tottering about of the child
:r years is described with the feeling of a
susceptible temperament.[1] Then, also, the
children in the dark is set forth in 2. 55 ff.
46, 6. 35-38)); this is as reasonable a fear,
the poet, as is ours sometimes in broad
. The rollicking play of the young is well
in 4. 400-403:

versari et circumcursare columnae
adeo fit uti pueris videantur ubi ipsi
ınt verti, vix ut iam credere possint
upra sese ruere omnia tecta minari.

minds one, perhaps, of Horace's remark
ɔet. 158):

re qui voces iam scit puer, et pede certo
: humum, gestit paribus colludere, etc.

nsuspecting simplicity of childhood is for-
uched upon in a familiar passage, 1. 939-949
d exactly in 4. 14-24):

'eluti pueris absinthia taetra medentes
are conantur, prius oras pocula circum
gunt mellis dulci flavoque liquore,
'rorum aetas improvida ludificetur
um tenus, interea perpotet amarum
hi laticem deceptaque non capiatur,
ɔtius tali pacto recreata valescat,
ɔ nunc, etc.

y physician, as yet unaware of the ad-
of the modern sugar-coated pill or gela-
ɔsule, finds himself obliged to deceive his
charge, owing to its natural dislike for
ɔitter, by smearing honey around the rim
up of medicinal wormwood.

, the natural immaturity and indiscretion of
are alluded to in 3. 765 ff., a passage in
.ucretius expounds his elaborate argument
the soul's mortality.

loubtful if there is to be found anywhere in
terature a more beautiful picture of sym-
tenderness for the young than in the verses

[1] Is, however, thinking rather of the decay of the body than of
ad development; he is seeking to prove the mortality of the
ving that the soul has, in a multitude of respects, experiences
th those of the body, and so by parity of reasoning, to deduce
on that the soul will die even as the body dies.—C. K.

describing the conditions attendant upon a father's death, 3. 897 ff.:

Nam iam non domus accipet te laeta, neque uxor
optuma nec dulces occurrent oscula nati
praeripere, et tacita pectus dulcedine tangent.

With the second of these verses it is interesting to compare the strikingly similar words of Vergil (Georg. 2. 523): *Interea dulces pendent circum oscula nati*, etc. In this connection one may readily recall the pathetic scene in the gruesome picture drawn by Lucretius of the plague at Athens: corpses of parents stretched on their dead children, and again, sometimes children expiring on the bodies of their mothers and fathers.

Although the Epicureans seem to have professed not to believe in marriage and the begetting of children (cf. Diog. Laert., X, §§ 118-119), still sufficient proof is afforded in Lucr. 5. 1018 ff. of the poet's realization of the mellowing effect produced, during the progress of civilization, upon the harsh temper of parents by the coaxing of their children, and of the justice of making due allowance for weak bodies and undeveloped minds.

In conclusion, it appears somewhat probable that the Lucretian verdict would be inclined to coincide with Cicero's remark (De Sen. 83): "Si quis deus mihi largiatur, ut ex hac aetate repuerascam et in cunis vagiam, valde recusem".

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REVIEWS

The Frogs of Aristophanes. Edited with Introduction, Commentary, and Critical Notes by T. G. Tucker. London and New York: The Macmillan Co. (1906). Pp. lix + 276.

In the preface Mr. Tucker assures the reader that the aim of this edition is "primarily educational". The editorial *ego* is to keep constantly before it the information that may be judiciously imparted to a student who is at the "stage for which this book is intended". An admirable pedagogical *credo*, which, however, Mr. Tucker found difficult to observe consistently. He listened very often to those monitions of his scholarly daemon that moved him to "contribute to the exegesis and the criticism of the play in a sufficient measure to deserve some attention from scholars".

This duality of purpose has impaired the value of the book as a text for the class-room—and we must surmise from the author's words that he would wish his work to be criticised primarily as a school edition. The book lacks homogeneity. The elementary and the erudite rub against each other in introduction and notes as promiscuously as did χλαῖνα and *σισύρα* in the Athenian fish-market. For the American undergraduate at least, much of Mr. Tucker's pabulum is too strong. On the other hand, as a "learned edition" the book of course

cannot vie with the author's Supplices and Choephori of Aeschylus.

In the introduction the historical setting and the motives of the play are, to be sure, tersely, yet adequately discussed. Thereafter Mr. Tucker has seen fit to reprint with a few changes of phrase the article in Classical Review 18 (1904), 416 ff., in which he sought to prove that the mysteries referred to in the Frogs are the Lesser Rites celebrated at Agrae across the Ilissus and not the Eleusinian Mysteries. It is difficult to see what place such a discussion has in this book. For the professional scholar access to the original paper is easy. A clever undergraduate *might* get the gist of Mr. Tucker's argument after he had read the Chorus of the Mystae in the play itself—he certainly could not do so before. Furthermore, in a book the aim of which is "primarily educational", it seems scarcely good form or fair to use the commentary and the introduction to propagate a view to which there are grave objections and which has by no means supplanted the traditional theory. The introduction likewise contains an elaborate exposition of the metrical usages of comedy, and a tabular Aristophanic jest-book. This last section is full of rather obvious information which the student might better gain for himself as he reads the play—if he really needs any new instruction in the humor of comedians. A student who has read a play of Plautus or a comedy of Shakespeare will not be amazed at meeting puns, expletives, words humorously manufactured, slang, surprise words. Why, therefore, warn him at the expenditure of line after line of examples culled not alone from the Frogs but from plays that the average student will never read, even if he learns to know the Latin abbreviations of their titles, that Greek comedy *is* comedy? Something might be left to a student's sense of humor and to his teacher.

In the notes the same contrasts prevail as in the introduction. Now the author evidently labors to keep the undergraduate point of view, as when he warns the learner that ὅτι is not elided (22), that ἐχρῶ•ἐχράου, and obligingly turns a secondary sequence into primary tenses (110). A few pages later the student is treated to a disquisition on the evolution of the optative with a reference to Brugmann. Throughout the notes, for illumination on syntactical questions, he is referred most frequently to Kühner-Gerth. The inclusion of critical matter in the commentary makes the notes hard reading. Sometimes the author sets off the critical and the learned by means of brackets. These parenthetical digressions and postscripts are cumbrous.

So much for the method of Mr. Tucker's book, which is in many respects unfortunate. On the other hand, in examining the facts and the fancies of text and of commentary the reader cannot but be impressed with the wide reading and the scholarship that are displayed on every page.

The author has treated the text with becoming conservatism. He is constantly on the alert to support the Mss. in preference to emendations sanctioned by most editors. Cf. ἐπιπλεῖ 197, as against ἔτι πλεῖ; ἀπόδος for ἀπόδου, 235. In six places the editor introduces conjectures of his own. In 957 ἔριν τεχνάζειν for ἐρᾶν, τεχνάζειν is so good a characterization of Euripidean contentiousness that one would like to be sure that Aristophanes wrote it. In 320 Mr. Tucker prefers δι' ἀγορᾶς of V to Διαγόρας of R. He does not tell us how he square this reading with his notion that the scene of the Chorus of the Mystae is the environs of his putative Iaccheum-on-Ilissus. The song to which Xanthias alludes is the following chorus which, if we follow Mr. Tucker's view, is not sung anywhere near the agora but on the other side of the city.

In the notes there is much that is new. Mr. Tucker is an apt Verrallian and his interpretations are often suggestive even when they fail to convince. For parody he has a keen scent. In detecting travesty and quotation he goes far in advance of such recent editors as Van Leeuwen and Roger and he adds upwards of twelve passages to those listed by Bakhuyzen in his De Parodia in Comoedia Aristophanis. Metrical indications furnish Mr. Tucker his most prized touchstone. Often, be it said with deference, he draws largely upon his imagination. When he proposes to reconstruct as parodied original of the Frogs' Chorus a serious lyric about swans, he does two things that he would better have left undone. He strives unnecessarily to add to the humor of the chorus. He fails to remember that here we have to do with Aristophanes the charming lyricist of the Birds, not with Aristophanes the *farceur*.

In other passages in which there is parody, Mr. Tucker is eager to discover some definite lost original and indulges in ingenious suggestions as to content and language. This is a scholarly diversion but it is loose criticism. There is parody and parody, as Cicero well knew. There are parodies of single poems like the Virgilian *Sabinus ille quem videtis hospites* and Carroll's *Hiawatha's Photographing;* there are parodies of literary forms such as Calverley's Ballad on Butter and Eggs and Pound of Cheese, and of stylistic mannerisms, such as Pope's parodies of early English poets, and Kipling's parodies of Browning. Aristophanes could disport himself in a masterly fashion in such imitative travesty as is shown by the inimitable monody of The Stolen Rooster, 1331 ff. It may well be that where Mr. Tucker seeks a definite original Aristophanes may have had no particular poem in mind. Especially it would be the part of a wise conservatism to describe 814-829 as a tragico-epic burlesque

than to mourn because having "lost the orig-
: are compelled to miss most of the humor"
passage—a subjective verdict with which I
he right to disagree.

ditors of Aristophanes ought to take to heart
ıe of the English humorist,

:e then I've never dared to be as funny as

Thus Mr. Tucker in his note on 657 feels that
s no humor in the excuse of Xanthias, "Ouch!
he thorn out of my foot" and hence supposes
anthias slips into the words of a popular

But surely to the sandaled Athenians the
ould strike home. It is the prototype of the
ınored "business" of the carpet-tack. In a
fashion humor, says Mr. Tucker, must be
ıto the "oil-flask" episode by assuming that
vords from a game of forfeits are rung in
ıd then. But the scene does not pall if the
l through lies, as it certainly must in 1223,
confusion of the material lecythium and the
:. Such foolery is in the true Aristophanic

Cf. the physical effect on Dionysus of the
lian "blows" in 1278 ff. A satisfactory in-
ation of 1114 has yet to be suggested. An
ı to some manual of tactics is no more prob-
ıan the notion of the libretto in the hands
h spectator.

e flaws have been noted in Mr. Tucker's treat-
f parodied and quoted passages: 840 and 931
uripidean reminiscences and should be so
l; 1300 is printed as a quotation without com-
n the notes; 844 is "evidently a line of Ae-
ı quoted against himself", says Mr. Tucker.
eeuwen ad loc. proves that the line is in
le of Euripides and hence prints it as a quo-

Kock and Rogers, though not Bakhuyzen,
it as an out-and-out parody of Cyclops 423.
ıly the commentary should contain some no-
this probability instead of presenting a mere

book is very free from typographical errors.
ıse with the following *obiter dicta*:

119. Modern topographers are not so certain
Mr. Tucker that "Limnae was the low-lying
ı of *Southeastern* Athens"; cf. Judeich, Top.
then, 261 ff.

Surely the und rlying notion of Horace's
oena claudo is not that of a demon with a
pen leg. The thought is simply of the slow
ch of retribution expressed in Tibullus' *Sera*
tacitis Poena venit pedibus and a host of
passages in Greek and Latin authors; cf. Otto
wörter der Römer, 111; Vanucci, Proverbi,

εἰκόνας is correctly explained by Mr. Tucker
ious comparisons". Add to his references
hon, Symp. chap. 6, a locus classicus for the appreciation of this kind of witticism and compare also Horace, Sat. 1.5.56 *equi te esse feri similem dico.*

PRINCETON UNIVERSITY DUANE REED STUART

A History of Architecture. By Russell Sturgis. Volume I: Antiquity. New York: the Baker and Taylor Company (1906). Pp. xxvi + 425; 336 illustrations.

Of the History of Architecture, in three large volumes, undertaken by Mr. Russell Sturgis, easily the foremost of American writers on architecture, the first volume, on architecture in antiquity, was issued some months since by the Baker and Taylor Company. It supplies an interesting foretaste of what promises to be a monumental work. It covers in twenty-four chapters grouped in five books the subjects of architecture in Egypt, in Western Asia to 300 B. C., in Greece, among the Italian Peoples before Roman control, and Imperial Rome. The point of view is that of the travelled scholar, more interested in the monuments themselves and in the thought and spirit of which they are expressions, than in mere archaeology and statistical erudition concerning them, although the author is thoroughly versed in the results of that erudition through lifelong and widely varied reading. Mr. Sturgis writes for the layman and amateur rather than for the architect; for that "general public" whom he has already so well served in his How to Judge Architecture and his The Artist's Way of Working. Writing for this public he has produced less a history of ancient architecture than a series of related essays, analytical and critical, on certain aspects of ancient architecture. He does not at all picture the great movements and by-currents of architecture as a whole, but paints admirably those phases of its history which have most engaged his interest, passing lightly over those for which he cares less or not at all. The style is therefore more familiar and discursive, more personal and entertaining, than it might have been with a more rigidly historical plan. The chronological relation is almost ignored; many important monuments are not even mentioned; maps and lists of monuments and architects are wanting; very few plans are shown; the illustrations are pictorial rather than technical in character, and everything indicates the purposed appeal to the general reader rather than the serious student—at least, the professional student.

Given such a conception in the planning of the work, the first volume fulfills its purpose excellently. Its analyses, its criticisms and its *obiter dicta* are interesting, often acute and original. The chapters on Greek art are particularly clear, easily read and discriminating; there is total avoidance of the gush and extravagance so often met with

in the estimating of the merits of Greek art, and there is much independent and just though sympathetic characterization. In dealing with Roman architecture Mr. Sturgis is less happy. He appears to have fallen a victim to the narrow prejudices of the literary critics, who for the past fifty years have so generally refused to credit Roman art with any of the fine qualities which those who know it best have attributed to it. Even that preëminent medievalist, Viollet-le-Duc, was less prejudiced against the Roman builders than Mr. Sturgis often appears to be. He will allow them no originality whatever; the splendid monumental planning of their great complex buildings, the superb combination of engineering with artistic effect in such edifices as the Pantheon and the thermae; the marvelous fertility of resource with which they moulded and applied their architectural forms and principles to the most varied and diverse purposes—these qualities elicit only the scantiest praise or none at all. The Romans were the first people to make possible and to realize the splendid effect of lofty unencumbered and spacious interiors. Confessedly, the Pantheon has never been surpassed in this respect. Until Roman genius developed the vault and its abutments, no man had ever beheld a hall of more than forty-three feet of width unencumbered by columns, nor a ceiling overhead more than seventy or seventy-five feet high. The Romans created a new architecture, opened an entirely new path for architectural development, discovered and exercised a new kind of architectural imagination. Yet of all this the reader derives no hint from Mr. Sturgis' chapters. Individual buildings and features of design receive commendation; but after the description of the great Temple of Venus and Rome, in the chapter on Disposition of Large Buildings, Mr. Sturgis observes: "Now, all this except the building in mortar-masonry and the idea of a vault *might have* occurred to the Greek" (the italics are ours). "The Romans have little claim to originality as builders or as makers of plans". To any one who is not blinded by a fundamental prejudice against *all* Roman art this must seem an extraordinary pronouncement. The mortar-masonry and the vault, both purely Roman characteristics which revolutionized the world's architecture, are slurred over as of no account, and the making of complex and elaborate plans unapproached in earlier antiquity for magnificence of artistic effect and reasoned logic of arrangement, gives the Romans "little claim to originality"!

Mr. Sturgis also follows the literary critics in his assault upon the combination of the engaged order with the arch. His reasoning seems to the reviewer superficial as well as unsound, but space forbids enlarging on this.

Thoroughly satisfactory, on the other hand, are the chapters on memorial arches (Bk. V, ii) and on surface decoration (V, vii). This last chapter of the volume is written with sympathy amounting to enthusiasm, and may be coupled with the chapter on Greek methods of construction (Bk III, vi) for clearness, sustained interest and discrimination.

Errors of statement and typography are very few, the only serious one—an evident oversight—being the assignment, on page 284, of the Egyptian temples of Denderah and Edfu to the time "just preceding that of Diocletian".

The volume is a handsome royal octavo, well made and well printed. The advent of the second volume will be awaited with interest, for it will comprise the history of the medieval styles, on which Mr. Sturgis may be expected to write *con amore*.

COLUMBIA UNIVERSITY A. D. F. HAMLIN

In the Zeitschrift für Ethnologie (1905, p. 1009) Mr. Max Kiessling published the first part of a study of the ethnic problem of ancient Greece, of which the following is a short resumé.

In quaternary times Greece formed part of an Aegean continent, separated from Europe, and immigration was from Asia into Greece. When the land configuration attained its present form, hordes came in from the north and northwest. Three large tribes inhabited the regions in the north of historic Hellas, Thracians, Illyrians and, between them, the Macedonians, all speaking Indo-Germanic languages, although the Thracian was an East-Indo-Germanic idiom (Satemsprache) and the Illyrian was West-Indo-Germanic (Kentumsprache), a distinction which the author regards as fundamental and vital. The Macedonians were Illyrians, i. e. non-Hellenes. The Epirotes were also Illyrians who forced out the Hellenes, just as the Macedonians forced out the Thracians, some of whom, migrating into Asia, left traces there in the present Armenian language. Further, the Dorians and the Aetolians are not Hellenes, but Illyro-Epirotes (for this view he cites Wilamowitz). The Hellenes themselves spoke a Kentum-language, and were therefore connected with the Illyrians, but not directly; they must be considered as a distinct ethnic group.

Turning to Asia Minor, we notice first of all that the languages spoken there are neither Semitic nor Indo-Germanic. Kretschmer (Einleitung in die Geschichte der griechischen Sprache, a book which the author finds indispensable) established a common phonetic law, i. e. that before a nasal tenuis changes to media, in the southern group (Carian, Lydian, Pisidian, Cilician). In northern Asia Minor, names of places show the same character-

istic suffixes as are found in Southern Asia Minor, a fact which indicates a common language for the autochthones. The presence of one of these Asiatic peoples, the Carians, in Greece is directly vouched for by Greek tradition and by names of places. Many Greek words, especially names of places, fishes, birds, plants, are inexplicable by Indo-Germanic etymologies. Many names of places especially show the $\nu+\delta$ or $\sigma\sigma$ suffix (Pott, Personennamen, 451 ff.), such as Korinthos, Zakynthos, Parnassos, Ilissos, etc., which, while more frequent in the East, are nowhere altogether absent. Many names of Greek places again are to be found in Asia Minor. The presence in Greece and Asia Minor of similar place-names, which must both be traced to a non-Indo-Germanic language, shows that the Hellenes, therefore, or preferably the Hellenic racial elements, found an older people in Greece, which they did not displace, but which they absorbed, since the extirpation of a conquered people by invaders is regarded by ethnologists as an altogether untenable theory.

The article of Mr. Kiessling is an introduction to a large work in preparation by him, Historische Völkerkunde Griechenlands. For that reason, notes and citations are omitted, which are the more missed because the statements are, nearly all, very positive and confident.

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The first meeting of the American School of Classical Studies at Athens, for the current academic year, took place on the 28th of December, 1907 (January 9th, 1908). The audience was an extensive one, comprising the members of the other schools at Athens, most of the Athenian archaeologists and a large number of friends of the school. The Director, Mr. Hill, delivered a speech devoted almost entirely to a summary of the work of the school during the twenty-five years of its existence. He referred to the various habitations of the school in Athens but devoted particular attention to the long line of excavations that have been carried on under the auspices of the school. He congratulated the school also on the success of the excavations in Corinth during the year 1907, in the course of which many new discoveries were made. After Mr. Hill's address one of the members of the school, Mr. Caskey, gave a new interpretation of one of the inscriptions relating to the construction of the Erechtheum.

Some twenty years ago a pupil translated the sentence, *Postero die vi interfectus est*, "He was killed at six the next day".

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THE CLASSICAL WEEKLY

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NEW YORK, MARCH 28, 1908 No 22

e time ago the English Classical Association ted a committee, under the chairmanship of sor Sonnenschein and consisting of repreves from all departments of classical teach- investigate and report on the teaching of and Greek in the English secondary schools. ommittee presented a preliminary report in y, 1906, recommending "that in the lower and forms of boys' public schools Greek should ght only with a view to the intelligent read- f Greek authors". This resolution was d by the Classical Association. By such ac- ere was no intention to exclude the study of ar or the practice of simple forms of comn as means to the reading of Greek literaut in the opinion of the committee the teach- Greek differed from the teaching of Latin in essentials.

atin, grammar and composition should be not only as a means to the intelligent read- Latin authors, but also as a linguistic disci- nd with a view to training the mind in hab- clear and logical thinking. Perhaps, how- hat needs more emphasis is that the literary storic interest of the authors read should not lected even in the earlier stages of learning. o common even at the present day for teach- set up a mechanical conception of Latin as ly formal gymnastic, instead of regarding it terature capable of exerting a strong attrac- on the pupil and of becoming a powerful e for the training of taste, the development acter, and the awakening of intellectual am-

It should never be forgotten that Latin re has largely contributed to making the l literature of the civilized world of to-day is. These two ends of formal and literdy are, however, not inconsistent with one . Latin may and should be so taught as to them both at the same time. The practice position is of the utmost importance, not developing habits of clear thinking, but as a fuller insight into the spirit of the Latin e.

ends to be kept in mind in the study of Latin erefore, two: (i) the intelligent reading of re important Latin authors; (ii) a linguistic ical discipline. In connection with the first e ends, the committee desires to direct at- to the importance of planning out the course ing on some well-considered principle, so as e it as profitable as possible and representa- what is best in Latin literature".

final report of the committee was presented nonths ago and is printed in The School World for November, 1907 (Macmillan and Co.).

At about the same time the Board of Education issued a circular on the same subject in which the recommendations were substantially the same as those of the Classical Association. With regard to Latin the circular says:

It is an essential part of a complete modern education. No study of the development of European institutions is possible without a knowledge of Latin, for in it are contained the records of the development of law, religion, literature and thought. Latin is an essential instrument for the educated use of the English language, and a knowledge of it is necessary to any scientific study of the Romance languages. A knowledge of the structure of the Latin language is the most valuable help to understanding the general principles of the European languages, and its regular and formal syntax is a valuable corrective to the loose phrasing which easily arises from the syntactical freedom of English.

In its final report the committee insists that inasmuch as the study of the mother tongue precedes that of any foreign language, the early training in English should be extremely careful. It makes the demand that before a child begins the study of a foreign language he should have learned to use his mother tongue "with some degree of correctness and fluency . . . and have acquired a good stock of words and a habit of orderly and connected thought". This seems a reasonable demand. We are accustomed in this country to have pupils come up to the study of Latin with absolutely none of the ability here expected. Orderly and connected thought seems to be an ideal which the ordinary training in English regards as unattainable. The report goes on:

They should also have learned to read aloud with accuracy and intelligence, and so far as possible, with taste; and they should have become familiar with a considerable quantity of good English prose and verse of a character suited to their age. A feeling for literature may thus be developed which, while of the highest value in itself, will also help the pupil afterwards to appreciate the Classics.

Here again, judging from the finished product in this country, no such requirements exist, for reading a passage with expression and comprehension—even with the correct pronunciation of the English words—is an unusual accomplishment.

The report urges very strongly that in the pre-

liminary stages there should be (as we have in this country) daily lessons. It properly explains that too wide an interval between lessons makes it inevitable that the impression of one lesson should be lost entirely before the next lesson is undertaken. It also tends to destroy interest by breaking continuity. A second foreign language should not be taken up for at least a year after the first foreign language has been begun and inasmuch as schools nowadays usually demand several foreign languages, the study of Latin should not be postponed beyond the age of eleven.

The recommendations with regard to the methods of teaching are those with which we have been familiar for a considerable time. The report emphasizes that unessentials should be removed from the first year—unfamiliar words, unfamiliar forms, unfamiliar constructions. For example *filiabus* is of such rare occurrence that it should never be taught to first year students; so the accusative singular of words like *tussis, amussis*, Greek substantives, rare or non-existent comparatives, constructions like *non dubito quin*, etc. There is obviously a grievance in the English schools in regard to such matters which we have had either the good luck or the good judgment to avoid.

HOMER AND HIS AGE[1]

The title of Mr. Lang's book is likely to raise false expectations. It is not, in spite of the preface, an attempt to reconstruct in imagination the age of Homer in all its social, political and institutional details. In reality, it is simply a continuation of his defence of Homer's unity with special reference to the archaeological side of the controversy.

The part actually devoted to the facts of Homeric life is found in chapters 4-10 and 12. It deals with (1) The feudalism of Homer; (2) Burial and Cremation; (3) Homeric Armor—Shields and Corselets; (4) The use of Bronze and Iron; (5) The Homeric House; and (6) Homeric Language.

His conclusion on these points are as follows:

(1) Homer describes an age of loose feudalism, in which Agamemnon is the overlord and the rest of the Achaean chieftains are the vassals.

(2) Cremation, with cairn-burial of the ashes, is the rule in Homer for gentle and simple alike; and this fact, together with the absence of the cult of the dead, points to a period intermediate between the Mycenean times and the earliest post-Dorian graves.

(3) The shield of Homer is always the ἀμφιβρότη the man-enclosing shield, sometimes like the shield of Ajax, semi-cylindrical, sometimes of the double targe or figure 8 form. These shields did not impede rapid motion on foot.

(4) The Homeric warriors wore hauberks or corselets of linen or of bronze, which served as protection against a shower of arrows but were worthless against a powerful blow at close range.

(5) The weapons in Homer are uniformly of bronze. Iron is mentioned frequently, but as the metal of peaceful implements. The use of both, side by side, with this differentiation, may be accounted for by the fact that the working of iron was not completely understood and that therefore iron weapons were likely to be less effective than bronze.

(6) The Homeric house in both Iliad and Odyssey had upper chambers, a women's apartment and a separate chamber for the heads of the family.

So much for the constructive part of Mr. Lang's argument. If we turn to the preface and to the task he sets himself, certain things are quite apparent. His thesis is that "Homer depicts the life of a single brief age of culture". And here both qualifying adjectives are important. For while a single age would explain the unity of impression the *unus color* on which he insists so often and so much, it would not at all establish unity of authorship. If the age is brief, however, diversity of authorship would amount almost to collaboration, and that is scarcely an admissible hypothesis. Now, all that Mr. Lang has stated would, if convincingly demonstrated, go a certain way toward fulfilling the first of the two adjectives, but throws no light on how long an age may have lasted of which the things stated were true.

Again, granted that it is a single brief age which we meet in Homer, there is the often-advanced possibility that, just as the poet or poets undoubtedly refer to a time prior to their own, so they give this time a background, not of their own age, but of a traditionally-remembered past. An essential element in establishing Mr. Lang's position is the refutation of this hypothesis. Indeed, there is a running attack throughout the whole book on precisely this view of Homer.

But are Mr. Lang's views beyond peradventure? In the first place, the omissions are as striking as the selections. In a discussion of Homer's age it is reasonable to expect a somewhat extended reference to Homeric religion and superstitions, to Homeric geography, to Homeric law and institutions. Although Mr. Lang, at the beginning of chapter 4, says that he will speak of all these things as a matter of fact, he does not. There is absolutely no systematic treatment of them, and only a few cursory and widely-scattered allusions. For all Mr. Lang tells us, a thorough examination of the matters mentioned will effectually destroy his edifice. While therefore, we may first, in lawyer's parlance, demur to Mr. Lang's case because of insufficiency of allegations, there are, besides, serious

[1] Homer and his Age. By Andrew Lang. London and New York: Longmans, Green & Co. (1906). Pp. xiv+336. $3 00.

ons to the matter and form of what he does

Lang's first position is that Homer depicted of loose feudalism. But except for the nt to that effect at the beginning of chapter a similar assertion at the end of chapter 5, t of these two chapters is devoted to a de- n of the character of Agamemnon. The ition for this procedure is found in the fact gamemnon, depicted as a weak, violent, unjust avering man, is precisely the sort of char- ition one would expect from a poet of a time, in which jealousy of the overlord was minant note of political life. In the latter the book Mr. Lang seeks to conform ths y introducing as a parallel the character of nagne in the later chansons de geste of the Charlemagne cycle.

he logic of this, it is scarcely necessary to nany words. If that is Agememnon's char- and if the parallel with Charlemagne is a ne, that might have some confirmatory force he existence of a feudal régime had been robable from other sources. Standing alone, ractically valueless.

Lang next treats of the Homeric shield. His to prove that Homer always speaks of the hield. The two elements here are size and Homer mentions tower-like shields and πάντοσε ἴσην, equal in every direction. As e, where that is specified, the shield is the ση; it covers the whole body. The epithet n all directions' is variously interpreted, now cular', now by 'well-balanced'. Mr. Lang to the belief that the shields were circular. e possibility (which has been questioned) of body-covering shield, circular in shape, he to the vase of Aristonothos, on which, it is on one side of the contending galleys the war- re portrayed with precisely such shields. spite of Mr. Lang's confident assertion, it is t open to question whether the shields there nted are really of this type. The drawing calculated to inspire confidence in the ob- power or technical skill of Aristonothos. s objections, which Mr. Lang cavalierly dis- are after all not futile.

he corselet, Mr. Lang has a deal to say. It rrent criticism that the corselet is a later in- , that its introduction in Homer proves the rigin of the poems, at least of the portions ch it is mentioned. Mr. Lang meets this n by laying stress on such permanent epi- s χαλκοχίτωνες, which he will not allow to o the shields, by citing the constant use of ral τεύχεα, by emphasizing the weakness of selet except against missiles thrown from a e, or sometimes against a spear of which the force has been spent in piercing the shield. Because of this weakness, the absence of allusion to the corselet does not imply its absence when the course of a spear is described with Homeric fullness of detail, for it would go without saying to any hearer that the corselet would not resist a spear.

The distinction between iron and bronze Mr. Lang brings prominently forward. Throughout bronze is the metal of war. Iron is mentioned, first in its figurative sense, as symbolical of hardness (being interchangeable with bronze in that sense), and secondly, in its literal sense as the metal of household implements.

Now, iron is not found in the early Mycenean tombs, and, in the latest tombs it is present only in the form of iron rings. Homer would then represent an age when iron was commoner than it was in Mycenae, and less common than in late Greece.

There are two references to iron as the metal of war in Homer. One is in Iliad 4. 123; here Pandarus draws the iron arrowhead to his bow. The other is in Odyssey 16, 294, 19. 13. Here two identical passages, of about nine lines, end with the statement, "for iron of itself draweth a man thereto.' The contradiction between these passages and the ordinary condition of affairs in Homer Mr. Lang meets in two ways; the first, by silence; the second, by rather shamefacedly suggesting the possibility of interpolation.

That there is no inherent improbability in the use of iron for implements of peace, while weapons are still of bronze, Mr. Lang shows. It fits in well with his doctrine that Homer represents a transition from Mycenean times to those of later Greece that this should be so. Conservatism is a powerful force in military matters, as it is elsewhere. Skill in the working of iron is necessarily a slowly acquired affair. The invading Gauls of the third century B. C. had swords of iron that bent at every stroke and had to be put into condition at once at imminent risk to the wielder. If the Homeric iron was no better than that, we can understand the preference for the older bronze. Mr. Lang cites the very instructive analogy that European armies retained the use of the cross-bow a considerable time after gunpowder was invented. Still it does not appear why such little eccentricities as bending or breaking at every stroke are not as objectionable in a knife as in a sword. There is also a psychological difficulty in the fact that, where there is so constant and clean-cut a differentiation between the actual uses of bronze and iron, the figurative sense of σιδήρειος and χάλκειος are not likely to have been perfectly identical. Again the normal interpretation of such a phrase as σιδήρειος ὁρύμαγδος implies the presence of iron weapons in the mind of the poet.

Conceding that everything that Mr. Lang contends for has been established, we note, first, as has been stated before, that he does not contend for enough. There is a great deal about the Homeric age of which he does not breathe a syllable. Again he does not fulfil the promise of his preface. It is not enough that the Homeric poems depict a single age. To point to unity of authorship, he must make the limits as narrow as possible, he must show it to have been very brief. That is quite as essential for his purpose, and of that, except for the preface, we hear practically nothing. How many generations the Greeks used the ἀμφιβρότη, the corselet of wretchedly bad bronze, how long cremation was their exclusive method of burial, are things that must be answered before uniformity of description can be taken to demonstrate unity of authorship.

As to placing the Homeric poems in time, Mr. Lang's arguments are equally inadequate. Granted the unity of the age, it is not sufficient to show the difference from Mycenae on the one hand and from Hellas on the other. What the transitional features of the age are, what elements are retained of the day that is going, and what foreshadowed of the day that is coming are not stated. The probability is always present that we are dealing with a special development under peculiar and somewhat exceptional conditions.

(To be concluded.)

NEWTOWN HIGH SCHOOL MAX RADIN

REVIEWS

Incubation or The Cure of Disease in Pagan Temples and Christian Churches. By Mary Hamilton. London: W. C. Henderson & Son (1906). Pp. 223.

"The subject of Incubation", says Miss Hamilton in her Preface, "is of interest to modern readers for two reasons. In the first place, the practice—designated without ambiguity in German as 'Tempelschaf', i. e. Temple-sleep—is one which, in virtue of its origin, belongs to paganism, but is countenanced and encouraged in the twentieth century by two of the chief sections of the Christian church. And, secondly, it produces results which have much in common with hypnotic cures and the achievements of Christian Science. The aim of the present work is to give an historical sketch of the development of the practice of Incubation from the earliest times down to the present day".

The subject has been divided into three parts. In the first, the author treats of Incubation in Pagan Temples; Part Two deals with Incubation in Christian Churches during the Middle Ages; The Practice of Incubation during Modern Times occupies the concluding portion of the book. To students of the Classics, Part One is attractive; to all who find acquaintance with the customs of modern Greece and Italy a constant inspiration, Part Three will be suggestive of the charm which Old World practices hold for the Occidental.

In the Introduction, Miss Hamilton refers to the "four working methods of divination", among which revelations of the future as deduced from dreams had the greatest vogue. "From Pharaoh's dream downwards there are recorded many illustrations of the importance with which they were regarded not only by the ignorant and superstitious, but by philosophical thinkers". Five books of Oneirocritica were written by Artemidoros of Ephesus, who divided dreams into five classes. The fifth class, *chrematismoi*, were most important for divination. Two other kinds of dreams are worthy of interpretation—the vision and the *somnium* or dream proper.

"Incubation was the method by which men sought to entice such dreams". The gods in whose temples this was practised were chthonian deities, who shared with the earth her power of sending dreams as well as her gifts of healing. Thus the temples of such gods became centers of medical divination obtained through incubation. While illness was the usual motive for consulting the gods, counsel might be sought in any difficulty. From writers of the classical period we learn that the god was often merely "a voice in a dream". If he appeared, it was abruptly, and his disappearance was likewise sudden. Traces of the beginnings of this practice may be found in Homer's description of the Selloi or Helloi, "the prophets of Zeus of Dodona, who sleep on the ground and wash not their feet". The first literary reference to incubation is in the Ploutos of Aristophanes.

As the temples of Asklepios were the chief centers of incubation, the author treats them in detail. Epidauros is the first considered. After a brief account of the origin and development of the Asklepios cult, the results of excavations there are described and the famous inscriptions which were found in the precinct are quoted. These inscriptions show some uniformity. Usually, during a night's sleep in the temple, the patient is visited by the god and cured by some simple surgical operation, or else by some act which stimulates the will-power. In Roman times, and perhaps earlier, medical science has advanced and temple-visitors follow out a definite course of treatment. The Sacred Orations of Aristides, written in the second century A. D., give a detailed account of an illness which lasted for seventeen years, but was finally cured by persistent regard for the directions of Asklepios as given in visions and dreams. The cult of Asklepios in Rome was established on the Tiber Island in 293 B. C. as a direct offshoot of that in Epidauros. The ex-votos indicate that its

:es were chiefly slaves and freedmen, and the n cult seems "never to have risen above a ı level of insignificance". (See Lanciani, An- Rome, 70-71). Similar centers of incubation found in Lebene, Athens, and Kos, and the as probably second only to Epidauros in sanc- nd importance.

s Hamilton touches briefly on incubation at racles of Amphiaraos near Oropos and Tro- ɔs at Lebadeia in Boeotia. The latter differs the ceremonies of the Amphiareion, for the ant at Lebadeia had to descend through a w aperture into an underground cavern where ıs exhalations tended to stupefy the patient ender him subject to the suggestions of the s. Pluto and the chthonian Dionysos were onsulted by those who were desirous of physi- mental cures. The cults of Isis and Serapis er our thought to Egypt. Isis from earliest was "greatly skilled in medical science", ac- ıg to Diodoros, but whether the practice of ıtion in her temples originated in Egypt or was ved from Greece remains uncertain. Tem- o Isis were founded in Athens and Corinth rly as the fourth century B. C., but her cult rew rapidly when joined with that of Serapis : time of the Ptolemies. The connection of sio-Serapic cult with that of Asklepios is ı by the proximity of their temples, their ap- ıce on the same coins, inscriptions which their names, and joint visitations made by to dreamers.

he second part of her work, the author traces read of the custom of incubation among Chris- hurches. Throughout Europe, Asia Minor, Egypt it flourished, following the methods of ter period of pagan incubation. The visions, heathen temples, are of two distinct classes: isions in which the saint heals a patient; sec- those in which the saint appears and gives ions for the cure.

practice of incubation has not lapsed, how- in modern times, and we are told in the uction to Part Three that in Greece and ern Italy the custom prevails as a direct uation of that of the Middle Ages. The ia or Virgin is most influential but there umerous local saints. Some of these show origin in their names and attributes, e. g. St. ıidos of Keos, who is worshipped as the pro- of ailing children, and St. Dionysios of ı, by whom the first wine was made, accord- ı Naxiote Christian myth. Modern incuba- s essentially like that already described and ture of the diseases which can be successfully l is similar. The cures are psychological than physiological. Cases of independent tion are frequent in Greece and Asia Minor, but the ceremony more commonly takes place at some panegyris or festival on the saint's day. One new feature of the practice, which developed in the early Christian church, is the use of emblems or relics. Sacred pictures, usually attributed to St. Luke, are the most efficacious healing influences.

Incubation centers are found in Sardinia and Sicily as well as in and about Naples. Survivals of ancient customs based on the worship of Wotan-Odin, the healer, or the Virgin Mary are still to be seen in many places. In modern Greece, the chief festivals are held at Tenos, in March and August. The proximity of Delos, center of the pagan religion, is of interest. Pilgrims come to Tenos from Egypt, Asia, and Turkey, as well as Greece, and the object of their special veneration is a picture regarded as a masterpiece of St. Luke's. Eight or nine miracles occur yearly, almost all of them taking place during a vision while incubation is being practiced. Throughout the Greek islands and the Greek mainland this custom still prevails and crowds of pilgrims visit those churches which contain some sacred emblem or relic with miraculous powers of healing.

From antiquity to the present day Miss Hamilton traces in orderly and interesting fashion the history of "Temple-sleep". She opens a vista of unchanging rites and ceremonies that stretches back for more than two thousand years, and is fresh evidence for the tenacity of tradition and power of custom in lands where the "old order" changes slowly.

LEILA CLEMENT SPAULDING

Roman Constitutional History. By John E. Granrud. Boston and Chicago: Allyn and Bacon. Pp. 294. $1.25.

The object of this little book is to provide collateral reading for students of Latin, to supplement the ordinary histories, and to furnish an introduction to the political institutions of the Roman republic. The work is well done; for the statements are concise and clear, and the successive stages in the developments of the state are distinctly pictured. Beginning with the early days at the dawn of the monarchy, the author has traced the political changes that took place to their sources and these he has invested with an unusual interest. Patrician and plebian struggle for the mastery before the eyes of the reader, and when he finally lays the book down he feels that he has obtained a true inside view of Roman history and Roman political life. Above all he realizes how important a good knowledge of the Roman republic is to the man who would understand his own country aright and meet its problems as a patriot should. The book is well worth a place on the shelves of every classical teacher.

Cambridge, Mass. H. W. MAGOUN

ΦΙΛΟΠΛΑΤΩΝΟΣ ΑΝΤΙΛΟΓΙΚΟΣ

Σωκράτης. Ἀντίμαχος.

ΑΝ. Οὐ μέντοι γε, μὰ Δία, δίκαια ἐμοὶ δοκεῖ αὕτη ἡ πρᾶξις, εἰ καὶ ὡμολόγηται μεγάλα εἶναι τὰ συμφέροντα ὅσα λέγεις γεγήσεσθαι ἀπ' αὐτῆς.

ΣΩ. Ἔτι δ' ἄκουέ μου τούτων καὶ μείζονα. Ἀλλὰ πρῶτον μὲν εἰπέ μοι εἰ ἄρα οὕτω διακεῖσαι ὥστε οἷός τε εἶναι πεισθῆναι.

ΑΝ. Σμικρόν τι ἀπορῶ ὅ τι ἀποκρινοῦμαι. Τοιγάρτοι ἐν τῷ παραυτίκα πεποιήσθω ἐμὲ διακεῖσθαι κατὰ τὸ προσῆκον, καὶ λέγε τὰ μετὰ ταῦτα εἰ σοὶ βουλομένῳ ἐστίν.

ΣΩ. Τοὐναντίον εὐλαβώμεθα ὅπως μὴ πολλὰ μάτην λέγοντες συχνὸν χρόνον διατρίψομεν. Ἐξέτασον οὖν σαυτὸν ὅπως πρὸς ταῦτα ἔχεις· ἢ βούλει σ' ἐρωτῶ, ἵνα εὐκρινέστερον ἐγώ τε καὶ σὺ ἴδωμεν ὃ βουλόμεθα;

ΑΝ. Ἐρώτα δὴ καὶ ἀποκρινοῦμαι.

ΣΩ. Σκεψώμεθα δή τῇδέ πῃ. Ἆρα δοκεῖ σοι αὕτη ἡ πρᾶξις ἅμα ἄδικός τε καὶ οἷα καλῶς ἀποβῆναι;

ΑΝ. Ἔμοιγε δοκεῖ.

ΣΩ. Λέγεις οὖν ὅτι τὰ συμφέροντα ὧν ἐφιέμεθα καίπερ μεγάλα ὄντα ὅμως σμικρότερά ἐστιν ἢ ὥστε ἡμᾶς πεῖσαι ταύτην τὴν πρᾶξιν ἄδικον οὖσαν πράττειν;

ΑΝ. Παντάπασι μὲν οὖν σμικρότερα.

ΣΩ. Τί δ' ἂν πολλάκις τοσαῦτα ποιῶμεν ταῦτα τὰ συμφέροντα;

ΑΝ. Μειζόνων οὖν ὄντων τῶν συμφερόντων, βούλει πάλιν ἀνασκοπῶ τί δεῖ ἄνδρα δίκαιον ποιεῖν;

ΣΩ. Ναί.

ΑΝ. Πρῶτον μὲν διέξελθέ μοι τὰ μείζονα συμφέροντα ἃ ἐννοεῖς.

ΣΩ. Δῆλον οὖν ὅτι ἕτερόν σοι δοκεῖ τὸ μεγάλων ἕνεκά τι πράττειν τοῦ πρὸς σμικρὰ βλέποντα ποιεῖν.

ΑΝ. Ἀλλὰ μὰ Δί' οὐδὲν διαφέρει τῷ κακὰ εἶναι τὰ μεγάλων χάριν κερδῶν καὶ σμικρῶν ἁμαρτηθέντα.

ΣΩ. Ἐκεῖνος, πρὸς τί σκοπούμενος μ' ἐκέλευες διελθεῖν σοι τὰ μείζονα συμφέροντα; τί ἄλλο ᾧου ἢ τὸ ἀνδρὶ δικαίῳ ἀπειρημένον εἰ φαῦλον τὸ κέρδος εἴη ἴσως ἂν ἐξεῖναι μεγάλων ὄντων καὶ αἱρετῶν τῶν ἀποβαινόντων; ἢ οὐχ οὕτως;

ΑΝ. Οὐδαμῶς, οὔποτε γὰρ δίκαιος, ὅσον γε δίκαιός ἐστιν, ἀδικεῖ, ἐπειδὴ δίκαιον λέγεται πρᾶγμά τι ὅταν ᾖ τοιοῦτο οἷον ἂν ὁ δίκαιος πράξειεν. Οὐ γὰρ ἂν γελοιότερον λέξαιμεν ὅτι ὁ δίκαιος ἐνίοτε δικαίως ἀδικεῖ ἢ ὅτι ἡ ἀδικία ἐνίοτε δικαιοσύνη ἐστίν, δύο ἐναντιώτατα ἓν ποιοῦντες.

ΣΩ. Τί δ' ἂν τὰ ἀποβαίνοντα συνάπαντα ᾖ ἀγαθά;

ΑΝ. Οὕτως ἔχοντος, οὐδὲν ἄδικον πέπρακται, ἅτε ἀγαθὸν ὂν ἀφ' οὗ καὶ πάντα τὰ γιγνόμενά ἐστιν ἀγαθά· οὕτω γε εἰ τοῖς συνάπασιν ἀποβαίνουσιν ἃ λέγεις περιλαμβάνεις τά τε φαινόμενα καὶ τὰ ἀποκρυπτόμενα, ἐπιλανθάνει τὰ ἀπώτατα.

ΣΩ. Καλῶς μανθάνεις ὃ ἐβουλόμην λέγειν· τὸ γὰρ τοῦ Εὐριπίδου λέγω

> Οὐ ταὐτὸν εἶδος φαίνεται τῶν πραγμάτων
> πρόσωθεν ὄντων ἐγγύθεν θ' ὁρωμένων.

ΑΝ. Ἔστι τοίνυν τόδε τὸ κεφάλαιον τῶν εἰρημένων· ἀνάγκη πάντα τὰ γιγνόμενα δι' αἰτίαν τινὰ γίγνεσθαι· καὶ τῆς μὲν αἰτίας ἀγαθῆς οὔσης τὰ γιγνόμενα ἀγαθά ἐστιν, τῶν δὲ γιγνομένων ὄντων ἀγαθῶν, τὴν αἰτίαν χρὴ ἀγαθὴν εἶναι.

ΣΩ. Τί δ' ἔτι;

ΑΝ. Ἀλλὰ πεπέρανται ὃ ἐβουλόμην λέγειν. Καὶ σὺ πρόιθι εἰς τοὔμπροσθεν.

ΣΩ. Εἰ ἄρα μανθάνω ἃ σὺ λέγεις, κατὰ τὸν σὸν λόγον οὐκ ἔστι πρᾶξις ἡ αὐτὸ χωρὶς τῶν ἀποβαινόντων ἄδικός ἐστιν. Οὐχ οὕτως ἔλεγες;

ΑΝ. Οὐδαμῶς· πᾶσα γὰρ ἀνάγκη εἶναί που τὸ μὲν ἁπλῶς δίκαιον, τὸ δὲ ἁπλῶς ἄδικον.

ΣΩ. Ἐναντία λέγεις, ὥς μοι δοκεῖ, αὐτὸς σαυτῷ· ἀλλ' οὐδέν μοι διαφέρει, ἡδέως γὰρ ὃ νῦν λέγεις ἀποδέχομαί σου καὶ μοι εἰπέ· ἆρά σοι δοκεῖ πράξεις τινὰς τοιαύτας πεφυκέναι ὥστε αὐτὰς ἑαυτῶν ἕνεκα εἶναι ἀδίκους;

ΑΝ. Ἔμοιγε δοκεῖ.

ΣΩ. Ἐν τοιαύταις βούλει θῶμεν τὸ ἀπατᾶν;

ΑΝ. Ἥκιστα· ἔστι γὰρ ὅτε δικαίως ἄν τις ἀπατήσειεν.

ΣΩ. Πῶς λέγεις, ὦ θαυμάσιε;

ΑΝ. Θὲς ὡς ὁ ἀπατῶν οὐδένα μὲν βλάπτει, πάντας δ' εὖ ποιεῖ καὶ ἑαυτῷ λυσιτελεῖ· οὕτως ἔχοντος, τίνα οἴει ἀπαρνήσεσθαι μὴ οὐ τὰ δίκαια αὐτὸν πρᾶξαι;

ΣΩ. Εἶεν· εἴ γε, ὦ φίλε, ἕπομαί σου τῷ λόγῳ, λέγεις ὅτι ἐκ τῶν ἀπὸ τῆς ἀπάτης ἀποβαινόντων, ἄλλως δ' οὐδαμῶς, δυναίμεθα ἂν κρῖναι τὸν ἀπατῶντα δίκαιον ἢ ἄδικον εἶναι.

ΑΝ. Κομιδῇ μὲν οὖν.

ΣΩ. Φῂς οὖν τὸν ἀπατῶντα ἐφιέμενον μὲν τῶν χρηστῶν δίκαιον εἶναι, τῶν δὲ πονηρῶν ἄδικον.

ΑΝ. Οὕτως φημί.

ΣΩ. Τί δ' ἂν τῶν ἀποβησομένων προνοῇ τὰ μὲν χρηστὰ ἔσεσθαι, τὰ δὲ πονηρά;

ΑΝ. Οὕτως ἔχοντος, δεῖ τὸν μέλλοντα ἀπατᾶν ἀντιθεῖναι τὰ χρηστὰ τὰ ἀπὸ τῆς ἀπάτης γεγησόμενα τοῖς πονηροῖς.

ΣΩ. Ἆρ' οὖν οὐ πεφύκασιν ἅπαντες ἁμαρτάνειν ὑπολαμβάνοντες ἀγαθὰ ἔσεσθαι τὰ μέλλοντα ἐκβαίνειν;

ΑΝ. Πεφύκασιν, ἄλλως τε καὶ εἴ τινι ἰδίᾳ τι διαφέρει.

ΣΩ. Τὰ οὖν τοιάδε ὁμολογῶμεν καλῶς εἰρῆσθαι, οἷα καὶ Θέογνις λέγει

> οὐδέ τις ἀνθρώπων ἐργάζεται ἐν φρέσι εἰδὼς
> ἐς τέλος εἴτ' ἀγαθὸν γίνεται εἴτε κακόν,

καὶ

> πρήγματος ἀπρήκτου χαλεπώτατόν ἐστι τελευτὴν
> γνῶναι, ὅπως μέλλει τοῦτο θεὸς τελέσαι.

ΑΝ. Καλῶς.

ΣΩ. Βούλει μέντοι τῷ λόγῳ ἀφαιρῶμεν ἀνθρώπους τὸ ἀνθρωπίνως ἁμαρτάνειν ἵνα κατ' εὐθυωρίαν πορευόμενοι ὡς τάχιστα εἰς τέλος τῶν λόγων ἀφικώμεθα;

ΑΝ. Ἆρ' οὐ φυλακτέον ὅπως μὴ ἐξετάσομεν τί δεῖ ποιεῖν τοὺς θεοὺς μᾶλλον ἢ τοὺς ἀνθρώπους;

ΣΩ. Ἀλλ' ἴσως οὐκ ἐτὸς λόγους συμβάλλονται οἱ μέλλοντες ἀφικέσθαι ἐπ' ἀρχὴν καὶ τύπον τοῦ ζητουμένου.

ΑΝ. Ἄγ' ὅπῃ σοι φαίνεται ἵνα πως ἀποτελεσθῇ.

Μ. Γουλιελμοπούλου.

(To be concluded.)

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THE CLASSICAL WEEKLY

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In mapping out a course of reading the committee of the English Classical Association referred to last week has of course a larger task than such a committee would have in this country. The Latin course in most of the English schools covers seven years, three years in the preliminary stage, four in the advanced stage. A certain flexibility and variety of curriculum is therefore possible to them which are not possible to us. There is, however, a class of public schools in England where the leaving age is about sixteen and where the Latin course is only four years in length. There is thus a possibility of comparison between the program suggested by this committee and our own practice. In both programs the committee has "deliberately rejected certain authors as of inferior educational value—e. g., in the early stage, Eutropius and Cornelius Nepos; in the middle stage, Sallust; in the latest stage, the Silver Age epic poets, whose works it is thought should form no part of the school curriculum, but be reserved for university study".

All this will strike us as interesting in view of the vogue that Nepos has had. I am convinced that this is sound doctrine; with regard to Sallust I am not convinced. The Catiline is certainly of distinct educational value when read in connection with the speeches of Cicero. The reading of Silver Age epic poets has never formed a part of our school curriculum and it is almost impossible to understand how it could ever have been suggested. Some words of the committee with regard to selections should be pondered by all teachers. In recent years in this country a movement in favor of selections has gained considerable headway. An edition of Caesar (Mather) provides selections from the Civil War as well as the Gallic War, and a recent edition of Livy (Bechtel) has provided selections from various parts of Livy. Another edition of Livy (Dennison) claims the same distinction. Hear what the committee says:

> The principle of using selections may be safely applied wherever it does not involve scrappiness of reading—e. g., it may be applied without sacrifice of unity to the Odes, Satires and Epistles of Horace, and to the Elegies of Propertius. On the other hand, the principle of continuity should be more thoroughly applied than at present to certain works; the Aeneid, for example, should be treated as far as possible as a literary whole, the several books being read in consecutive order, though possibly with some omissions of the less important parts, which might be read in a good English verse translation.

The committee then submits a specimen course of Latin reading for schools with the full course.

I. Preliminary Stage (Ages Ten or Eleven to Fourteen).

First Year.—Preparatory Course.

Second Year.—*Prose*: Simplified Caesar—e. g. part of B.G. IV, V (The Invasion of Britain), or, simplified Livy—e. g. passages from Books II and IX. The passages selected should form a continuous narrative. *Verse*: Some fables of Phaedrus (omitting the "morals", which are difficult) and some easy selections from the elegiac poems of Ovid.

Third Year.—*Prose*: Dramatic scenes and incidents from Livy—e. g. passages from Books V, VII, VIII (not simplified), or episodes (not simplified) from Books V, VI, VII of Caesar's Gallic War. *Verse*: Stories from Ovid's Fasti and Metamorphoses, or a miscellaneous selection of Latin verse.

II. Advanced Stage (Ages Fourteen to Eighteen).

First Year.—*Prose*: Cicero: one or more of the easier orations, such as In Catilinam I, III, Pro Lege Manilia, De Provinciis Consularibus, Pro Ligario, together with passages of some length from other speeches, such as the Verrines, Actio II, Books IV and V, and some stories of Roman life or easy letters of Cicero. *Verse*: Vergil, Aeneid I and II.

Second Year.—*Prose*: Livy XXI and XXII (as much as possible of these books, not omitting the battle of Cannae in the latter part of Book XXII). *Verse*: Vergil Aeneid III, IV, and V (considerable portions of Book V might be taken for rapid reading in class); a few select Odes of Horace.

Third Year.—*Prose*: One of the longer speeches of Cicero, or part of the Civil War of Caesar, together with the Somnium Scipionis and the praise of literature in the Pro Archia (sections 12-32); the Agricola of Tacitus. *Verse*: Vergil, Aeneid VI and parts of VII-XII; select Odes of Horace.

Fourth Year.—At this stage there will naturally be much freedom of choice.

(a) The following books are suggested as necessary to complete the above scheme of reading. *Prose*: One or more books of the Annals or Histories of Tacitus; one or more books of a philo-

sophical or rhetorical treatise of Cicero (e. g. Tusculan Disputations, Book V, or a book of the De Oratore); a few selected Letters of Cicero. *Verse*: Horace: select Satires and Epistles; selections from Catullus and Propertius; Lucretius Book V, and selections from other books; Juvenal, three or four satires.

(b) The following books are suggested as less essential; some of them might be taken for rapid reading in class. *Prose*: Cicero, De Amicitia and De Senectute; Livy: some of the later books; Quintilian Book X; Seneca: a treatise such as the De Clementia, or selections from the Epistulae Morales; Pliny: select letters. *Verse*: Plautus or Terence: one or two plays; Vergil: some of the Eclogues and Georgics.

(B) For schools with a Leaving Age of about Sixteen:

First Year.—A reader with grammar and exercises based on the text and systematically graduated.

Second Year.—Simplified narrative passages from Latin prose authors, with graduated exercises as before.

Third Year.—Easy portions of Caesar and Cicero, with selections from Tibullus or Ovid, together with grammar and exercises as before.

Fourth Year.—*Whole* books selected from the works of the following authors: Cicero, Livy, Tacitus (Agricola), and Vergil. Some letters of Pliny and Odes of Horace may be read. Or the books set for a matriculation examination.

HOMER AND HIS AGE

(Concluded)

Of course, most of Mr. Lang's material is not new. It has been met by Homeric critics generally by the theory that the conditions of heroic life in Greece were consciously reproduced by the rhapsodists, that, in other words, they archaized. It is of this view that the book is one long arraignment.

Mr. Lang's objections are (1) a priori improbability. In a naive and uncritical age, he says, poets do not archaize. They represent the situations of past times in the environment of their own day. Mr. Lang is exceedingly bitter at the view which makes of the Homeric rhapsodist a laborious archaeologist, who is at great pains to display a lore to which his audience must have brought a healthy indifference. As a general proposition, Mr. Lang is right, but right with a qualification. In a naive, uncritical age, poets are not accurate archaeologists, but that does not mean that they are wholly ignorant of the customs of past ages, or unaware that those customs were different from their own.

Secondly, Mr. Lang objects to the theory of archaizing as inconsistent. The greaves and corselets, assert the critics, are late, and in introducing then the poets were guilty of an anachronism, but, the bronze sword and the huge ἀμφιβρότη are retained out of deference to ancient usage. "Palpably absurd and mutually destructive", is Mr. Lang's comment. But after all, in a naive, uncritical age, is not this precisely what would be done? The rhapsodist knows that bronze swords were before the contemporary iron, and keeps them. He does not know or does not remember when corselets were introduced, and equips his heroes with them, in disregard of history. We find an analogy in Shakespeare, whose historical attitude was as naive and uncritical as can well be wished. The inconsistency then, so far from destroying the theory of later revisions with preservation of certain details, fits very well with it, for it makes the rhapsodist as naive and uncritical as Mr. Lang asserts he must be.

A large part of the book is devoted to a continuation of the literary discussion begun in author's Homer and the Epic. Mr. Lang feels that here, at least, he is on his own ground, and that his achievements in the domain of creative literary art give him the right to speak with slightly concealed disdain of the entire brood of philologues. Those of us who have felt the charm of Mr. Lang's style, when he is at his best, will be prepared to make large concessions to his authority on this point. One fact, however, continually harped upon by him and by others is that the analysis of Wolf did not commend itself to the poets who were his contemporaries and to many that followed them, to Herder, and Schiller, to Goethe in certain moods, and in England to Shelley and Mrs. Browning. As he says in his reply to his reviewers (Classical Review, March, 1907), "All poets, except Coleridge, have found the evolutionary creed too hard for them, in a matter of their own business. Is it probable that these experts are right?" I am afraid that I cannot consent to be overwhelmed even by this array. The fallacy lies in the fact that while these men are experts in is creation, and that which they are cited for is criticism. Great creative geniuses are not notorious for critical discernment. And where, as here, one has the traditions of centuries, and the associations of boyhood, one can scarcely wonder that the doctrines of the Wolfian school seemed little short of sacrilege. But those to whom the per-fervid poetic temperament has been denied, it is a little hard to be debarred from criticizing by the very men who have specifically repudiated the critical attitude.

That which presented the chief difficulty to these men was the fact that it is hard to understand how a work which makes a unified impression can be

gradual production of several centuries. But, r all, if we are going to balance probabilities— in all such matters the nearest approach we can e to proof is a balance of probabilities in one's n—after all, the newer apologetes for Homer's y start with an initial difficulty at least as great. re *are* analogies for the process assumed in ff's hypothesis, analogies in many countries and iany times. But, if we admit, that in the tenth ury B. C., one man in Ionia or in European ce wrote or composed the Iliad or the Odyssey, oth, practically as we have them now, we are osing a fact absolutely without analogy or iterpart anywhere, i. e., for the primitive artistic social milieu in which such a man must have l we cannot parallel the production of so long oem, to speak only of quantity. Homer would in isolated fact in the worlds' history, and iso- l facts are troublesome.

we take the book as a whole, I think the char- ristic that more than anything else marks it is ore than usual vagueness and confusion in the oning. Mr. Lang is clearly no witch at a syllo- ı. We find him continually mixing up two or e altogether distinct questions. To be sure, one fundamental confusion is one of which the r side has also been frequently guilty; the con- on of these distinct questions, 1. Is Homer posite? and 2. What are the component parts? s readily conceivable that the first may be an- ed with a decided "Yes", and the second with espairing "Ignorabimus". To Mr. Lang, how- , any error or failure in the second apparently tes all discussion of the first.

would demand a vastly better and more com- ensive knowledge of the subject than I may claim to possess to establish canons about how an inquiry as Mr. Lang's ought to have been ied on. Yet surely it is open to any one to say investigations which are primarily historical not commonly conducted in this hap-hazard ion. It is very probable, to be sure, that for e of the necessary "Vorstudien" the time is cely ripe. Mycenean religion is one of them. Tree and Pillar Cult of Dr. Arthur Evans, the enische Götterbilder und Idole of Wide (Deut. ı. Inst. 1901, 20) and the scattered references ughout the voluminous literature of the sub- are little more than approaches. But Mr. g does not deem worthy of notice, except for a le casual reference, facts of such prime impor- e for his subject as the absence even by im- ıtion of the worship of Dionysus, nor does he tion at all such strange phenomena as the ap- ance of the Smyrnean goddess Bubrostis, of mes Psychopompos, and of the Moirai in the Iliad and in the Odyssey.

Again, comparison with the Epic development of other literatures is fundamental and essential. How inadequately Mr. Lang treats this side of the question can be seen by placing side by side with his discussion such a book as Drérup's Homer, where the epical songs of other nations are passed in review. Drérup bases his treatment upon Pohlmann and the lectures of Brugmann and has an evident respect for much to which Mr. Lang is disposed to give a very short shrift. Mr. Lang, of course, voices the mid-nineteeenth century impatience with any comparison of a non-Greek epic to Homer. Yet it is precisely from such special studies as this, that one awaits the correction of the inevitable distrust and jealousy of a dominant and long-established literature toward all others. After all, there are resemblances, in minor touches perhaps, but noticeable ones. I shall mention two which may serve as examples.

In so elementary a book as de Gubernati's Storia della Poesia epica the Russian byline are mentioned of which the permanent Homeric epithets like 'orthodox tsar' and 'rapid feet' and the vagueness of geographical references to regions which must have been perfectly familiar to the singer both present points of contact. Immisch points out (op. cit. p. 28) the resemblance between the words of the Circassian bard:

"I can sing any song, for God has placed the gift of song in my heard, I have learned none of my songs", and those of Phemius (Od. 22.347)

Of course, Mr. Lang represents a tendency which began with Wolff and has been especially prominent of late: the reaction to the extreme views of the Homeric critics. It may be that the acceptance of his work is due not only to literary prestige, but also to the disinclination to quarrel with a book that reaches a desirable conclusion, however feeble in logic or inadequate in presentation. The opinion that the Iliad and the Odyssey were each, in the main, composed by a single man, somewhat later in time than Mr. Lang would put the author of both Iliad and Odyssey, is in itself attractive and cannot be said to have been refuted by all the generations after Wolff. As the matter is put by the Belgian scholar Kums, in a study of Nature in Homer (1897):

"This opinion (of the multiplicity of authorship) —based upon considerations of apparent validity— is shared by serious scholars. Fortunately the matter is still sub judice and we may be permitted to retain our illusions and our enthusiasm".

That there was a Homer, many of us would be willing to believe, but I, for one, would be sorry to stake my faith on the strength of Mr. Lang's arguments.

Newtown High School, New York City MAX RADIN

ΕΡΙΤΑΡΗ

Εἰς Κύνα Ῥῶ Ὠνομασμένον.

Ἀνθρώπους τε κύνας τε κιχάνει μοῖρ' ἀκόρητος·
Σῶμ' ὅδε τύμβος ἔχει Ῥῶ ἑλικοβλεφάρου.
Πρηὺς ἐὼν, φίλε Κέρβερ', ἐμὸν ποτὶ πρηὺν ἑταῖρον
Λαχνήεντ' ἐρατὸν δέξο παρὰ φθιμένους.

E. D. P.

ΦΙΛΟΠΛΑΤΩΝΟΣ ΑΝΤΙΛΟΓΙΚΟΣ

(Concluded from page 174.)

ΑΝ. . . . Ἐλέγομεν, εἰ μέμνησαι, ὅτι ὁ ἀπατῶν ἐνίοτε μὲν δίκαιός ἐστιν, ἐνίοτε δὲ ἄδικος. Τὸ δὴ ἑφεξῆς τούτοις, τί ἂν ἡμῖν ὡς ἀναμαρτήτοις διαλεγομένοις διειρεῖον εἴη;

ΣΩ. Πρῶτον μὲν ἀναλογισώμεθα τὰ ὡμολογημένα ἡμῖν. Λέγε τοίνυν πάλιν τόδε· ἡ ἡγεῖ τὴν ἀπάτην τῇ αὐτῆς φύσει χωρὶς τοῦ ζητουμένου τέλους οὐδαμῶς μετέχειν δικαίου ἢ ἀδίκου;

ΑΝ. Ὡς πάνυ μοι δοκοῦν οὕτως ἔσθι.

ΣΩ. Ἡ πολλὰς ὁρᾷς πράξεις ὁμοίας τῇ ἀπάτῃ. ὡς δικαίας ἢ ἀδίκους οὔσας διά τὸ οὗ ἕνεκα μᾶλλον ἢ τὸ ὅτι;

ΑΝ. Πολλὰς δῆτα.

ΣΩ. Καὶ παρὰ δὲ ταύτας ἔτι ἑτέρας διορίζεις;

ΑΝ. Ἀνάγκη εἴ γε ὁμολογεῖται εἶναι τὴν τελείαν καὶ ἁπλῶς δικαιοσύνην.

ΣΩ. Ταῦτα τοίνυν οὕτω διελόμενος, ἆρα φαίης ἂν τρία εἶναι τὰ πράξεων εἴδη;

ΑΝ. Τὰ ποῖα δή;

ΣΩ. Πρῶτον μὲν αἱ ἐνίοτε μὲν δίκαιαι ἐνίοτε δ' ἄδικοι οὖσαι, ἔπειτα αἱ ἀεὶ δίκαιαι, τὸ δὲ τρίτον αἱ ἀεὶ ἄδικοι.

ΑΝ. Ἀλλὰ μὴν οὐδεὶς ἡμῖν ἀμφισβητήσει οὕτω διορίζουσιν.

ΣΩ. Εἶεν· ἐν τοίνυν τούτων τῶν εἰδῶν τὸ ἀπατᾶν τίθης;

ΑΝ. Ἐν τῷ πρώτῳ τῷ τῶν πράξεων τῶν τότε μὲν δικαίων τότε δ' ἀδίκων οὐσῶν. Ἔτι δὲ ἐν τούτῳ τὰ πλεῖστα ἃ καθ' ἡμέραν πράττομεν, οἷον τὸ ἐσθίειν καὶ τὸ πίνειν καὶ τὸ λέγειν.

ΣΩ. Τί δέ; ἐν τῷ δευτέρῳ αὖ τούτῳ ἐν ᾧ ἐτίθεμεν τὰς καθ' αὑτὰς δικαίας πράξεις, τὰς χωρὶς τῶν ἀποβησομένων δικαίας — τίνας ὁρᾷς; εἰπὲ μίαν παραδείγματος ἕνεκα.

ΑΝ. Ἀληθῆ λέγειν.

ΣΩ. Ἀλλ' οὕτως ἐπιλήσμων εἶ; οὐ μέμνησαι λέξας ὅτι ἀνδρὶ ἐννοοῦντι εὐεργετεῖν ἔξεστιν ἀπατᾶν;

ΑΝ. Μέμνημαι· πῶς δ' οὔ; Ἀλλ' οὐ διαλαμβάνεις δίχα τὸ ἀπατᾶν;

ΣΩ. Πῶς δὴ τοῦτο λέγεις;

ΑΝ. Πολὺ διαφέρει τὴν φύσιν τὸ σοφίσματι ἀπατᾶν τοῦ ψεύδει ἀκράτῳ ἀπατᾶν. Τὸ μὲν θέσθω ἐν τῷ πράξεων ἐνίοτε δικαίων ἐνίοτε ἀδίκων γένει, τὸ δὲ ἀεὶ ἀδικόν ἐστιν· οὔποτε [illegible] δίκαιόν ἐστιν ψεύδειν.

[illegible] τὸ ἄκρατον ψεῦδος ἐν τῷ τρίτῳ γένει.

ΑΝ. Πάντων μάλιστα δῆπου.

ΣΩ. Πάλιν δὲ σκέψωμεν τὸ δεύτερον γένος τὸ πράξεων ἀεὶ δικαίων. Παράδειγμα εἰπὲ τούτων.

ΑΝ. Τὸ ἀληθῆ λέγειν, ὡς νῦν δὴ ἔλεγον.

ΣΩ. Τί δ' εἰ τύχοι ὄν ποτε ἀνδρὸς εὖνου σιγᾶν μᾶλλον ἢ ἀληθῆ λέγειν;

ΑΝ. Οὕτως ἔχοντος τὸν ἀληθεύοντα ὀρθῶς ἂν ψέξαιμεν.

ΣΩ. Οὐκοῦν βούλει ἐᾶν χαίρειν τὸ σὸν παράδειγμα;

ΑΝ. Ναί.

ΣΩ. Βέλτιον τοίνυν σκέψαι, καθ' ὅσον οἷοί τε καὶ δύνασαι καὶ πάλιν παράδειγμα εἰπέ.

ΑΝ. Ἔσκεμμαι ἱκανῶς, σὺ δ' ἄκουσον αὖ τοῦ σοι συνδοκεῖ.

ΣΩ. Λέγε μόνον.

ΑΝ. Ἄρτους ἀνδρὶ πεινῶντι κάμνῃ, καὶ ὁ ἰατρὸς ἀπειρήκῃ αὐτῷ μὴ ἁλεύρου ἐσθίειν;

ΣΩ. Τί δ' ἂν ὁ πεινῶν κάμνῃ, καὶ ὁ ἰατρὸς ἀπειρήκῃ αὐτῷ μὴ ἁλεύρου ἐσθίειν;

ΑΝ. Τί βουλόμενος τοῦτον τὸν τρόπον σοφίζει; ἴσθι γὰρ ὅτι ἄρτους λέγω ὅ τι ἂν χρῃ αὐτὸν ἢ πιεῖν ἢ φαγεῖν, ἕστω ὄψον ἢ οἶνος ἢ φάρμακα οἷα ὁ ἰατρὸς προστέταχεν.

ΣΩ. Τί δ' ἂν ὁ πεινητικὸς ᾖ κακοῦργος πεφευγὼς εἰς θεοῦ τινος ἱερὸν τέμενος, καὶ οἱ ἄρχοντες αὐτὸν ἐκπολιορκῶσι λιμῷ; γένοιτο γὰρ ἂν καὶ τοῦτο.

ΑΝ. Εἰ δ' οὕτως, δικαίως ἂν πάντες σῖτον ἀφέλοιεν αὐτοῦ.

ΣΩ. Τί δὲ περὶ τοῦ σοῦ παραδείγματος, τοῦ δευτέρου;

ΑΝ. Οὔπω γε βούλομαι αὐτὸ ἐᾶν χαίρειν, τάχα γὰρ ἂν ἴσως οἷός τε εἴην ἐπανορθώσασθαι αὐτό, εἴπερ παρίης.

ΣΩ. Οὕτω ποιεῖ.

ΑΝ. Ἐν τῷ γένει τῶν πράξεων ἀεὶ δικαίων θείην ἂν τὸ ἀνδρὶ πεινητικῷ ἀγαθῷ ὄντι σῖτον προσῆκον δοῦναι.

ΣΩ. Τοῦτο ἰσχυρίζει;

ΑΝ. Ἰσχυρίζομαι.

ΣΩ. Σκέψαι δὴ καὶ τὸ τοιόνδε.

ΑΝ. Τὸ ποῖον;

ΣΩ. Ἰδὲ ὁδὸν ἐρήμην καθ' ἣν βαδίζει ἄνθρωπός τις.

ΑΝ. Ὁρῶ.

ΣΩ. Φερέτω οὖν κάλαθον ἐν ᾧ σῦκα ἔστω.

ΑΝ. Ἔστω οὕτως, ἀλλὰ τί τοὐντεῦθεν;

ΣΩ. Οὗτος ὁ ἄνθρωπος ἀνθρώπῳ ἀγαθῷ τε καὶ πεινητικῷ ἐντυχέτω.

ΑΝ. Ἐνταῦθα μὲν δὴ τῆς σῆς εἰκόνος εἰπέ μοι περὶ τῶν σύκων, εἰ ἄρα λέγεις αὐτὰ εἶναι οἰκεῖα τοῦ ἀνθρώπου τοῦ τὸν κάλαθον φέροντος;

ΣΩ. Οὕτω λέγω.

ΑΝ. Ἆρ' οὖν ἡμῖν οὐ πολλὴ ἀνάγκη ὁμολογεῖν ὅτι ἂν δικαίου εἴη ἀνδρὸς δοῦναι τῶν σύκων τῷ ἀπαντῶντι;

ΣΩ. Ἔτι τοίνυν ἄλλῳ τινὶ πάνυ μοι πρόσεχε τὸν νοῦν.

ΑΝ. Λέγε δὴ καὶ μὴ διάτριβε.

ΣΩ. Τί δ' ἂν τύχῃ ἔγγυς ἑλλοχῶν μαινόμενος ἔχων παρὰ τὴν ζώνην μάχαιραν, καὶ ἐν νῷ ἔχῃ, ἵνα εὐχὴν ἀποδῷ, ὅν τιν' ἂν ἐσθίοντα εὕρῃ τοῦτον αὐτίκα σφάζειν;

ΑΝ. Ἀλλὰ παγγέλοιον.

ΣΩ. Οὐ μέντοι ἀδύνατόν γε. Ἔτι δὲ θές μοι λόγου ἕνεκα τὸν κίνδυνον φαινόμενον μὲν τῷ ἀνθρώπῳ τῷ τὰ σῦκα ἔχοντι, λανθάνοντα δὲ τὸν πεινητικόν.

ΑΝ. Μὰ Δί' ἔγωγε οὐκέτι ἔχω τί χρὴ λέγειν.

ΣΩ. Ἀλλὰ μὴν ἔτι πόρρω τινὰ πειρώμεθα εὑρίσκειν τοῦ ζητήματος ἡμῖν, ὕστερον ἐπισκεψώμεθα.

MAUD WILKINSON

Brooklyn

EUMENIDES AT BERKELEY

oduction in these latter days of a τραγῳδία lways an event of very great interest. to a variety of untoward circumstances ecent performance of this kind in Amer- almost without notice. This was the n at the University of California of the of Aeschylus in Greek, as it happened, nniversary of the great San Francisco and fire, the 18th of last April. The etting for the play—the large and beau- : theatre with its imposing Doric façade e building, the encircling grove of stately eucalypti, their green tops moving with gnity in the gentle breeze, the birds flit- yous wing from tree to tree or darting ; of melody across the open, and over all t blue of an April sky—who could im- *entourage* more satisfying, more har- ı setting that could better prepare and mind and heart for a sympathetic en- ıd appreciation of the performance itself? hanced by the beauty and appropriate- :h surroundings the impressive music, the rich colors of the costumes contrasting /ith the dead gray of the stone- back- d the brilliant, spirited acting made this : most notable reproductions of a Greek nodern times.

in advance many were inclined to ques- visdom of selecting the Eumenides for n, one in particular, a dramatic critic of e reputation, gravely declaring it to be ıs to expect a modern audience to take st in so "obsolete" a play, the actual est not only effectually disproved the all such objections, but far surpassed ıtions even of those who had been from nost sanguine of its success. Whatever d regarding the obsoleteness of the point ıf view represented by the Eumenides, as hrilling with human interest it still pos- power of stirring the emotions much as he days of Aeschylus himself. This is ' the fact that the modern audience of thousand people, the vast majority of d not understand a single line of Greek, the two hours of the performance spell- breathless. Those who attended from ısity, or to be amused, or from a feeling s perhaps the proper thing to do, went oundly moved; and it is interesting to this experience coincides exactly with ngland following the two performances menides at Cambridge in 1885 and in ter the reproduction of the Oedipus at the same university in 1887, the dra- c who for many years supplied the with excellent notices of the Greek plays in England and who signed himself Γ wrote in that journal (Nov. 26, 1887): "Before- hand and judging merely by a reader's impression of the two plays, I think few would have hesitated to pronounce that the Oedipus, with its unique ex- cellence of plot and construction, would lend itself far better than the Eumenides to dramatic repre- sentation. Now that both plays have been seen upon the same stage and under similar conditions, I think this judgment will have been as generally reversed". . . . "The Eumenides seemed to me in some respects more impressive than any Greek play previously given in England, hardly excepting the Agamemnon itself". That the same impres- sion was created at Berkeley, even in the minds of those who had witnessed many Greek plays, is a significant and noteworthy fact.

The secret of the power thus to hold spell- bound even a modern audience lies, no doubt, in the incessant and vigorous action that character- izes this drama. From the helpless terror of the aged priestess in the opening scene to the splendid triumphal procession at the close there is an unbrok- en succession of thrilling situations: The awe-inspir- ing tableau showing the dusky, dark-robed Furies with snaky locks sleeping in horrid groups about the *omphalos,* their gradual awakening under the impassioned taunts of the angered ghost, their wild chant of disappointed rage, and, as the climactic ending of the first act, their blood-curdling cry as

"Snuffing along the scent of dripping gore"

they rush forth in pursuit of the fleeing Orestes. Even the trial-scene, far from being tedious, was one of sustained interest and, indeed, even excite- ment; while the wonderful "binding song" with its solemn Μᾶτερ ἃ μ' ἐτικτες at the opening and its passionate paeonic refrain ἐπὶ δὲ τῷ τεθυμένῳ τόδε μάλος παρακοπά aroused a pitch of awe and terror of which the effect can hardly be con- veyed in words. The audience sat with bated breath; while the actors all but fainted from ex- citement.

The music used in this performance was com- posed by Sir Charles Stanford, and was far more impressive from a modern point of view than the pedantic type of music sometimes employed on such occasions. The musical direction was in charge of Professor J. Fred Wolle, known throughout the East among lovers of music as the enthusiastic and successful conductor in former years of the Bach festivals at Bethlehem; while the success of the performance as a whole was due in large measure to the excellent training of Mr. Chas. S. von Neumayer, of the Department of English.

The value of such a reproduction of an ancient drama is inestimable; there is no surer way of imparting to young and old alike a genuine appre- ciation and enjoyment of the great masters of the golden age of Hellas. "A"

FROM THE PHILOLOGIAN MONTHLY

(Note: The following discussion is quoted from a contemporary journal in the belief that our readers will be interested in observing from time to time the views promulgated in the field of classical study).

On Virgatus 1. 166 again.

It is with some hesitation that the writer revives the much mooted question of the authorship of Virgatus 1. 16:

Purpuram vidi, mi amice, vaccam
Nunquam et O ne illam videam per aevum!
Hoc tamen dico tibi, eam videre
Quam esse voluisse.

Recent discoveries and investigations, however, seem to throw additional light upon the subject, and permit of the revival of the view formerly rejected by most scholars (Heckl, Bréar, Dachss, etc.), that the stanza in question should be attributed neither to Virgatus nor to some imitator of Virgatus, but rather to Horicer ,a minor poet whose similarity to Virgatus has often been noted (cf. Goos, Halkische, Gymn. Prog. 1887, 11, 90, Boobe, J. M. G. S. IV, p. 80 ff, etc.).

Let us first examine the metre, with reference to Yokel's recent monograph On the Sapphic Stanza (1906). In this valuable study we find citations from the less familiar works of Horicer, containing metrical peculiarities much resembling those in the poem under discussion, e. g., p. 21, *mi amice* 1. 20, with a similar shortening of the long vowel instead of elision before the *a*. The same necessity of pronouncing the *u* as a consonant in *voluisse* likewise occurs frequently in Horicer, e. g., p. 24, *malui* 1. 3, and *tenuitate* 2. 8. Such a phenomenon in the Augustan poets is worthy of note, as remarked by Yokel, p. 27, as being in contrast to the freedom of its use in Plautus and Terence. The frequency of elision in this poem, occurring four times in three lines (*nunquam et, ne illam, tibi eam, quam esse*) is paralleled by other passages from the same poet (ibid. p. 29). Cf. however Verg. Aen. 3. 658 *monstrum horrendum informe ingens*, etc.

In the matter of syntax, an interesting comparison may be made between the use of the past tense in *voluisse*, where *velle* would seem more normal, and the occurrence of a similar usage in the newly discovered fragment of Horicer, published in the Annals of the Soc. pour C. G. L. 1907, III, 2, p. 101, with facsimile, and interpretation and discussion by Hullmann. In line 4 of this fragment we read *Venire quam isse malui.*

Lastly, this new fragment, with its reference to the cow and calf in lines 4-7, shows that the use of these animals as poetic subjects was not unknown to Horicer. On this general subject cf. the excellent monograph, The Cow in Latin Poetry, by Quibber (1905), where extensive citations are given, and the topic carefully investigated in the light of recent archaeological discoveries, whose correlation with existing literary models is accurately shown. In this pamphlet Virgatus 1. 16 is treated as one of the happier imitations of Virgatus (p. 48).

N. GRUBBER

Note: While reading proof-sheets of the above, the writer's atention was called to the great similarity between this poem of Horicer's (providing the view be correct), and the work of the American author Gelett Burgess, entitled The Purple Cow. The resemblance is certainly a curious one. N. G.

[In the foregoing contribution which has been forwarded by Dr. Ivy Kellerman of Toledo, Ohio, the learned critic seems to have overlooked the fact that if the *u* in *voluisse* is hardened, as he suggests, the first foot of th Adonic line will become a cretic. This might well be explained as an archaism on the part of the poet, and, if so, would rather make for the Virgatian authorship, as Professor Wahnsinn observes in his remarkable treatise, Der Archaismus bei dem Ps.-Lyricis-chen Dichtern mit besonderer Rücksicht auf Virgatus (Nebelsburg, 1907), p. 621, n. 6. G. L.]

LATIN DRILL BOOKS

If drill is an essential part of Latin instruction it would seem that drill-books are an essential part of the equipment of pupils. We have had numerous attempts in this direction in various fields. Professor D'Ooge prepared, a number of years ago, a particular form of notebook for Latin Composition (Ginn and Co.). Then, in 1901, Miss Reiley published her Practical Exercises on the Latin Verb (American Book Co.). In 1905 Mr. Dotey published his Latin Exercise Books for the Study of Caesar (D. C. Heath and Co.) and about the same time Miss Lampe published her Latin Drill Book (Public School Publishing Co., Bloomington, Indiana), a recent copy of which has come to the editors' desk. This book is intended, as are the other books mentioned, for the use of pupils. It is much more extensive than Miss Reiley's book, because, in addition to forms for the inflection of verbs, it provides also for the inflection of nouns and adjectives, comparison of adjectives, etc., and particularly, at the end, for a certain amount of systematic study of words.

It is a difficult question how far the scheme of work of any one teacher will fit the views of other teachers, but all of these books are the result of class-room experience and all are excellent means for the end in view. In Miss Lampe's book the blanks for word study are most interesting, the columns being as follows: the Latin word, part of speech, classifications, stem or important gram-

matical fact, meaning and derivative. For example, *acer—adjective—third declension—superlative in —rimus*—sharp—acrid. After the word study a few pages are devoted to the systematic arrangement of vocabulary according to declension, conjugation, etc. It is interesting in this connection to note that the fifth declension has as much space reserved for it as the first or second, although the number of substantives in the fifth declension is very small; also, that the fourth conjugation has as much space reserved for it as the first conjugation, in spite of the fact that the first conjugation contains most of the verbs in the language. But these are matters far too small to criticize; there is unquestionably a certain advantage in having a definite task and a definite place to write it out. It is questionable how much the various suggestions in these books tend to weaken the pupil's discrimination, but perhaps the gain will outweigh the loss, in this regard.

CLASSICAL ASSOCIATION OF THE MIDDLE STATES AND MARYLAND

The second annual meeting will be held at George Washington University, Washington, D. C., on Friday and Saturday, April 24 and 25, 1908.

Friday, April 24—Meeting at 2:30 P. M. in West Hall. 1, Address of Welcome, Dr. Charles W. Needham, President of the George Washington University; 2, Principles of Teaching Latin, Miss H. May Johnson, The Eastern High School, Washington; 3, Notes on the Menaechmi of Plautus, Professor Charles Knapp, Barnard College; 4, Greek Inventions, Professor M. W. Humphreys, University of Virginia; 5, Slang, Ancient and Modern, Professor William N. Baker, Haverford College; 6, Report of the Executive Committee; Report of the Secretary-Treasurer.

Friday Evening—Meeting at 8 P. M. in University Hall. 7, The Story of Hylas as a Literary Theme, Professor Kirby Flower Smith, Johns Hopkins University, President of the Association. After the close of the address, members will have an opportunity to meeet the speakers of the meeting.

Saturday Morning, April 25—Meeting at 9 A. M. in West Hall—8, How far does the Word-Order in Latin Prose indicate the proper Emphasis? Professor John Greene, Colgate University; 9, The New Classical Philology, Professor Mitchell Carroll, George Washington University; 10, On the Teaching of Vergil, Mr. J. B. Hench, Shadyside Academy, Pittsburgh; 11, On the rule of Three Actors in the Greek Drama, Professor Kelly Rees, Adelphi College; 12, Aids in Teaching Caesar, Miss Mary E. Harwood, Girls Latin School, Baltimore.

Saturday Afternoon—Meeting at 2:30 P. M. in West Hall. 13, Recent Archaeological Progress in Rome, Professor Harry L. Wilson, Johns Hopkins University; 14, A Broader Approach to Greek, Professor D. A. MacRae, Princeton University; 15, Aspects of the Speech in Vergil and the Later Roman Epic, Dr. Herbert C. Lipscomb, The Country School for Boys, Baltimore; 16, The Excavations in Crete, Dr. T. Leslie Shear, Barnard College. (Numbers 12, 13 and 16 will be illustrated by the stereopticon).

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e Western Teacher for December, 1907, ap- communication by William Hawley Smith, Weergo, Weergeenees. The writer "hap- nto a high school and dropped into a begin- ıss in Latin". The teacher was drilling the forms of the third declension and had called declension of the word *virgo* and the vis- ard the words quoted, "Weergo, Weer- ". After the declension the teacher asked English word derived from *virgo* and was to extract it from the class. Finally in she asked, "What state is Richmond the of?" and next, "How do you usually speak y, the mother of Jesus?" and elicited the /irgin'. The visitor then asked the class was that none of them had thought of the and received the answer that "weergo, nees don't *sound* a bit like virgin or Vir-

teacher on being questioned by the visitor ıe following remarks:

thoroughly convinced that so far as real to the high school pupils is concerned, it ɔe far better to teach them the English pro- on of Latin. For the great bulk of these the chief benefit they will derive from udy of Latin will be the improvement of nglish. Very few of them will ever go to and of those who do go, only a small per ll ever become Latin scholars to amount to Because, she added, you and I know that rage college graduate never does get so that read Latin so very well, after all.

ı the visitor asked, "But did not the Rom- nounce Latin as you are teaching your chil- pronounce it?" the teacher replied:

matter of fact, no one knows whether they not. No one can tell now how the Romans ıced their Latin. Some expert scholars ade a guess at it that has resulted in the that most of the colleges now use. But no *ws* anything about it.

n went on to say:

a graduate of —— college (the name that fill the blank was the name of one of the lleges in this country) and my instructor n was one of the finest language scholars United States; and he told us in class, one ıt as a matter of fact, no one knew anything ıow the ancient Romans pronounced their And he further said that it was his candid that so far as American students were con- it would be far more to their advantage if :re taught the English rather than the Ro- continental method of pronunciation.

Now the most of us can surmise the name of the college to which this teacher refers, as well as that of "one of the finest language scholars in the United States", whom she quotes. No doubt he had no intention of conveying a wrong impression, but none the less he did give the impression that the Latin scholars of the United States are teaching a lie and that they know it.

The whole point of this article is based upon a wrong presumption, namely, that children in the first year of the high school are familiar with out-of-the-way English; the English word 'virgin' is an unknown word to the vast majority of English-speaking youth. It is never used in ordinary English, and in the technical phrase 'Virgin Mary', or in the proper name 'Virginia', would almost never occur to the mind of a high school pupil. The teacher in question committed a pedagogical blunder in wasting the time of the class in trying to elicit the uncommon English derivative.

Two other fundamental errors need hardly be pointed out. The first is, that the correct teaching of a subject should be subordinated to the possible future of the pupils in a high school. The same principle would require us to teach mathematics wrongly, because most high school pupils are not going to continue the study of mathematics, or to do the same thing with any other subject. While it is true that few pupils are going to develop into finished Latinists, yet, as we have so often indicated, that is not the only or the most important intent of Latin teaching in the schools.

The next error is the assumption that any English-speaking people can acquire the pronunciation of any foreign language with absolute correctness without intimate association with those who speak the tongue and the consequent view that no attempt should be made to acquire the pronunciation as perfectly as possible in learning the language. That only needs to be mentioned for its absurdity to be apparent.

But this article gives point to what I have so often emphasized, the presence of uncertain elements within our own body, and the tendency of some of our best intentioned teachers to depreciate the efforts of the whole body of classical teaching by criticisms which are very specious to the unlearned multitude but convey no information or assistance to the classical band itself.

CLASSICS IN THE MODERN SCHOOL

My subject raises two questions, one of which depends on the other:

(1) Should the Classics form part of modern education?

(2) If so, what part?

It is not safe to assume the answer yes to the first question, because we are so often urged to do away with the Classics on the ground that to study them is useless; I must therefore briefly consider both questions.

What is meant by useless? Some persons mean that which cannot be turned to direct account in wage-earning. That view is the common view of the parents of our boys, and it underlies most of the criticisms of education which we read in the press. I have in my possession letters from parents asking that their sons may drop each and every of the subjects which are taught in school, always on this same ground. One wants to drop French, another Latin, another mathematics or science, Greek of course; one letter says, "I should be glad if my son could drop his English and Scripture, because he is going to be a land-agent, and these subjects will be of no use to him"; another, addressed not to me but to a well-known head-master, asks, "Please may my son discontinue his study of Shakespeare, because he does not intend to be a poet". Take the ideal which seems to be dearest to the heart of the public, to sit on an office stool for forty years and then have a pension: for such a life nearly every study is useless in the accepted sense. Of what use to the Government clerk are history, literature, algebra, Euclid, Scripture, geography—this we know on high authority is useless also to the diplomat and the ambassador—not to mention French, German, Latin, or Greek? To be consistent, a boy ought to spend all his time on the three R's, précis, and tots, and his parents would expect him to save five years and be ready at twelve years of age for the Civil Service. But I need say no more. In its extreme, this wage-earning fallacy is ridiculous; it is however the hardest of our tasks to convince the people at large that this is so.

We must have another definition of the useless and the useful; one that implies a wider view of education. Our duty is to develop all the boy's powers, bodily, mental and moral, harmoniously and to the highest possible degree. We have to discover them first; next, to devise and apply the best methods of training them; lastly to give special attention to any special power. Our system must rest on an equal development of all three kinds, a certain minimum being expected in each, and it must later be able to adapt itself to the varying capacities of its subjects. Such a task would be impossible in a school were it not that in fact most children fall into a few distinct groups large enough and few enough to be practically dealt with.

We take now the mental side only; and ask in particular, can classical study do anything for that, and has it any advantage or disadvantage as compared with other mental exercises? The testimony of the past in favor of the positive value of classical study is overwhelming; the testimony of the present is not so strong, and many of those who have passed through it are distinctly adverse. I shall later suggest reasons for this change of view; at present I will simply say that it is only negative: these persons say that they have gained nothing from the Classics; they do not say they have gained from other studies what their fathers did undoubtedly gain from the Classics. As a rule they complain that they know nothing, and assume that they have gained nothing. That their gain, if any, was not worth the time spent, we may admit.

What are the intellectual objects of education? I should say to make the mind capable of action, for which it should have strength, quickness and accuracy. Strength is gained by the constant grappling with problems, hard enough to need an effort, but not too hard to be solved unaided. Quickness, by the need for instant solution. Accuracy, by constant distinction of minute differences. One thing is always necessary, the power of exact expression in words. Any study which serves to train these faculties, is useful, even if it never earns a groat. The foundation thus laid, the mind is able to control and use the transcendent faculty of imagination, the gift of God to all children, so commonly starved or warped or destroyed by bad training, but if it can be kept, the grown man's most precious jewel.

Now mental power, quickness, and accuracy, may be trained by such studies as mathematics; accuracy, with the faculty of observation, by natural science; for logical training there is nothing better than Euclid as far as it goes. None of these subjects, however, is enough by itself, nor all together. Thought is wider than mathematics and natural science; and for the orderly examination of thought, and its exact expression, there must be training in language. For this, English is not enough. Each nation has its own way of looking at life; and a mind must be narrow which looks at life only in one way. But those who belong to one nation grow up to look at life in one way only; very few such minds are able by their own power to enlarge themselves, yet every average mind is capable of being led to enlarge its outlook on life by being put in the position of a foreign mind. This difference between nations, however, does not depend only on ideas; it is bound up with the ways in which ideas are expressed. It follows that the mental training and enlargement which we seek, cannot be got through English translations; there must be the effort of learning the foreign speech. Just as the organs of speech

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ıde flexible and capable by learning a for-
ronunciation, so the mind is made flexible
ɔable by learning a foreign language; famil-
ughts take new shapes, we are able to ex-
them and to understand their essence bet-
ıt as we understand more of a landscape if
see it from different points of view.

is reasoning be correct, we desire for our
a succession of language problems in-
g in difficulty: and we have it at hand. Since
European languages are more like each
han any one is like the ancient, the school
provide first a modern language and next
ent language for study. If we had time, I
ıay two or three of each; but we have only
'ears at our disposal, and I am speaking now
minimum. First we will teach one mod-
ıguage, having clear differences from our
thought and expression: then we will apply
:ngthened mind to the more difficult study of
ient language, with expression and thought
'ther removed from our own. The boy who
s in mastering both these will have gained
ty of mind which will be useful, whatever
afterwards have to learn.

cannot profitably consider which of the Eu-
languages it were best to begin with. A
ase might be made out for more than one;
nmon consent points to French, not only as
ıage beautiful and elegant in itself, and as
dium of a fine literature, and as the univer-
guage of diplomacy and high society, but as
teway to all the Romance languages and
to Latin. French has inflexions enough to
t off distinctly from English, and yet is like
in structure to be readily apprehended and

It is a great drawback, true, that the spell-
so artificial, and for that reason I wish we
ɔegin with Italian; but there is no help for it.
ıst now be careful not to confuse the begin-
setting him to another language until he
oroughly mastered the elements of French.
.t, I mean he should be able to understand
use the language, as far as he goes, cor-
and with ease; in an examination, the aver-
y should not get 20 per cent or 30 per cent,
or 80. How long he will keep to French
lepends largely on his age when he begins;
ınger the boy, the slower the progress. At
e of twelve or thereabouts, he will be ma-
ıough to try a harder task; and here I would
Latin. For each language he must have daily
, and one lesson a day is enough to train
t taxing the immature mind. For Latin,
leaves school at sixteen, he has four years;
this time, despite the greater difficulty of the
ɔns and vocabulary, he ought to learn how
erstand and to use Latin with ease, reading
hor like Caesar without difficulty, and ex-
g his own thoughts easily and correctly in
Latin. I am aware that most boys leave a public school, even at seventeen or eighteen, without coming near this standard, but this is not due to any inherent impossibility, it is due to other causes, which removed, the standard which I ask for can be and actually is attained. I am speaking, remember of the average boy. There are some boys too stupid to learn Latin or French to any purpose; they ought not to be in school at all, but should be using their bodily strength in other spheres. The clever boy, again, runs through our course in half the time.

It must be remembered that the boy's mind becomes now more mature with each year; and after he has been two years at Latin, the new language will become familiar enough to enable him to begin another. Here, at the age of fourteen, the boy must begin to pay attention to his special faculty, or to bethink him what is to be his life-work. The middle class boy who is to leave school at sixteen, will do well to give two years to mastering the elements of German; the boy who is destined for the University must begin Greek. These two years are enough to do the same work which in French took six and in Latin four. The Germanist will learn enough to understand and use the German language correctly and easily within a moderate range; the Grecian will master the accidence and syntax of Greek, will read two or three famous books, and will also be able to express himself in that language correctly and easily. I do not think that even the commercial boy would waste his time by learning Greek—on the contrary: however, that end could only be attained if he were to stay at school a year or so longer. But the point I wish to bring out is, that the time necessary for an appreciable mastery of any language is much less than is usually supposed, assuming that the whole schoolwork has been arranged on a reasoned plan and properly taught.

After sixteen there must be some degree of specialising. We are at present ruled here by the Universities, which put a high price on special knowledge; if their practice can be modified, the all-around training should, I think, go on longer. But by the plan I suggest, the foundations of education are safely laid, and the evils of specialising are vastly reduced. By this time, the mathematical and scientific boys may drop a good deal of their classical work, and the classical boys drop a good deal of their mathematics and all their science, both keeping on the English and German. French they will know by this time well enough to go on by themselves; so well indeed that no one who has not tried would believe it to be possible. The possibility is openly denied by those who have not tried it; I have heard it so denied quite lately by two persons high in the educational world.

I come now to consider the positive advantages of Latin and Greek. Why should we in the twentieth century, in which the most important things

seem to be machines, why should we spend time in learning dead languages? The answer is two-fold: one concerns form, and one concerns substance. We have in the form of Latin and Greek a means of training our minds to a higher degree of efficiency than can be done by other languages ancient or modern; we have in the two literatures the chief masterpieces of the human mind.

The form of the two languages, as depending wholly upon inflexion, compels us to recast our thoughts altogether. For this purpose we must apprehend exactly what a given thought is, *i. e.*, it has to be made perfectly clear; and we have then to express exactly the same in another shape. How important this exercise is may be seen by a glance at any daily paper. In politics, in religion, in civil life, we see men quarrelling together because they do not understand their own thoughts or their neighbors', and neither can make his thoughts clear to the other. Half our lawsuits are due to inexact expression, and most of the inexactness is due to misty thought. Now Latin is so lucid and exact, Greek is so delicate and subtle, that to express our thoughts in those languages is a most valuable training in clearness and subtility. Both also, and especially Greek, have a simplicity and directness which force us to strip off all the meaningless worn-out metaphors which we use unknowingly, for in Greek and Latin metaphors make thought clear, in English they cloud it. I mean the dead metaphors in such phrases as "he fell a victim to intemperance", "a one-sided point of view", "yeoman service", "silence reigned supreme over the scene", and a thousand others. Our words are often far away from the truth; in Latin and especially in Greek they touch the heart of truth. Again; since Macaulay became popular, we have ceased to express the logical relations of thoughts, as Hooker and Milton used to do; but Latin and Greek demand these relations to be exactly expressed. And again, distinct thoughts which in English are confused by being expressed alike, are in Latin and Greek distinguished in form. Thus "if I am" expresses three things, which used to be expressed in English by "If I am", "If I be", and "If I shall be"; these are distinguished in Greek and Latin by form. Now it is a general experience that if several thoughts be expressed by one form, those thoughts tend to be confused; and the only way to ensure their being distinguished is to render them in some other language which has distinct form for each. This done, the distinction once explained may be remembered. Truth then, and logical relation, and distinction in thought are all impressed on the mind by the study of the Classics. I say nothing of such qualities as dignity and grace, or sonorous sound, which are lacking in modern English and conspicuous in Latin or Greek.

THE PERSE SCHOOL, ENGLAND W. H. D. ROUSE

(To be concluded)

REVIEW

The Attic Theatre. A description of the Stage and Theatre of the Athenians. By A. E. Haigh. Third Edition, revised and in part rewritten by A. V. Pickard-Cambridge. With Illustrations. 8vo. 10s 6d.

This is the third edition of Mr. Haigh's most serviceable and, to the classical student who does not know German, almost indispensable volume on the Attic Theater. In the first edition (1889) Mr. Haigh achieved with considerable success his purpose of collecting and piecing together all the available information concerning the outward features and surroundings of the old Athenian dramatic performances. Shortly after the publication of this first edition, however, many important additions were made to our knowledge of the Greek stage. The site of the theater of Dionysus at Athens was re-excavated in a most thorough and scientific manner by Dörpfeld, who records his results in the monumental work Das Griechische Theater (Athens, 1896). Besides, many other theaters were excavated for the first time. New inscriptions were unearthed, and the evidence of ancient authorities was examined and sifted with minutest care; the extant plays had been ransacked and subjected to a careful analysis for the purpose of ascertaining their real scenic and theatrical requirements. The result of all this investigation was to clear up many doubtful points relative to the theater and dramatic performances. To incorporate these results Mr. Haigh brought out a second edition in 1898. The book necessarily underwent many alterations. The third and fourth chapters—those dealing with scenery and the theater—were entirely rewritten. The first chapter, on dramatic contests at Athens, was rewritten in parts, and the other chapters carefully revised. Numerous corrections were made and much new matter inserted, especially on such subjects as the choregia, the theoric fund, theater-tickets, and the costume of the actors and the chorus.

Since 1898 the inscriptions bearing upon the Greek drama, C. I. G. 2. 971-977, have been the subject of thorough investigation at the hands of Professor Capps, Wilhelm, and others. The treatment of all the inscriptional evidence in the latter's Dramatische Urkunden is an invaluable contribution to the history of the Greek stage. This material the reviser, Mr. Pickard-Cambridge, has taken into due consideration, but the time of the publication of Wilhelm's book prevented his making full use of it, inasmuch as the revision of the present volume was almost complete by that date. However, he has made accessible in Appendix B all the important inscriptional material.

Mr. Pickard-Cambridge's purpose seems to have been to follow out such indications as he could find of Mr. Haigh's own intentions in regard to the new edition. He states in the Preface the parts

their significance the men of old are real persons and classical literature becomes the expression of a real life.

During the year 1906-1907, while I served as Professor of Latin in the American School of Classical Studies in Rome, I was enabled through the generosity of several gentlemen of Baltimore to make important additions to the working museum of the Johns Hopkins University, which already contained the Helbig collection of Greek and Roman coins as well as a number of excellent Greek vases and some miscellaneous antiquities, Greek, Etruscan, and Roman. The new objects, illustrating many phases of ancient life, are sufficiently numerous and important to warrant giving a brief description of them here. They may be classified as follows:

1. Building materials. These include specimens of the various volcanic and other building stones used in Rome and in Pompeii, such as tufa, peperino, sperone, travertine, selce, and Sarno limestone; imperial bricks of several shapes, sizes, and colors, and of varying dates, many of them stamped with the names of the makers and other details; lead water pipes inscribed with the names of emperors and others; and polished samples—about two hundred in number—of the principal kinds of white and colored marble which were imported from Asia, Africa, and Greece to Rome in the first three centuries of our era.

2. Latin and Greek inscriptions, more than one hundred in number, which furnish original materials for the study of epigraphy. Most of these come from recent excavations and are as yet unpublished. They are engraved, as a rule, on marble slabs, in a few cases on bronze, and range in date from the third century B. C. to the fourth century A. D. One of the most important is engraved on the margin of a bronze strainer of peculiar Etruscan form and in lettering of the third century B. C., and brings to light a hitherto unknown goddess (*Mater Mursina*). This was edited and discussed in the last number of the American Journal of Philology. Another tells of one M. Ulpius Apolanstus, who was *maximus pantomimorum* and *coronatus adversus omnes histriones et scaenicos artifices* XII. This inscription was copied in the sixteenth century but was never seen again until last winter, when workmen unearthed it in digging a drain in Rome. A bronze tablet, which was recently acquired in Spain, but has not yet reached this country, contains a portion of the famous *lex Ursonensis* of 44 B. C. and will be, I believe, the only record of this sort in America. Another inscription calls down imprecations on an unnatural mother for having maltreated her baby, and still another gives the name of a hitherto unknown granary in Rome. In this connection may be mentioned also the plaster casts of two important inscriptions from the Roman Forum, namely, the archaic stele and the honorary inscription of L. Caesar, which is probably the finest extant specimen of the monumental writing of the Augustan age.

3. Ancient bronzes, Greek, Italic, Etruscan, and Roman, from various parts of Italy and Sicily. These include a considerable variety of ornaments aand utensils, such as rings, bracelets, *fibulae*, vases, strainers, basins and cooking vessels, Strigils, oil and perfume bottles, shield ornaments, spear-points, weights and scales, locks and keys, statuettes of Lares and other divinities, spoons, lamps, candelabra, mirrors, charms, and the like, all throwing light on the customs and manners of the ancient inhabitants of Italy.

4. Objects of marble not previously mentioned. Some small statues, notably of Silvanus, of Cybele (seated), of Diana, and of a *camillus*, though not by great artists, are yet very useful to the student of sculpture: and a bust wearing a theatrical mask is of interest because it was once in all probability part of the decoration of an ancient theatre at Capua. Besides these there are several small heads, a fragment of a high relief, easily recognized as Greek by the material and by the fineness of the workmanship, three inscribed cinerary urns with their contents, and some fragments of architectural ornament which show the chief patterns employed by Roman architects.

5. Terracottas. Under this heading may be mentioned an Etruscan cinerary urn with painted inscription and Greek mythological scene in relief, two Etruscan urn covers with sculptured reclining female figures, ornamental reliefs, antefixes, water spouts in the form of dogs, *amphorae* and *dolia*, toys, lamps, and a variety of other Greek and Roman pottery, including Mycenaean, proto-Corinthian, and geometric vases. Of unusual interest is a Roman coin savings bank, which has on the front a relief of Mercury, the god of gain, holding the *caduceus* and a moneybag, and on the back the name of the maker stamped before the clay was baked.

6. Gold and silver. Objects of the more precious metals are naturally fewer, but both Etruscan and Roman work are represented. There are *fibulae*, earrings, finger rings with plain and with cut gems, a silver cup, a small seated figure of a goddess, and an especially fine necklace of gold with pearls and emeralds (so-called), which was found in a tomb at Viterbo. Of particular interest, too, is the accurate simile reproduction of the famous gold *fibula* of Praeneste with the oldest known Latin inscription.

7. Glass. The collection includes a few good specimens of ancient Roman glass in the form of bottles, vases, bowls, and ornaments of various sorts. Their iridescence, due to long burial in the earth, makes them far more beautiful now than in antiquity.

8. Among the objects of chalcedony, ivory, bone, and lead may be mentioned a fine ring and a *stilus* from Cumae (chalcedony), a comb, rouge box, hairpins, *stili*, and dice of various kinds (ivory), an inscribed lead tablet and lead slingshots (*glandes*), some of them inscribed.

oins. About one hundred coins of gold, sil- bronze, have been added to our Helbig col- to lay a broader foundation for the study of iatics.

ne of these objects represents the outlay of ry large sum; in fact, all of them together ot cost as much as has often been paid for statue. But, as working material for stu- of Greek and Roman antiquity, such collec- is this have a value hardly to be measured hen properly exhibited and labelled, do ef- teaching every hour of the day.

iew of the fact that the annual meeting of assical Association of the Middle States and nd is soon to be held in Washington and a ty of those who will attend must pass h Baltimore, I desire to extend to all the rs a most cordial invitation to visit the Uni- and inspect the collection, which is now ex- on the third floor of McCoy Hall.

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THE NEW YORK LATIN CLUB

old its twenty-fourth meeting at the Hotel rough, at Thirty-sixth Street and Broadway, York City, on April 25. Luncheon will be promptly at noon, and will be followed by dress by Professor George L. Hendrickson, University, on The Rhythmical Cadences in Prose.

persons interested in any way are invited to sent, whether they are members of the New Latin Club or not.

se wishing to attend the luncheons are re- l to notify Mr. A. L. Hodges, 309 West 101st New York. Tickets $1.00. Payment may be by mail to Mr. Hodges or at the luncheon.

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second annual meeting will be held at George ngton University, Washington, D. C., on Fri- id Saturday, April 24 and 25, 1908.

ay, April 24—Meeting at 2:30 P. M. in West 1, Address of Welcome, Dr. Charles W. am, President of the George Washington sity; 2, Principles of Teaching Latin, Miss y Johnson, The Eastern High School, Wash- ; 3, Notes on the Menaechmi of Plautus, Pro- Charles Knapp, Barnard College; 4, Greek ions, Professor M. W. Humphreys, Univer- f Virginia; 5, Slang, Ancient and Modern, sor William N. Baker, Haverford College; 6, : of the Executive Committee; Report of the ary-Treasurer.

ay Evening—Meeting at 8 P. M. in Univer- fall. 7, The Story of Hylas as a Literary , Professor Kirby Flower Smith, Johns Hop- University, President of the Association. After se of the address, members will have an op- ity to meeet the speakers of the meeting.

rday Morning, April 25—Meeting at 9 A. M. st Hall—8, How far does the Word-Order in Prose indicate the proper Emphasis? Pro- fessor John Greene, Colgate University; 9, The New Classical Philology, Professor Mitchell Carroll, George Washington University; 10, On the Teaching of Vergil, Mr. J. B. Hench, Shadyside Academy, Pittsburgh; 11, On the rule of Three Actors in the Greek Drama, Professor Kelly Rees, Adelphi College; 12, Aids in Teaching Caesar, Miss Mary E. Harwood, Girls Latin School, Baltimore.

Saturday Afternoon—Meeting at 2:30 P. M. in West Hall. 13, Recent Archaeological Progress in Rome, Professor Harry L. Wilson, Johns Hopkins University; 14, A Broader Approach to Greek, Professor D. A. MacRae, Princeton University; 15, Aspects of the Speech in Vergil and the Later Roman Epic, Dr. Herbert C. Lipscomb, The Country School for Boys, Baltimore; 16, The Excavations in Crete, Dr. T. Leslie Shear, Barnard College. (Numbers 12, 13 and 16 will be illustrated by the stereopticon).

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snail-like. Meantime the moral effect on the part of the pupils who actually use what they learned would be tremendous.

CLASSICS IN THE MODERN SCHOOL

(*Concluded from P.* 188)

When we come to the literatures we cannot but see how well worth study they are. Latin gives us one at least of the supreme poets of the world, and its greatest or almost its greatest orator, not to mention a number of men of genius who are only not first because others are greater. Greek gives us the beginnings of nearly all literary forms and the greatest masters in most: the first and only poets, and first and greatest dramatists, philosophers, orators, historians, and lyric poets; if our own country has produced the greatest dramatic genius of the world, he is certainly not the equal of the Greeks in artistic finish. Our own literature is the only one which can bear comparison with these two; we have produced at least two and possibly three of the first rank, the rest of Europe at most two among them. And those ancient writers, I repeat, cannot be understood in any translation: the student must get into their atmosphere, so to speak, and apprehend their thoughts as they themselves expressed them. The quickening of all mental power, and of that transcendent faculty of imagination, the love of truth, and the desire to attain it, all follow from humble study of the ancient literatures. Without them, moreover, it is impossible to understand modern life. Our law and politics, even our religious organization, grow out of Rome; our science, philosophy, poetry, out of Greek; and the history of both countries shows us the same problems, solved or mishandled, which meet us in the Boer War, the Hague Conference, the Trade Unions Bill, Small Holdings, agitations against the House of Lords, Tariff Reform, and the ever-changing passions of a democracy. Who shall say that such study is useless?

But I shall be told, to be useful, this study needs a lifetime; we should be glad to have the reward, but the price is too heavy. And this is just where I join issue, both with those who attack classical study, and with the present system of teaching in classical schools. To master Greek or Latin perfectly does indeed ask for a lifetime of study; but very much less is enough to imbue us with the best of the ancient spirit, and to give a sufficient mastery for mental exercise. The public schoolboy at nineteen is unable to read a simple Latin or Greek book with ease, or to express a simple series of thoughts without atrocious blunders; he has learnt from his Classics neither accuracy nor love of beauty and truth. Further, he is unable to enjoy a good English book, or to express a series of thoughts in English with clearness and accuracy; he is ignorant of modern languages, of natural science, and of mathematics: he hates mental exercise, and loves only games and sixpenny magazines. The cleverest of such boys have a vast amount of information in their heads, but it has not been intelligently got, I mean got by their own intelligent effort. The boy has been fed with it as a baby by its nurse, and is helpless without its nurse. Even the knowledge which he has, he cannot produce on demand: he needs time and quiet, pens and ink, and he cannot think quickly and accurately, nor can he express his thoughts freely and without self-consciousness. By a neglect of all subjects of instruction save two, he has not succeeded in mastering these two. For this unhappy result, we have to thank early specializing and continued cram, fostered by a succession of competitive examinations for scholarships and certificates.

Now this system defeats its own end, because it goes against nature. No attention is paid to the aptness of this or that study to this or that age of boyhod, or to the limits of power in early years, or to the development of power if properly trained, or to the relation of learning to life; no attempt is made in particular with language study, to imitate the methods by which the boy has begun to learn his own language, or to use his natural curiosity by leading him in the natural way. From his early childhood he is kept too long at a time over tasks which he is incapable of understanding, and kept from occupations which he can understand and love. The boy is bored, wearied, and made an unintelligent machine.

I advocate, then, a return to natural order and to natural methods. In his youth the boy's natural powers of observation are keen, of expression vivid; he only lacks material. Give him the material by observation of what he sees in the world, and by filling his mind with delightful stories from fairyland, legend, or history: give this in the easiest way, through his own language, and make him use his material in expression, which he is quite ready to do, helping him and correcting the while. Practise his memory by recitation, and his logical faculty by calculation or easy geometric problems. Use his power of imitation by teaching him French orally, not beginning with scientific grammar, but with the complete expression of thoughts and descriptions of acts familiar to him. So far as may be, let him act what he says, while he says it. The first step taken, adopt the same method with Latin —in each case giving him constant repetition to impress the memory, but not too much at a time so as to burden him unduly; and watch his quicker progress and speedier apprehension of the intellectual side of his study. Again use the same method with Greek, and see how your training has made him fit for progress, so rapid and so intelligent as to be incredible to those who have not seen it. Finally, see how at the end of his course he

ɔt only learnt to appreciate and to use his anguage, and to enjoy his own literature, it neglecting any accepted branch of study, more master of Greek and Latin than the s of cram, at the cost of about one-sixth of ne: and how, chiefly and finally, he is not and exhausted, but strengthened and vivified : effort. If his rival has information, he ɔwer; information he also has, perhaps less iis rival, I know not nor do I greatly care, wer he has far greater, and having been in-ıtly taught, is ready to go out into life alone, l and not to follow.

have now tried to devise a distribution of work which should be based, not on popular ice, and not chiefly on tradition, but on gen-inciples; and we find ourselves in agreement hose who urge on quite other grounds that ıch time is given to the Classics. They main-at the average boy, after spending ten years, on classical study, after all has learned lit-ırth learning: so far we agree. They de-in consequence that he spend less time on assics: we have come to the same conclu-Many go further still, and demand that clas-ıtudy be done away, but here we do not them; our belief is that the fault lies not ıe study, but with its present conditions; and ld that by rearrangement and by change of ls a satisfactory result can be obtained which asonably be spared. I think that if it were that Latin and Greek can be properly learnt moderate time which I ask for them, most ;ent people would be only too glad to pay ce. Calculated out, this time amounts to 540 hours for Latin up to the age of sixteen, and hool hours for Greek up to the same age, as : about 2160 hours for Latin, and about 2000 for Greek. But this result is conditioned method. If the examination ideal is one deaf and dumb (since he learns all he knows ɔooks and is tested by writing), my ideal be rather one who is blind; or to put it more tely, one who used his speech and hearing han his eyes and pen. No one who under-what he is talking of now denies that the method of teaching modern languages is the ɔne; a very short inquiry discloses that it d a brilliant success in most continental coun-and also in England whenever it has been y tried. Why, then, should it not be equally to ancient languages? We are met only with ɔly: You cannot speak Latin and Greek. I , why not? As a matter of fact, I can, and ld you if you would practise the art. Is it en that Latin was actually spoken by Cicero, y Gaius and Gaia in the bosom of their fam-d that Xenophon gave orders to his soldiers ıns of Greek. And this was the method of refathers. The scholars of the Renascence learnt Greek by speech from their instructors, and it was taught in the same way to boys and men. Let me quote a sentence which I lit on the other day in Beaumont and Fletcher's Elder Brother:

"Though I can speak no Greek, I love the sound on't.
It goes so thundering as it conjured devils;
Charles speaks it loftily".

In the words of those early scholars, in their very mistakes, are many traces to show that they had learnt it from a native Greek pronouncing it in his own way. As for Latin, everybody spoke it. Erasmus lived in Cambridge for years, lectured and taught, and went home without having learnt a word of English. Pepys found that the pretty Dutch girls could speak Latin, though he does not say whether their conversation went beyond *amo;* even his boot-boy could speak Latin, at least Pepys used to make him read aloud in that tongue. In schools Latin was spoken, look at *Ludus Litterarius* or any other school-book of the sixteenth and seventeenth centuries. Busby spoke Latin; do we not know how his portrait affected a former pupil, who fancied the old Tartar forever calling out as we still do in another word, *Eloquere, eloquere!* But the eighteenth century struck the deathblow at the reasonable teaching of Latin, as at all other kinds of education; and it was left to the nineteenth to devise a system which gives the minimum of profit with the maximum of pains. No: Greek and Latin have been spoken, and can be spoken again; if speech is the right basis for French, it is the right basis for Latin and Greek.

But it is only the basis, it is not the whole. Speech alone, unchecked by writing, is inaccurate, especially in England, with our ridiculous spelling and our neglect of the training of both tongue and ear. Dictate a piece of Latin to a sixth-form at a public school; you must repeat the whole several times and spell all the difficult words. I find on the contrary that after a scientific drill in French speech, I can utter Latin or Greek words, strange to my class, and most of the boys at any stage in the study can write them correctly upon the board. Both ear and tongue become sensitive by this method, and a nation so trained would soon learn to discard the detestable cockney twang which is now so common, and the blurred gabble or drawl, equally to be detested, of the fashionable schools. The principle I advocate, is to teach from the beginning accurate speech, and to use speech for practice, writing being used to test the accuracy of what has been learnt, and to fix it more firmly in the memory. We do not, as some assert, neglect grammar. Somehow or other grammar has to be learnt; but we lead up to the grammar from the language, giving complete sentences from the first and setting to learn the grammar which they involve. By organization, every part of the usual grammar can be introduced in this way. Thus in our first Latin lesson, by means of command and answer, we

teach the imperative and the present indicative act, of *surgo* throughout; it is then systematized as a table and learnt to repeat in that form. All the important parts of syntax can be learnt in the same way, and practised daily. By associating all words at first with familiar actions and things, we help the understanding and the memory both. At every stage free composition is practised: that is, the boys are expected to use all the material given them by combining it to express their own ideas. Translation into English and from English presents a new series of problems, which are met later: but translated composition is attained by pupils with a great advantage, if they already have common vocabulary, accidence and syntax at their tongue's end. The ideal aimed at is that (1) a boy should be able to read out at sight an unknown passage of the given language, understanding and being understood by the class without translation; and (2) that he is able to express his own ideas fluently and correctly in the language, spoken or written. Such a mastery as this is really to know a language, and translation is an inferior thing, or at least a different thing. All along, explanation and paraphrase are done in Latin, except when this is impossible for any reason.

We are met with another objection, at first sight plausible: that we do too much for the boy. We do indeed a great deal for the boy: we save him four-fifths of his time, and we avoid innumerable mistakes, and before leaving him to his own resources, we impose upon his mind correct standards of expression; we give him also all the material for his work. I grant all this readily, and do not reply as I might do, that the deaf-and-dumb ideal gives him as much in books as we do in speech, without saving him from mistakes. But we exact from the boy a constant and lively use of the intelligence. Parrot answers are of no use. Our questions demand an answer, like enough to be within the boy's powers, yet always with a difference which calls on him for a direct mental effort He must think before he can substitute *I* or *me* for *you*, and must vary the order of his words according to emphasis. Thus there is a constant succession of mental efforts, strengthening in the same way as a course of light dumb-bells. Moreover, the relation of the talk to action, to daily life, to ourselves, compels attention: every one does attend as a matter of fact, and discipline, which is largely a matter of holding the attention, becomes easy in consequence. The demeanor of a class of boys taught in this way is alone a sufficient justification of the system. It is soon found that they enjoy using their wits, as they enjoy using their muscles; and the inference is obvious that those who say the boy hates intellectual work have themselves to blame for it. The difference may be summed up in a metaphor. Instead of supplying the boy with a stock of manufactured articles, which he can produce on demand, we supply him with new material, and teach him that skill in the use of his tools, which enables him to make anything for himself. The pleasure of success is not that of the retail trader, who with satisfaction surveys his well-filled shop, but with that of the clever artisan who delights in using his skill.

You see that the idea which I am trying to express, is a common education intelligently planned which may be suited for all who are capable of mental development. These foreign languages take up only a small portion of the boy's time; he has ample time left to study English subjects of all kinds (upon which indeed all his work is based), mathematics, and nature, and to practise his body in feats of agility and strength, not neglecting such matters as singing and drawing or modelling. I do not contemplate a division of secondary schools into classical and modern, or of classical schools into classical and modern sides; or the horrors of cramming for the army, or of so-called commercial education, or preparation for Oxford locals or London matriculation and other such sloughs of despond. My hope is, that if we can get a clear and true conception of what education should be, we shall have devised something which will be the most useful training possible for practical life; and that by degrees these examinations will die of inanition, or be remodelled on wise principles like the present examination for Osborne. And I do not fear any risk in attempting to carry out such a plan without waiting for anybody. As it is proved that boys thus trained compete with success at least equal for open scholarships against the pick of the so-called classical schools, so I believe they will prove their capacity in business, in politics, in administration. The Sandhurst examinations I must give up; I do not think that any boy properly educated can pass into Sandhurst. Crammed he must be.

THE PERSE SCHOOL, England W. H. D. ROUSE

REVIEWS

Aspects of the Speech in the Later Greek Epic. By George Wicker Elderkin. Johns Hopkins Dissertation. Baltimore (1906). Pp. 49.

The bulk of this dissertation is devoted to comparing the various aspects of the speech in the later Greek epic with the speech in Homer. The first point made is the striking coincidence of the frequency of μυθός and the sparing use of λόγος It is certainly more than a coincidence that later epic poets, long after λόγος had found a place in the highest realms of poetry, should continue to use it no more often than Homer. We cannot suppose they felt the word unbecoming to their verse, nor that they had found out that Homer used it but twice. They used with great freedom words not in Homer, so that for their purposes

λόγος is as good an Homeric word as μυθός. The same reason that determineed the choice of Homer determined them, and the reason is purely mechanical. Μυθός with the long penult, and the ultima long or short, can fit in anywhere, it can begin a verse and it can close it, while λόγος can do neither. I marked the first fifty non-Homeric words in Apollonius, and not one of them had the metrical form of λόγος. Iambic poetry delights in words with a short penult, but epic poetry substitutes freely if it can, especially in words of two syllables.

Following the example of Schneidewin Mr. Elderkin shows the percentage of speech in later epic as that scholar had done for Homer. He finds a marked falling off in the relative amount of speech, the Odyssey having 56 per cent. of speech, while the nearest is Nonnus with but 36 per cent. The figures for the Odyssey show how different the results may be in different hands. I should have put the Odyssey far higher. Thus Book IX is credited with but 19 per cent. and put the lowest of any book of Homer. However it seems to me that this book should be put at nearly 100 per cent. I see no reason for counting the story of Menelaus in IV and the story of Phoenix in IX as speeches and for refusing so to regard the tale of Odysseus at the table of Alcinous. The wanderings of Menelaus as told in IV make the longest speech in Homer according to Schneidewin, but I see no essential difference between that story and the one of Odysseus.

Homer has one speech in about every twenty verses, Quintus one in fifty, Nonnus one in seventy, thus showing how much more dramatic Homer was than his successors. As Homer, except in the case of the horse of Achilles, and the dream of Penelope, allowed only divinities and men to speak, so the later epic poets rarely represented inanimate objects as speaking. An exception in Argonautica 3.932 is made the basis for a very keen and convincing discussion of the literary feud between Apollonius and Callimachus, in which proof is offered that by the crow Callimachus of Cyrene is meant, just as Callimachus had attacked Apollonius under the name Ibis; the word crow had peculiar application to a native of Cyrene.

The vocatives with or without ὦ are used with striking conformity to the principles already established for Homer; see A. J. P. 24.192ff. When those principles were discovered I had no idea that they were more than an exception to the norm, so thoroughly was I under the spell of the rules of Rockel and Rehdantz. I came to the conclusion then that because Quintus had ὦ with the vocative relatively more often than Homer the tone had changed. Mr. Elderkin was quite right in correcting me. However in my subsequent papers published in A. J. P. 25-26 I found that in Aristophanes ὦ was avoided in epic parody and that Homeric usage was not unlike that of later Greek.

How truly the Iliad is the poem of Achilles is shown by that fact that he speaks 86 times, while Hector comes next with but 48. In the Post-Homerica Neoptolemus leads with 19 speeches, Nestor follows with 14. In the Iliad the gods speak 185 times, in the Odyssey 78. The gods are far more in evidence in the Iliad than in the Odyssey. In Quintus the gods withdraw still more, speaking but 17 times. Hera speaks 33 times in the Iliad, but is silent in the Odyssey. Her prominence is due, I think, in the Iliad not so much to her divine power as to her hatred of Troy, and with its destruction the motive for her speaking is gone. However well acquainted with the Odyssey one may be, he is surprised to be told that Aphrodite does not speak in the Odyssey, and Ares and Apollo only in the lay of Demodochus. Thus we owe to this coarse song the appearance of three of the most prominent divinities in Homer. This fact should give us great caution in drawing conclusions from the silences of Homer. Had the Iliad been lost what a false idea we might have of the position of these four gods in the time of Homer! How free Apollonius was from servilely imitating Homer is shown by the fact that Zeus, so potent in the Iliad and Odyssey, is mute in the Argonautica.

Repeated verses, the most striking thing to beginners in Homer, are very rare in the later epic. The dialogue has almost disappeared, and the recurrent Homeric formula τὸν (τὴν) δ' ἀπομειβόμενος κτλ. is not found in Quintus. This divergence is so remarkable that we are forced to find a certain poetic independence and must believe that when he agrees with Homer in small and scarcely noticeable details, such as the avoidance of ὦ in addresses to divinities, the use of λόγος and other similar matters that the reason is not Homeric imitation, but that the same motives which influenced Homer still prevailed, and these things would have been about as he wrote them, if there had been no Homer for him to imitate.

This dissertation shows surprisingly wide reading and command of literature. As so much of it depends on statistics and their accuracy, it is hard to express an opinion. The skill shown in the discussion of the allusion to Callimachus under the form of a crow gives reason to hope that this is not to be the last production of the writer.

NORTHWESTERN UNIVERSITY. JOHN A. SCOTT

Douris et les peintres de vases grecs. Par E. Pottier. Paris: H. Laurens. Pp. 127.

The distinguished curator of ancient vases in the Louvre has published a very useful introduction to the study of Greek vase painting in this little book.

It does not pretend to be a thorough study of Greek vase painting or of the painter Douris. That would have been impossible within the limits of so short a book. It is rather a straightforward statement of what the general reader and the lover of ancient art might wish to know about the subject. The author says that he has chosen Douris in preference to one of his contemporaries because more of his signed vases are preserved. There are twenty-eight of them as compared with ten by Euphronius, eight by Brygos and twenty by Hiero.

The author discusses the social position of the vase painter, the possible influence which the work of the great Greek painters may have had upon him, the pottery in which he worked, and the technical processes followed in the decoration of the vase. He then takes up and discusses in some detail the subjects represented on the vases of Douris, dividing them into three classes: 1. Mythological Scenes; 2. Scenes which have to do with war; 3. Scenes from everyday life. The third class, he shows, is by far the most numerous, comprising more than half of the scenes on the signed vases. His figures are interesting. Seventeen scenes are mythological, twenty-two have to do with the warrior, while forty-one are concerned with everyday life. M. Pottier concludes that the works of the vase painter represents the art of the people of his time much as the carven images in mediaeval cathedrals reveal the spirit of the people of the middle ages. They also furnish the best means we have of appreciating what ancient Greek painting may have been

There are cuts of scenes from eleven of the signed vases.

UNIVERSITY OF PENNSYLVANIA WILLIAM N. BATES

THE JOHNS HOPKINS CLASSICAL CLUB

The Classical Club of the Johns Hopkins University is composed of about 15 students in the Greek, Latin and Sanskrit postgraduate departments of the university and Profs. Basil L. Gildersleeve, Kirby Flower Smith, Maurice Bloomfield, Harry L. Wilson, Wilfred P. Mustard and David M. Robinson. It was organized early last fall, after having been agitated for several years by Professor Smith, who has long recognized the desirability of forming a classical organization at Hopkins.

Mr. Ralph V. D. Magoffin, last year a fellow in the American School of Classical Studies at Rome and now fellow of the department of Latin and instructor of classical history at the university, has been chosen president of the new organization. Monthly meetings have been held at the residences of Professors Gildersleeve and Smith, the Johns Hopkins Club and the homes of the students. Last month the members began learning a classical play which was presented at the residence of Professor Smith Friday night before an enthusiastic gathering of the club's members and several invited guests. The sketch was the "Tenth Dialogue of the Dead," by Lucian.

Speaking of the prospects of the club, Professor Smith said:

"While, of course, it is too early to predict the future of our club, I feel that it may be easily possible to produce a Greek play on a large scale in Baltimore at one of the theatres, as the Greek Club of Harvard has done several times, notably two years ago, when they acted the 'Agamemnon,' of Aeschylus, before a large and enthusiastic audience in the Stadium on Soldiers' Field, at Cambridge.

"At several other institutions in this country the plan has worked admirably, and I feel that at an institution like ours a classical dramatic club is almost a necessity. It is no harder for our graduate students to memorize a Greek play than it would be for others to do likewise with one in English. Next year it seems probable that we shall give a Latin play.

"The 'Tenth Dialogue,' of Lucian, which we played the other night, is peculiarly adapted for a parlor performance. It consumes but 15 minutes and requires but little scenery. It is an interesting and amusing sketch of the experiences of dead persons conversing with Charon relative to obtaining passage across the Styx."—*Baltimore Sun*, April 12.

THE WASHINGTON CLASSICAL CLUB

A large number of classical teachers connected with the universities and colleges, high schools and seminaries of Washington met in the Woman's Building of the George Washington University on February 29, for the purpose of organizing the Washington Classical Club, which should embrace in its membership all the local teachers of Latin, Greek and classical art, and others who are interested in classical pursuits.

Rev. Charles Macksey, of Georgetown University, acted as chairman, pro tempore. Rules for the Club were adopted and the following were elected as officers for the ensuing year: President, Professor Mitchell Carroll; Vice-Presidents, Professor George Melville Bolling, Rev. Charles Macksey, S. J., Miss A. L. Rainey, Professor Thomas W. Sidwell; Secretary-Treasurer, Miss M. Elsie Turner; Executive Committee, the President, the Vice-Presidents, the Secretary-Treasurer, Miss Mabel C. Hawes, Mrs. Adelia G. Hensley, Professor Charles S. Smith.

The President, in taking the chair, announced that the object of the Club was the promotion of classical studies in Washington and vicinity, and that the idea was to have, perhaps, four regular meetings during the school year, when addresses may be given by distinguished scholars or papers read by members on themes of special interest to classical teachers. He then introduced Professor Harry

Langford Wilson, of the Johns Hopkins University, recently Annual Professor in the American School of Classical Studies in Rome, who gave an address on the 'Relations of the School in Rome to Classical Teachers in Secondary Schools.'

The following have already enrolled as members: Miss Virginia Alexander, Dr. H. H. Allen, Rev. Alfred H. Ames, Sister Antonine, Mrs. Marian S. Baker, Miss Mary Bechtel, Prof. George M. Bolling, Miss Kate Bucknam, Miss Ada B. Burgdorf, Prof. Mitchell Carroll, Miss Edith M. Clark, George J. Cummings, Dr. Wilbur F. Dales, Miss Mildred Dean, Miss Annie H. Eastman, Miss Harriet S. Ellis, Miss K. R. Elliott, Wm. W. Gale, Miss Helen N. Gary, Mrs. A. F. Glascock, Mrs. M. R. Hampson, E. C. Harmon, Miss Mabel C. Hawes, M. W. Hendry, Mrs. Adelia G. Hensley, Miss Margaret Hobson, Miss H. M. Johnson, Rev. Charles Macksey, Miss Lucy Madeira, Mrs. M. A. Martindall, Beverley R. Mason, Johannes Mattern, Emerson W. Matthews, Miss J. C. Munger, Frederick D. Owen, Percival Padgett, Frederick E. Partington, Prof. Paul N. Peck, Mrs. Anna M. Laise-Phillips, Miss A. L. Rainey, Arthur T. Ramsay, W. H. Randolph, Prof. George L. Raymond, Claus J. Schwartz, Rev. Henry J. Shandelle, S. J., Thomas W. Sidwell, Prof. Charles S. Smith, Mrs. M. B. Somervell, L. S. Tilton, Miss M. Elsie Turner, Miss Martha Washburn, Elias R. B. Willis, Miss Sallie E. Wilson, Miss L. Grace Woodward, Mrs. Julia E. Young.

PROFESSOR KNAPP IN WASHINGTON

Classical study in Washington city has been greatly stimulated by the recent visit of Professor Knapp of Barnard College, Secretary of the Classical Association of the Middle States and Maryland. Professor Knapp made three addresses on Friday at the Central and Eastern High Schools and in the evening lectured before the Washington Society of the Archaeological Institute on The Roman Theater. On Saturday afternoon he addressed the second regular meeting of the Washington Classical Club on The Originality of Roman Literature. This club now numbers about eighty members; over sixty of these were present. Wherever Professor Knapp spoke, he aroused great interest and enthusiasm. His visit has quickened interest also in the meeting of The Classical Association to be held in the George Washington University, April 24 and 25.

MITCHELL CARROLL

GEORGE WASHINGTON UNIVERSITY, April 14.

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NEW YORK CITY

THE CLASSICAL WEEKLY

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I NEW YORK, MAY 2, 1908 No 26

ile I was traveling recently in the Middle to lecture for the Archaeological Institute of ca I was told by a gentleman who by his own sion had never seen a copy of The Classica' ly that he had been informed by a member of lassical Association of the Middle States and and that The Classical Weekly did not de- to live because its editors had frankly aban- Greek, declaring that Greek was doomed in ca beyond possibility of saving, and were de- all their energies to the cause of Latin alone. statement so grotesquely misrepresents the at- of The Classical Weekly that it is clear that my Western friend had completely misunder- his Eastern informant or that his Eastern in- nt had not carefully read the issues of The al Weekly. Vigorously as I personally main- iat Latin literature ultimately became in large ndependent of Greek literature, I none the dmit two facts, first, that the birth of Latin ure, as we have it now, was due to contact Romans with the Greeks in those all-impor- vo-score years that stretch from the beginning war with Tarentum and Pyrrhus to the close First Punic War, and, secondly, that Greek ire is as superior to Latin literature as it is ery other literature produced since Grecian

It follows therefore that no classical jour- n live by Latin alone. The Classical Weekly ld aloft always the banner of Greek and will as long as the paper endures. The student would master Latin must know his Greek as see The Classical Weekly, pp. 161-162); the cy of so many Latin teachers in school and alike to neglect Greek is most deplorable. On ftiest of grounds, therefore, the teacher and t of Latin are bound to take account of as well. To intrude merely sordid consid- is into this discussion, I may point out that stinct of self-preservation should prompt s of Latin to uphold the cause of Greek, for mplete elimination of Greek from the school ollege course will be but preparatory to a ment of the amount of Latin done in school llege. Indeed, already in the Middle West urtailment of Latin has in some places fol- on the heels of the displacement of Greek.

all recur to this subject early in the second volume of The Classical Weekly. Meantime I shall embody in this editorial the following abstract, prepared by Dr. E. H. Sturtevant, of Barnard College. C. K.

HAMILTON COLLEGE STILL LOYAL TO GREEK

President Stryker of Hamilton College promises that during his administration the college will not confer a degree that demands neither Greek nor Latin, or an A. B. degree without Greek. This welcome assurance is embodied in a spirited defense of Greek published in the Hamilton Record for January (see The Classical Weekly, p. 137), from which we reprint the following paragraphs:

Pause for a moment to consider the language itself as a wonderful instrument of exactness, and also as a great vehicle of that master faculty, imagination. As a discipline toward a just perspective and a refined taste it is incomparable. It is the tongue of delicacy and of accuracy, and these are parts of power. It trains discrimination in the use of terms and in the sureness of touch which goes with that. Training in tense and particles is directly tributary toward precision of thought. Greek does notably, preeminently offer this training. However insistent, the contention "that for mental discipline one subject is as good as another" is a crudity. The exercise, development and nutrition of the mind, as the constant implement of life, demands a training table. Pie and croquet do not build athletes. Steel cannot be forged and tempered and polished, except by definite and well-adapted apparatus.

We, who owe to Greece our democracy as we owe her our alphabet, may well in turn refuse the self-refuted Philistinism which declines to reckon with a force that pre-empted and that still occupies the highest ranges of the world's intellectual life, and by whose aid we must attain a juster synthesis of the present.

Latin and Greek differ; but they are complementary. They are mother and daughter. But together (writes Prof. Thomas Goodell) "they embody the forces whereby western Europe, underneath all differences, is nevertheless intellectually one." They are in one *classis*, with no third.

Religion must indeed reckon with the Hebrew mind as the paramount interpreter of our supreme relation to God: but be it remembered that "the fullness of times" was intellectually Grecian, that the diffusion of the gospel was upon a Grecian world, and by Greek as a vehicle of that diffusion —that the Hebrew idea became pervasive by means of Grecian words. To select Latin and eliminate Greek is to refuse what is the more original and valuable—to rest in a second-hand impression, to prefer that which does not stand for so much, and

which carries no such vital spontaneity. Modernity is still the excuse, that, and the pragmatical 'utility' that goes along with the illogical preference. The lopsided and half-way theory in many quarters is but a stalking horse against Greek. If it could dispose of that it would presently turn its tusks upon Latin too, with the same quarrel! For us of Hamilton the sharp alternative would be, whether the college should continue to be itself, erect and fearless, or lapse into something else. Any curriculum must, in details, be subject to living revisions: but that does not imply truncation nor recreancy to the entire classical idea. If there are any who would have this college cease its emphasis upon the foundational languages and elide Latin, as well as Greek, as requisite to a degree, this writer does not know who they are. He hopes and thinks that few Hamilton alumni would thus see their college gelded.

With regard to the A. B. degree without Greek President Stryker says:

The present popular program asks "results" without regard to the quality. They who protect and abet it would market the product by changing the label. They defend the adulteration of goods and would give to prepared turnip the diploma of horseradish. They parade the 'economic' argument, neglecting the social values of a ripe and rounded education, and the direct contribution of Greek thought and feeling toward this. It is a *cheapening* of "results", and ever that is a dear economy.

THE SECOND ANNUAL MEETING

The second annual meeting of the Classical Association of the Middle States and Maryland was held at George Washington University, Washington, D. C., on Friday and Saturday, April 24-25. The Friday afternoon session was opened by an address of welcome from Dr. Charles W. Needham, President of the University, who expressed his pleasure in receiving at the Nation's capital the members of an association whose special work is to preserve one of the most fundamental and necessary elements in education.

Inasmuch as the papers will be published in full in later issues of The Classical Weekly, they are noted in the briefest manner in this report. The first paper was on Principles of Teaching Latin, by Miss H. May Johnson of the Eastern High School, Washington. Miss Johnson gave reasons which justify the study of Latin, stated the essentials in the matter of vocabulary and syntax, and discussed the course of reading, concluding by emphasizing strongly the part which the personality of the teacher plays in all successful teaching. In the discussion which followed Professor Bristol expressed his pleasure in the stress which was laid upon the fact that Vergil is the crown of the preparatory school students' study of Latin. Professor Greene stated that in a high school with which he was familiar 800 out of a total of 1,200 students were studying Latin, induced thereto largely by the personality of the classical teachers, and that one element in this growth was the plan of organizing the students into a Roman state. Professor Lodge approved the importance which Miss Johnson attached to personality, citing an instance of a teacher of Latin who by acknowledging her lack of sympathy with the idea of patriotism in general showed clearly her unfitness to teach the language and literature of a nation whose highest ideals found expression in devoted service to the State.

Professor M. W. Humphreys of the University of Virginia gave an interesting talk on Greek Inventions, or rather on Greek Discoveries, showing how many ideas supposed to be distinctly modern have their prototypes among the ancients, as, for example, the equivalent of our nickel-in-the-slot machine and even a form of the steam-engine and the fire-engine. Many scientific principles have in reality been merely re-discovered by modern scholars. Thus, Aristotle gives the same proofs of the rotundity of the earth that are given now and Apollonius in his analytical geometry showed clear knowledge of the theory of co-ordinate axes and of differential and integral calculus. Ignorance of Greek on the part of mathematicians accounts for the general misconception of our debt to the Greeks in these matters. Additional testimony was given by Professor MacRae with regard to some of the most recent physical theories concerning the true nature of the atom.

Professor William N. Baker of Haverford College in his paper on Slang, Ancient and Modern, gave many interesting and amusing parallels between Greek and Latin to some of our most modern colloquial phrases. It was shown that many of the latter had doubtless developed from conscious or unconscious imitation of classical turns of speech. The meeting then adjourned to attend a reception given to the association by the Washington Classical Club.

In the evening Professor Kirby Flower Smith, President of the Association, told in detail the various legends connected with the story of Sappho and Phaon. He concluded by setting forth himself what he conceived to be an entirely possible form of the legend. After this paper a series of amendments to the constitution were passed. By one of these it was decided that each State and the District of Columbia should have a Vice-President to represent it (except that New York and Pennsylvania should have two each) and that these Vice-Presidents together with the President and Secretary-Treasurer of the Association and the Editor-in-chief of The Classical Weekly should form the Executive Committee. It was decided that the dues should remain at $2.00, but that in future The Classical Weekly can be secured within the territory only by membership in the As-

(this provision does not apply to libraries itutions).

ssion on Saturday morning was opened by r John Greene, of Colgate University, who aper entitled, How far does the Word Or- atin Prose indicate the proper Emphasis? clusion was that the ordinary rules laid the grammars are far too arbitrary and ng to the universality of human nature the d the English were closer together in the f order for the sake of emphasis than is supposed. In the discussion which fol- Mr. Dakin said that his suggestion to his was, "Write this so that when you get ir readers will know that you *are* done". translation, he continued, the student was 'look for something to talk about". Pro- Kellogg drew attention to the part which of the rhythmical clausulae at the close ntence play in the order of words. This was fully recognized by the scholars of iissance, so that they were able to enter ly into the spirit of the ancient literatures ways than modern scholars commonly do. r Smith drew attention to Zielinski's work rhythmical clausulae. Professor Knapp that the moral of the paper was that teach- ld themselves follow the advice they give students and read Latin aloud with a con- fort to get the appeal to the ear rather the eye, remembering that the habit of the of dictating their letters and books and of laves read to them, as well as the natural ent towards oratory made Latin literature intended for auditors rather than for and hence best interpretable now by those l it aloud. He mentioned in this connec- tleship's suggestive essay in his Second which he accounts for the difference be- e periodic style of Cicero and that of Livy round that Cicero's style is largely that of addressing the people; his aim was there- e within the comprehension, and his style r than that of Livy, which is addressed o readers. Professor Smith added that ad also to persuade his auditors and that he doctrine of climax had grown in part out of the effort to overcome the natural n of the listeners (the orator reserved his rts and most important thoughts to the n he was sure of his auditors' interest).

or Mitchell Carroll of George Washing- ersity read a paper on The New Classical . Professor Carroll believes that a new pened and that the Classics have profited ientific trend of modern thought in a wider n with the study of literatures of all that w light upon the life of the ancients, es- pecially in the domain of art and archaeology. An energetic discussion by Professors Lodge, Knapp and Wilson and Dr. Robinson followed, on the part which archaeology should have in classical teaching, Professor Carroll closing it by saying that we are now in the period of the copulative and not the disjunctive conjunction and that it is no longer a question of philology *or* archaeology but of philology *and* archaeology.

Professor Rees of Adelphi College, in his paper on The Rule of Three Actors in the Greek Dramas aimed to show that the rule must be interpreted for the best period, merely as meaning that not more than three actors participated in the dialogue, not as meaning that three actors were made to carry all the parts of a play.

Mr. J. B. Hench, Shadyside Academy, Pittsburgh, read a paper on The Teaching of Vergil (see The Classical Weekly, p. 149). At the outset, he advocated strongly the reading of Vergil before Cicero, chiefly on the ground of the interest of the story. Mr. Inglis objected to the reading of Vergil first on the ground of the difference in vocabulary and syntax from those of ordinary prose and the consequent unsettling of the students' knowledge which in the second year cannot have become firmly grounded.

Professor D. A. MacRae of Princeton University in his paper on A Broader Approach to Greek showed the inadequacy in point of vocabulary of the Anabasis as a preparation for college Greek and how this fact led to a greater use of translations in college than in the preparatory schools. He advocated the preparation of a list of simple, uncompounded words to be learned by the students in their preparatory course and said that he felt sure that the colleges would accept less in quantity if they could get more in quality.

At the afternoon session resolutions forwarded by the New England Association looking towards the securing of greater uniformity in entrance requirements were approved by the Association and further resolutions were passed empowering the Executive Committee to take all possible steps to induce the colleges in the territory of the Association to agree upon a reform of the entrance examinations in Latin. The Association then elected the following officers for the ensuing year: President, H. F. Dakin, Haverford School, Haverford, Pa.; Secretary-Treasurer, Charles Knapp, Barnard College, New York; Vice-Presidents, District of Columbia, Mitchell Carroll; New York, George P. Bristol of Cornell University and J. W. Scudder, Albany Academy; Pennsylvania, W. B. McDaniel, University of Pennsylvania, and J. B. Hench, Shadyside Academy, Pittsburgh; New Jersey, George D. Kellogg, of Princeton University; Maryland, H. L. Wilson, of Johns Hopkins University.

The Executive Committee was empowered to add Vice-Presidents for states not represented above.

Then followed four papers, Aids in Teaching Caesar, by Miss Mary E. Harwood of the Girls' Latin School, Baltimore, illustrating by the stereopticon various ways in which a teacher of Caesar can make Roman life real and living to young students; this was discussed briefly by Professor Knapp; Aspects of the Speech in Vergil and the Later Roman Epic, by Dr. Herbert C. Lipscomb, of The Country School for Boys, Baltimore, in which the use of speeches by the various Roman epic writers was discussed and also contrasted with that of the Greek epic; this was discussed briefly by Professor Smith; Recent Archaeological Progress in Rome, by Professor Harry L. Wilson, of Johns Hopkins University, and The Excavations in Crete, by Dr. T. Leslie Shear, of Barnard College. The last two papers were illustrated by the stereopticon and gave most interesting glimpses of the work that is being done in these vast fields.

A cordial vote of thanks was tendered to the George Washington University, the University Club and the Washington Classical Club. The time and place of the next annual meeting were referred to the Executive Committee with power.

T. E. W.

REVIEWS

Coin Types, Their Origin and Development. By George Macdonald, Honorary Curator of The Hunterian Coin Cabinet, University of Glasgow. Glasgow: James Maclehose and Sons (1905). Pp. 239.

Until the publication of this book no satisfactory explanation of the motives which determined the selection of types on Greek and Roman coins had been advanced. The view which was accepted up to the time of Ridgway's revolutionary attack (Origin of Metallic Currency and Weight Standards) was that religious influence dominated the choice of types. The student who began his numismatic reading with Gardner's Types of Greek Coins and Head's Historia Numorum may well have been puzzled by the forced religious interpretation put upon many coin types. For example, the tortoise on the Aeginetan series was claimed as a symbol of Aphrodite, who is sometimes represented in sculpture as standing with one foot on this reptile, though our knowledge of the connection ends here; and the sepia on Eretrian coins was assigned upon no evidence to the cult of Poseidon. So also the explanation as religious symbols of the mule-car on coins of Rhegium, the crab at Agrigentum and the astragalos at Himera is unconvincing.

Still further into the realm of speculative fancy are we led when the rose on coins of Rhodes is accounted the attribute of Aphrodite, or, if not of Aphrodite, then of some other deity. And how shall we trace a religious significance in the sickle-shaped harbor on the coins of Zancle? These latter are merely "types parlants" or punning allusions to the name of the city, of which there exist many clear instances, e. g, the wild celery (σέλινον) at Selinus, apple (μῆλον) at Melos, lion's head (λέων) at Leontini, pomegranate (σίδη) at Side, seal (φώκη) at Phocaea, cray-fish (ἀστακός) at Astacus.

Quite as perplexing is the so-called commercial theory, originated by Ridgway not to supplant but to supplement the religious theory, according to which many devices representing local animals or products are said to indicate the old local barter-unit of the days before metallic currency. Starting with the fact that the ox served as a unit of value before coins were used, Ridgway assumes that each district employed as a unit peculiar to itself some animal or product of the locality. This theory, while admittedly brilliant, and even specious on the face of it, assumes as truths many facts which remain to be proved. Beyond question Cyrene and Cyzicus traded respectively in silphium and tunny-fish, but that these ever formed a currency has not been demonstrated, and a tortoise-currency, a shield-currency or cuttle-fish (!) currency seems less credible.

But these hypotheses fail to make clear the origin of types, and the religious theory is especially weak in the case of archaic types. The simple badge theory of our author, which applies to types proper as well as to the subsidiary devices, or, technically speaking, 'symbols', is the only comprehensive principle on which to found an explanation. Postulating that no theory is satisfactory which does not explain archaic types, and insisting upon the identity in character and function of types proper and 'symbols' or secondary devices, Macdonald proves that types and 'symbols' alike are the badges selected by the state and mint-authorities as guarantees of the weight and quality of the coin. The motives controlling the selection are several. The punning principle, the allusion to local flora and fauna or features of the city and city-life, the religious motive and the decorative instinct all play a part. The nine-fold classification of coin-types in Hill's Handbook of Greek and Roman Coins can be reduced by half, and immensely simplified by a recognition of four governing motives, the religious, the commemorative, the decorative and the initiative. Often two or more of these motives combined to determine the choice.

Historically considered, the commemorative influence was all-powerful in the archaic period, though the decorative influence was seldom in abeyance. The religious motive, while not primary and exclusive, soon gained a wide supremacy and in the case of Greek coinage is predominant from

the fourth century on. Roman coinage proper does not begin until the tradition is well established that the "gods or their emblems were alone deemed worthy of representation on the money", as Head wrote. Hence the religious character of its types.

It is not possible in the short space here allotted to do more than indicate that a rational hypothesis on which to base the study of the origin of types has been formulated by Macdonald. The badge thesis as here presented constitutes the first of a series of five lectures written in the usual impelling style of the English scholar. The remaining lectures trace the development of the principle throughout Greek and Roman pagan issues, the Christian period of Constantine the Great, and the Byzantine rulers, and in rapid sequence carries the evolution to modern times.

The new theory has already met with approval from such experts as Hill (Historical Greek Coins, 1906) and is reflected in current literature in the accurate though non-technical articles on Common Greek Coins written by Hands in Spink's Numismatic Circular.

One point deserves special notice: Macdonald holds a radical view regarding the origin of the peculiar incuse fabric of the early coins of Magna Graecia. This he considers merely a sign of local fashion (the motive for which is lost), which gives to coins within certain geographical areas a homogeneous appearance, as, for instance, the smooth reverses on the coins of Cyprus and Etruria. Lenormant's theory was that the Pythagorean brotherhood exercised a political influence which led to something like a federation between the Southern Italian towns, and that the uniform incuse fabric typifies this union. Babelon (Traité des Monnaies Grecques et Romaines, 1907) and Hill (Historical Greek Coins, 1906), accept Lenormant's view, and the latter suggests that the back and front of the same figure on these coins may express one of those "ten pairs of contraries" of the Pythagorean system.

Macdonald points out real difficulties in the federation theory, and yet one cannot help thinking that the fabric is bizarre enough to arrest attention. One hesitates, however, to attribute so great influence to Pythagoras in affairs of the state, or to adopt unreservedly Hill's suggested symbolical explanation such as mystics of the school of Jacob Boehme would eagerly accept. Happily neither Mr. Hill nor M. Babelon is of this persuasion, and the weight of their authority counts for much in this unsettled problem.

AGNES BALDWIN

BARNARD SCHOOL FOR GIRLS, New York City

The Silver Age of the Greek World. By J. P. Mahaffy. Chicago: The University of Chicago Press (1906). Pp. vii + 482. $3.00 net.

This is simply a revised edition, under a new name, of The Greek World under Roman Sway from Polybius to Plutarch, published in 1890 and now out of print. It contains about 35 pages of new material, consisting of a new chapter on Hellenism in Upper Egypt, besides a few additional pages and a goodly number of new foot-notes. The index, too, is much more complete. Further than this, the revision consists mainly of improvements in grammar and style, and the correction of previous misstatements, and consequently the author does not seem to be justified in giving a new title to the second edition.

The present work is the third in the author's series on the social life of the Greeks, the purpose of which is to give a "picture of Greek life, not in its trivial details, but in its large and enduring features. A more than incidental notice", continues Dr. Mahaffy, "of the peculiarities of food and dress, and of the plan and arrangement of houses, is but weariness and idle labour. We want to know how they reasoned, and felt, and loved; why they laughed and why they wept; how they taught and what they learned". The successive periods covered are indicated by the titles of the books: the two previous volumes are Social Life in Greece from Homer to Menander, and Greek Life and Thought from the Death of Alexander to the Roman Conquest; in the book under consideration the author discusses Greek life and civilization from 146 B. C. down to the accession of Hadrian; a fourth volume, which the author hopes to write, will treat the period from Hadrian to Julian. These special titles are misleading to the uninformed; it would have been better, perhaps, to use the one general title, The Social Life of the Greeks, for all of these volumes.

The Gurob mummy cases came to light when The Greek World under Roman Sway was already in press. These and other Egyptian finds form the subject of the new portions of the second edition. The Gurob papyri revealed the existence of a large settlement of Greek and Macedonian soldiers in the Fayûm in the time of the second Ptolemy. Here they lived comfortably on lands granted them by the crown, on the slopes descending to Lake Moeris, and employed the native population of the villages to till the soil. They had no political life, but many privileges and plenty of taxes. It is interesting to note that they brought their wives from Greece. They were well educated, and in this remote "island of Hellenism" they wrote good Greek and read such classic authors as Homer, Plato, Euripides and Epicharmus.

Much inferior was the Greek written by the Greek settlers around the Serapeum of Memphis. The papyri found here show that the native Egyptian influence in social and religious matters was stronger than in the Fayûm, owing to intermar-

riage and the establishment of the Egyptian priesthood by the Ptolemies. Just as in Ireland the offspring of English fathers and Irish mothers became more patriotically Irish than the natives, and just as the recognition of the Roman Catholic Church in Ireland prevented union with the English, so argues Dr. Mahaffy, the children of Greeks and of Egyptian women were far more native than foreign, and the restoration of the temples and the priests to their rights stereotyped the people as Egyptian in spite of Hellenic influences.

Our information in regard to the life and thought of the "silver age" is derived mainly from Strabo, Dion Chrysostom and Plutarch, besides the papyri, inscriptions and excavated sites. The new chapter just summarized shows the character of the author's treatment of Hellenism on its outskirts; for the centers of Greek culture the materials are much fuller and the picture all the more complete. The work is distinctly Dr. Mahaffy's own; his judgments are based on a first-hand study and sympathetic reading of the authors in the Graeco-Roman period who throw light on the life of these times. He has made greater use of ancient than modern books, for, while he may be charged with failing to take account of some of the literature and inscriptions that have appeared since the publication of the first edition, one is amazed at the extent of his knowledge and the intimacy of his acquaintance with postclassical Greek literature. Indeed, it is only fair to recognize our indebtedness to him for arousing a greater interest in the times after Aristotle.

The characteristics of the second edition are, in general, the same as those of the first, for there have been no radical changes. There are the same digressions, the same irrelevant remarks, the same lack of systematic arrangement of the accumulated material. Modern parallels to the events of ancient history figure with no less prominence than before, a practice which the author defends elsewhere as instructive and as showing "the modern, the essentially human, and therefore universal, features of the Hellenic race". CHARLES W. PEPPLER

EMORY COLLEGE, Oxford, Georgia

CORRESPONDENCE

I have read with the greatest interest the description given in your number of April 11 by Professor Wilson of the collection of classical antiquities acquired by him for Johns Hopkins University during his stay in Italy last year. We at Columbia have gradually within the past ten years or more been getting together a similar working collection, which —notwithstanding lack of adequate funds—already numbers many hundred specimens; and the graduate students will unite, I am sure, in declaring that they have received an impetus and inspiration in their work by being enabled to handle and study original objects happily preserved from the wreck of the past. "Of even greater importance" (than the large museum-collections), writes Professor Wilson, "is the smaller working collection of the University, which fulfills in a general way the functions of a scientific laboratory. Nothing has more power to attract and hold the attention of students, to awaken and sustain their enthusiasm, than the constant presence of the tangible remains of antiquity, the actual work of Greek and Roman hands. To students who by daily contact have become familiar with these things and understand their significance, the men of old are real persons and classical literature becomes the expression of a real life".

I wholly agree with Professor Wilson in all that he says, but would carry the principle even farther than he. I would not confine such collections to our universities, but would extend them (of course to a lesser degree) to our colleges and high schools, in fact to all schools wherever the classical languages are seriously taught. In the earlier years of classical teaching, certainly all insistence must be placed on grammatical drill and correct translation; but should the school, or even the individual teacher, be in possession of, say, a coin of Caesar or of the Gauls, another that was in circulation during Cicero's consulship or in Vergil's day, a pretty silver *denarius* showing Aeneas carrying away the Palladium, with the little Iulus dragging at his hand, or a Carthaginian copper with the *caput acris equi*—and pass them about among the class at the proper moment, he would quicken the interest of his boys and girls in the *living* past without in any way interrupting their necessary linguistic drill. And a few such objects of perfect authenticity are within the reach of anyone.

It is my privilege to spend every summer in Rome where (without ever setting foot in an antiquity shop) I am brought constantly in touch with recent casual discoveries, and my opportunity for picking up at small expense all kinds of interesting objects proves a temptation too strong to resist. I do not refer here to objects of art or great value, for the Italian authorities put a ban on the exportation of these, but to the smaller things that illustrate ancient life and history, just the things, in fact, that are useful for the purposes defined above. And at the risk of being dubbed "antiquity dealer" by the profane and unsympathetic, I have for some years past offered for sale, especially to colleges, schools and teachers, such things as I have acquired. I am delighted with the success of this my "missionary enterprise", which has led to the formation of small collections in numberless schools and colleges, especially in the Middle West and New England States. A slight notice inserted by one of the

editors of the Classical Journal resulted in the distribution of large numbers of Roman coins—a veritable 'scramble' it was—among teachers and pupils of Indiana and neighboring States, and I believe each piece will act as a little talisman to stimulate interest in the Classics. But the Eastern schools lag behind the West, and it is in the belief that many of your readers would welcome the opportunity of getting a few illustrative specimens at a moderate cost that I venture to ask space in The Classical Weekly. I should be glad to correspond with anyone interested who will write to me at the address below.

GEORGE N. OLCOTT

438 West 116th St., New York.

Professor J. T. Allen, of the University of California, assures us that a freshman once translated ὃς δὴ γήραϊ κυφὸς ἔην (Od.2.16) by "who was bent on the widow"!

Miss Lydia M. Dame, of the Girls' High School, Brooklyn, supplies the following:

Teacher: Give me two reasons why Dido is clothed in purple.

Pupil: Well, it was the royal color, and she must have been in second mourning for Sychaeus.

Professor Walter Dennison, of the University of Michigan, who is to be annual professor at the American School of Classical Studies at Rome in 1908-1909, is planning to visit the battlefields of Caesar this coming summer, and takes pleasure in inviting any who wish to accompany him. The plan is to meet in Paris about July 20 and spend perhaps three weeks on the excursion. He would be pleased to hear from any who wish to go. For further details see The Classical Journal for February last, p. 160; further announcements concerning the trip are promised in the May or the June number of the same Journal.

THE CLASSICAL WEEKLY

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THE CLASSICAL WEEKLY

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NEW YORK, MAY 9, 1908 No 27

Numbers 9 and 10 of The Classical Weekly
ed Professor Lodge's paper on The Vocabu-
f High School Latin. Our readers will re-
er that, starting with the doctrine that now
: an intelligent and successful effort can be
by teachers to equip their students with an
ıte vocabulary, a vocabulary adequate not
· for their preparatory Latin work in the
s but for nearly all their needs in college
as well, Professor Lodge passed on to urge
sion of the mode of administering entrance
ıations in Latin and the adoption of methods
nt from those which now obtain to discover
er the would be college student possesses, so
least as Latin is concerned, the capacity to
ake college work with profit. Professor
did not, of course, forget that other things
s vocabulary are needed to the achievement
s end, to wit, knowledge of inflections, and
: essential principles of syntax and appre-
n of word-order. But reasonably adequate
ıs long been at hand toward the acquisition
nastery of inflections and of syntax, and any
d that will enable the pupil to read more
and to read it readily, intelligently and pleas-
will inevitably minister to a grasp of the
:ance of word-order. It was in the field of
ılary that, strangely enough, least progress
een made. Caesar's vocabulary had indeed
tudied; it had long been known which words
of most frequent occurrence in Caesar, and
s books for beginners had availed themselves
se words. But no effort had been made, so
I am aware, to carry the systematic study of
ılary beyond Caesar; no one had undertaken
w in detail the relation of Caesar's vocabu-
› Cicero's and to Vergil's, to determine how
: words most common in Caesar were of fre-
occurrence in the other two; no one had
us in detail how far the words of common-
:urrence in the three would carry the student
attempts to read Latin outside of the nar-
ınge of books prescribed for admission to col-

All this has been done for us now by Pro-
Lodge, and so, as said above, we are in posi-
› move forward, as soon as we will, to a re-
of entrance examinations in Latin.

lan under consideration in one of our lead-
ing colleges involves all the points urged in Professor Lodge's paper. The stress by this plan is laid on the reading as well as the writing of Latin *at sight*. The latter is already required in all our colleges; the English given to candidates to be rendered into Latin is 'unseen' English. The proposals involve examination on a passage selected from a Latin prose author, to be translated at sight by the candidate, a passage from some Latin poet, likewise to be rendered at sight, in addition, a somewhat searching examination on a passage selected from some short Latin work, prose or poetry, which has been previously prescribed for intensive study, with reference especially to the literary characteristics and literary value of the work so prescribed, and finally an examination in Latin writing, to consist in part of detached sentences definitely intended to test the candidate's knowledge of the essential principles of syntax, in part of an easy narrative passage intended to test the pupil's power of handling a connected passage. The examination on forms and syntax will be conducted mainly through the candidate's Latin writing, though incidental efforts to test his knowledge of grammar can and will be made, if the plan is adopted, in connection with the other papers. Candidates will be expected to know the select list of 2,000 words which, by the aid of typographical devices, are made to stand out from the rest in Professor Lodge's book, The Vocabulary of High School Latin. Any Latin word in the passages set for translation which falls outside the select list of 2,000 will be translated on the examination paper for the candidate; similarly, any English word for which an equivalent cannot be easily and naturally got in the select list of 2,000 words will be translated into Latin on the examination paper.

Such then is the definite proposal for the reform of the entrance examinations in Latin. Lack of space renders it impossible to make an argument here in support of the proposed plan or to set forth the manifold and important advantages. Those interested will find a discussion of the plan by Professor H. T. Peck in the April number of the Educational Review and in an early number of The School Review (the latter discussion is by the writer of this editorial).

Meantime, it is worth while for us to remember

that The Classical Association of the Middle States and Maryland, at its meeting in April last, urged the College Entrance Examination Board to adopt essentially the plan which, as said above, is under consideration at this very moment in one of our colleges; the resolutions adopted by the Association were at once transmitted to the College Board. At the meeting of the American Philological Association held at Chicago in December last resolutions were adopted which expressed the conviction of the Association that increased emphasis should be laid on translation at sight (see The Classical Weekly, p. 109). C. K.

THE NEED OF A REVISION OF LATIN INSTRUCTION

Verily, ours is an iconoclastic age! We take a special delight in demolishing the creeds of our forefathers! Nothing in education affords us quite such keen enjoyment as a fierce assault on some venerable subject in the school curriculum!

And, after all, it is well for us to question the value of every subject that was established under a former generation. The world is changing with marvelous rapidity. Nothing should be taught except as it is proven to be adequate to meet the peculiar needs of the present. And that is precisely the reason why we, as teachers of Latin, should court the most searching investigation of its educational value. For the longer one teaches Latin, the firmer must grow his conviction that—at least for an English speaking people—*Latin is by all odds the most efficient educational instrument we possess.*

Nevertheless, with our iconoclastic tendencies, it is a mistake to suppose that Latin needs no defenders, that in the face of clamorous attacks we would best assume an air of patient superiority or of silent *hauteur,* as though every assault on the language were simply beneath our notice. There are some subjects that approach Latin in educational value. And when their advocates take every opportunity of airing their claims and belittling the Classics, the truth is likely to become obscured.

But it may be asked: "Is the situation such that Latin *needs* to be defended? Admit that the percentage of students taking Greek has decreased considerably in the last ten years, does it follow that Latin will share the same fate? Does not the last report of the Commissioner of Education show that there is a small increase in the percent of students taking Latin in secondary schools throughout the United States?"

True! But turn your gaze toward the colleges, whose every mood is reflected so promptly by the schools. What is to be the outcome of emasculating the degree of A. B. by dropping the requirement of even one year's study of Latin in college? And, recently, several of our foremost Eastern colleges have further cheapened that degree by requiring only *Elementary* Latin for entrance!

This question was thoroughly discussed by the Michigan Schoolmasters' Club in March, 1906. At that meeting Principal Swain reported that his investigation of school conditions in the seven North Central States for the year 1904-1905 showed an increase in the percentage taking Latin in Ohio, but a *decrease* in the other six states, ranging from 1.6 per cent in Minnesota to 11.4 per cent in Wisconsin. What was more significant, he found that there had been a marked falling off in the percentage of pupils who graduated with *four years* Latin to their credit. Principal Bliss further showed that this decrease was most marked where the state universities, and in their wake, the smaller colleges, had deserted the four year entrance requirement in Latin for the A. B. degree.

Principal Swain, in his concluding remarks—with special reference to Michigan—said:

Three things at least have contributed to the present unsatisfactory state of affairs:

1st, Latin is no longer required by the University of Michigan for the degree most desired by many prospective college students;

2d, The wider range of electives now offered in the larger high schools;

3rd, A disinclination on the part of many, or of some at least, of the present class of students in high schools for earnest, steady, sustained, hard work in any direction, let alone four years of it. In my opinion, this last is to be in part explained by the amount of social frivolity indulged in by would-be society young men and ladies, who, had they wiser parents, would be simply high school girls and boys. In any case, the state of affairs is one that should no longer be ignored by friends of Latin, in school or out.

It is a small cloud on our horizon, no larger than a man's hand. But it is ominous.

To meet the situation, it seems to me two things are necessary.

1. We should begin a vigorous campaign to show that we are justified in demanding that Latin be retained as a *sine qua non* for the A. B. degree.

2. We should strengthen the weak places upon which the enemy's fire may be concentrated.

It is to these weaknesses that I would direct your attention very briefly.

Starting then with the college, let me state the objection that an earnest school graduate might make, when advised to elect Freshman Latin. "What am I going to get out of it? Supposing that I take Latin. In my daily preparation, like 95 per cent of the college students, I shall use a translation; which means that I shall simply read the words of the translation into the Latin text until I can make a fair recitation on it. How does this differ from using a key in mathematics? Will work like that give me any mental discipline or

crease my power of expression in English or add to my appreciation of Latin literature? And yet the instructors expect the students to do this very thing, and openly tell them that they assign long lessons, because they know that they will use translations. And what is the sum total of results, if I do take Latin? After studying the language for five years, I shall not be able to read or enjoy in Latin even the finest passages I have translated. The same time devoted to a modern language would give me better results".

Now, you may call this unreasonable—a narrow, one-sided view. And yet there is enough truth in it to make one feel uncomfortable, and more than enough to furnish our critics with an argument and a sneer. "Pretty meagre results for five years' work! You never get where you really read Latin and the last year's work is chiefly done with the aid of a key"!

To meet these criticisms, I would respectfully offer the following suggestions:

1. That college instructors should insist that the students should not use translations, agreeing to shorten the lessons accordingly. I know, personally, of one such arrangement between an instructor and his class which worked to the satisfaction of all concerned.

2. That, in view of the universal admiration of Horace by students of literature, his poems should constitute the centre of the year's work; that at least a dozen of his odes be committed to memory; and that his writings should be so carefully studied that it shall be a delight in after years to read and enjoy them.

3. That there should be more sight reading and reading in the original during the recitation period, so that the student may acquire some facility in reading Latin, and that in this connection the finest passages in the Vergil and Cicero read in school be reread in the class that the student may have a better appreciation of their literary beauty.

But I can already see the college instructors turning indignantly upon us. "This is all very well", say they, "but look to yourselves. The seat of the trouble is in the inadequate preparation you give to the students you send us. If the schools will only make a proper use of their *four* years, we, in our *one* year, will guarantee to obtain some satisfactory results".

Now we school teachers must still insist that a sharp change in college ideals and college methods of instruction is essential to our success in the schools. Nevertheless we are willing to admit that we are by no means above criticism. There are weak spots in our instruction too. And some of these I would now set before you, not as one who does not see his own faults, but rather as one who has been made conscious of these weaknesses by some bitter experiences and who is honestly striving to gain for Latin that place in the curriculum which he knows it deserves.

Let me begin with the first year's work.

One of the weak points with most teachers is that they stick too closely to the text book and neglect sight translation in class. Even when the passage is marked "Sight translation", we are inclined to make it a piece of home work. Now the trouble with the pupil's home work is that there are too many kindly disposed maiden aunts, who, when an appeal is made for assistance, drop the newspaper or magazine to say good naturedly: "O! Don't bother me, child! Don't you see it is this way"? And, having read the sentence with no attempt at explanation, they resume their reading until another sentence is thrust before them. They are easy marks! And thus the dear child's Latin is gotten largely by proxy, while he rapidly becomes a parasite! For this, sight translation is an excellent remedy. Moreover, the process involved enables the teacher to find out and at once correct the individual pupil's tendency to go wrong, while the pupil gains steadily in confidence and understanding.

The second weakness lies in the too great use of disconnected sentences. The English have been at this Latin problem a much longer time than we, and their better success is in some measure due to their use of connected narrative as early as possible. There can be no questioning the fact that a story is more interesting to the pupil, and yet the story can be made just as effective a grammar grind as the juiceless, isolated sentence.

This brings me to my third point, that it is a mistake to adopt *desiccated Caesar* for first year work. Why not rather put the pupil at once into a Roman atmosphere? Why not let him read stories concerning the mythology, the traditions, the history and the customs of the Romans and thus awaken his interest in that people instead of starving him on dry-as-dust sentences clipped at random from the Gallic War. Teach him thoroughly a vocabulary of 500 words,— a Caesar vocabulary, too, if you please,—drill him into a thorough mastery of his forms and syntax in connection with such Roman stories, and he will get some genuine pleasure out of the hard first year, and will need no "bridge to Caesar" either after it.

But coming to the second year: Can anything be done about Caesar? Even the teachers complain that it is extremely uninteresting. Well, we certainly have done our best to make it so. Consider for a moment. No history can be expected to hold the interest of the reader *uniformly* from start to finish. Even fiction falls short of that. If, therefore, we are to read only a portion of a history, shall we deliberately exclude the most in-

teresting parts? And yet that is precisely what we are doing with Caesar. The fifth book contains a lively description of Britain and its inhabitants, which cannot fail to awaken the interest of every intelligent pupil; then follows a graphic account, on the one hand, of the success of the Gauls in luring one of Caesar's legions from winter-quarters into an ambuscade and utterly destroying it, and, on the other hand, of their failure to entrap Q. Cicero and his men in the same manner. In the sixth book we have a fascinating description of the customs of the Germans and more especially of the mysterious Druids and their religion.

The seventh book is the climax of the whole war—the last desperate struggle of the fiery Gaul against the all-conquering Roman. The siege of Alesia is one of the most thrilling in all history. Picture to yourself Caesar with 40,000 men in the heart of the enemy's country, attacked simultaneously by 80,000 from within the town and by 250,000 from without. A single break in the Roman line and their fate is sealed! Had it not been for their splendid courage and endurance, coupled with the cool generalship of Caesar, not a Roman would have survived to tell the disaster of that day. To omit reading the siege of Alesia is as absurd as to stop reading Prescott's Conquest of Mexico at the critical moment when the fate of that small band of Spaniards was hanging in the balance on the eve of their terrible retreat from the capital city of their enemies. And yet we blindly confine ourselves to the *first four* books of Caesar and pour out our maledictions upon it for being so uninteresting!

It may be urged against the reading of selections from the seven books that it breaks the continuity of the first four. But, surely, it is of greater consequence to preserve the continuity of the entire work and thus enable the pupil to get an adequate conception of the whole war than to study the first part of it thoroughly only to leave the more important campaigns untouched.

ALBANY ACADEMY JARED W. SCUDDER

(To be continued.)

REVIEWS

Handbook of Homeric Study. By Henry Browne, S. J. London and New York: Longmans, Green, & Co. (1905). Pp. xvi + 334.

There is no more hopeful sign to-day in the world of scholarship and literature than the zeal which is shown in the production of books on Homer, Homeric life, and the Homeric question, and in the prosecution of general archaeological and anthropological studies which bear upon the origin and development of the Iliad and the Odyssey. Any scholar who is willing to take the time to analyze and compile the multifarious details which archaeology and ethnology, natural science and linguistics, the history of religion and the history of civilization, are daily adding to the comprehension of the problem of problems, must receive the thanks of all lovers of literature. Most scholars are too busy, many are too timid, to attempt such a task, which besides its encyclopaedic nature, demands a certain self-sacrifice, a willingness to drop for a moment the role of student and investigator, and to commit oneself to statements which are bound to be challenged if not disproved.

It was in this grateful and receptive spirit that we took up the reading of Professor Browne's book; and we laid it down at the end with disappointment. The comprehensiveness of the book as suggested by the chapter headings, embracing, to mention only a few, such attractive topics as Homer and the Cycle, Our Homeric Text, Composition of the Poems, Local Origin, Outlines of the Homeric Controversy, Homer's Life, The Homeric People—is not, we are free to confess, coupled with adequate reading on the part of the author in all the fields involved. Certainly there is scarcely one of these chapters that does not leave something to be desired. It is not that the author entirely lacks scholarship, although, in a work of this kind, we expect something more than an acknowledgment of debt to such books, however valuable they may be, as the late Sir Richard Jebb's elementary Introduction to Homer, and Professor Geddes's Problem of the Homeric Poems. It is not that the author lacks boldness or definiteness. We are grateful for many a statement of singular directness, not to say dogmatic assertiveness, which shows a commendable readiness to be clear. And yet, although the author spends much time in explaining his method, his results are confused and confusing. He has a habit of touching here and there on a topic which he postpones, often without a good reason, to a late chapter. The preliminary and orienting paragraphs are too diffuse, and throughout the entire book, in spite of liberal use of black-face type, the reader has a sense of prolixity so great that he often misses the most important conclusions. For example, the survey of Homeric criticism from the publication of the Scholia in Marcianus A down to the present day is deferred, we think unwisely, until after the exposition of the author's own views is completed. This departure from the usual order compels the author to resort to repetition that might have been avoided, while many important names in the controversy are omitted.

Faults of style obscure many real merits. The language describing Wolf's Prolegomena is flamboyant to the verge of the ludicrous. Many passages, like that (p. 149) in which the composition of the Iliad and the Odyssey is contrasted with the rose-window of Lincoln Cathedral, might be appropriate

in a popular lecture, but must leave the student puzzled to know what it is all about. There is a curious personal tone that detracts from the serious purpose of the book, a too liberal use of the intimate "you", addressed to the reader. Why should "we Aryans" (if we are Aryans) be "naturally inclined to hate" the Phoenicians? As well go with Mark Twain to weep at Adam's grave. Perhaps it is captious to object to such phrases as "this queer prehistoric age" (p. 240), but we cannot help wishing that the proof-reader had queried "batch of Trojan captives" (p. 193) and the statement that the Iliad and the Odyssey are "a couple of sublime poems". This, by the way, is exactly what Professor Browne is trying to disprove.

But passing from what might have been only trifling slips to larger topics, we find grave lapses which can hardly be excused in a work of this sort. The chapter on the Homeric dialect might have been a useful summary were it not for such remarks as the following: "*υἱός* occurs as in Attic, but also forms as though derived from *υἷς* (p. 69). Perhaps the author has heard of Meisterhans, but it is hardly conceivable that he could have read his Grammatik der attischen Inschriften attentively and have written such a sentence. On p. 70 we read, "for some reason (!) the *σ* of the future and first aorist is frequently doubled . . . . as *τελέσσῃ*. It is hardly worth while to point out other shortcomings of this nature. Nor is the author much better on the archaeological side. The chapter on Geography and Commerce omits many important facts—although brevity, as we have seen, is not the writer's aim—and deals in a loose way with current opinions and guesses, in which Bérard figures prominently. Fick's theory, though important for the author's argument, is mentioned many times, but not explained with needful fullness. We are not of those who would ascribe all knowledge to the Germans only, but we miss many a familiar German name in the discussion. It would have helped the author much if he had studied carefully Cauer's Grundfragen der Homerkritik. As regards the Homeric ship, he seems to be innocent of Assmann; and although Reichel is scouted by some of his own countrymen and others outside of Germany, he deserves at least mention. The wonderful results of Miss Boyd's (Mrs. Hawes's) excavations in Crete he passes over, although he has much to say about the Minoan Age.

The result is what might be expected in view of the drawbacks enumerated above. On the main question, the problem of the poems, the reader cannot feel that he is following a trustworthy guide. Many fairly good illustrations accompany the text, but the misprints are numerous, one of the worst being "Lysians' on the map facing page 188.

HARVARD UNIVERSITY C. B. GULICK

The Rise of the Greek Epic (a Course of Lectures delivered at Harvard University). By Gilbert Murray. Oxford: the Clarendon Press (1907). Pp. xii + 284.

The American classical scholar owes much to the establishers of lectureship foundations at our universities. The Percy Trumbull foundation at Johns Hopkins brought us Professor Jebb. The Gardiner Lane foundation at Harvard has brought us Dr. Murray, whose ten lectures fill a handsome octavo volume of 284 pages. The first of these lectures is introductory; the next two deal with the people among whom the Greek epic rose, the remaining seven with the literature.

In the introduction the author discusses Greece and the progress of man. He believes that the Greeks considered all branches of their art, even their poetry and the rest of their literature, as so many parts of the service of man. It is on this score that the Greek writers have come to be regarded as classic; they represent the best thought, they possess for mankind a vitality of interest. It is misleading, says he, to contrast the term 'classic' with 'Christian', 'romantic', etc. Nor were the Greeks pagans. Far from it. They were promoters of culture. They fought an uphill battle against heathenish customs, especially those of human-sacrifice, slavery, and immorality and cruelty. Though they attained success only in the matter of human sacrifice, yet in all the others they were the first to point out the evil and to cherish right ideals. And Greek poetry must be considered as embodying this spirit of progress, a spirit which can feel the value and wonder of life and yearns to make life better.

In the second and third lectures Mr. Murray deals with the people: the migrations by land and sea, the cities, the breaking up of old forms of worship, and the rise of aidôs and nemesis as moral sanctions. He thinks Mr. Ridgeway's solution of the problem of the early peoples much too simple. The Pelasgi were only one of a number of indigenous peoples; there were other Northerners besides the Achaeans. However, he brings forward no evidence that weighs seriously against Mr. Ridgeway's conclusions—perhaps this is too much to expect in a lecture. Besides the Achaeans there was a tribe called Bhruges which settled in Thrace and under the name of Phrygians became dominant in Troy. So Agamemnon was really fighting against his kinsmen. He will not have it that the early Aegean people were in any sense Greek. He sees no connection between their art and that of later Greece. He seems to intimate that the Northerners brought in the Greek language, but he does not account for its becoming the language of Athens—"a Pelasgian city"—and of Thebes, which he says was never captured by the Northerners. He does

not seek to distinguish between the Aegean civilization and that of the Achaeans nor to point out what influences brought on the Dark Age after the flower of the heroic epoch. In one paragraph we are told of the fire-scarred walls of the sixth city at Hissarlik, in another that the original saga knew not at all that Troy fell. In all that Mr. Murray has to say in this section of his work there is nothing, so far as we can see, to make it probable that the epos must have had its rise among the people of whom he tells us. And yet we feel that he has drawn a graphic picture of the turmoil, the dislodgings, the busy activities of the ancient migrations, of the organization of the ancient *Polis* which as a savior from violence and a security in peace became almost an object of worship. There is also much that is suggestive in what is said about the destruction of religions by the migrations. In the place of the sanctions of the destroyed religions there arose the feeling of aidôs and nemesis, the awakening of the moral consciousness of Greece.

The remaining seven lectures discuss the literature. Mr. Murray belongs to the expansionists: "the Iliad is really a lay which has outgrown its natural boundaries", and which assumed final form at the Pisistratean Panathenaea. Let me try to outline his plan for its rise: The Iliad is a traditional book. By a traditional book is meant one which is private property, written in a hand legible only by the owner and his disciple. It passes from generation to generation. It is enlarged by the addition of new matter to the end, or possibly the parchment is cut and new matter is inserted. As this addition of new matter is made old matter is forced out; so the book is constantly changing. Examples would be the nautical almanac, the Arabic Chronicles, or best of all the Hebrew Scriptures, with which the Iliad shows many correspondences. Take the matter of expurgation. The Iliad shows expurgation as does the book of Samuel, the Iliad rather than the Odyssey, because the Odyssey has not been so well cleaned out. Is the Odyssey the older book? Expurgation is seen in such matters as (1) impurity, (2) such cruel and barbarous practises as torture, stripping the dead, and poisoned arrows, and (3) human sacrifice. Sometimes expurgation was baffled; especially was this true in the matter of the maltreating of Hector.

So far Mr. Murray's plan. We stop to offer a little criticism. We believe that Mr. Murray is correct as to the fact of expurgation. Homer did expurgate his materials. That is, so far as we know, generally admitted. But in matters of detail our author makes the mistake of the partisan user of the Bible. He proves his points by overlooking some of the texts that controvert his theory. For instance, in discussing the absence of immorality from the Iliad he would have us believe that the Greeks were under a vow. This would explain their "long hair". Hence they did not entertain familiar relations with women. He thinks the Iliad "consistent throughout in the recognition of this taboo". Achilles and Patroclus do not observe it in I, nor Nestor in Λ, but these are all exceptions that prove the rule. It seems to us that both the specific evidence and the general situation in A are on the other side. Agamemnon is reluctant to give up Chryseis; so Briseis is reluctant to leave Achilles, while the other chiefs have "prizes". But more than all the language of Achilles in I 335-343 is conclusive that he was consisdering a state of pretty free intercourse. He even calls Briseis his wife (ἄλοχον).

Again Mr. Murray says that "all that savours of 'the monstrous race of women' is pruned away" in the Iliad. We think of Andromache and Helen. Mr. Murray gets ride of them as 'late'. But we also find Hecabe and the little girl who, in Iliad 16.7 ff., runs along begging her mother to take her up. Then there are the goddesses. What are they but women? They are often on the stage and savour very much of 'the monstrous regiment'.

Take another matter. Mr. Murray claims that Hector's corpse is the only one maltreated in the Iliad. This is not strictly true. N 203 ff. had escaped his mind when he was writing. There we are told that κεφαλὴν δ' ἀπαλῆς ἀπὸ δειρῆς κόψεν Ὀϊλιάδης, κεχολωμένος Ἀμφιμάχοιο, ἦκε δέ μιν σφαιρηδὸν ἐλιξάμενος δι' ὁμίλου. Just such a mistake we might expect to find in a popular lecture, and often as in this instance the mistake is trivial while the general point is very true and well proved.

In the sixth lecture the evidences that the Iliad is a traditional book are discussed. They have to do with armor and tactics, bronze and iron, burial and burning, altars and temples, etc. Except perhaps in the matter of altars and temples little that is new is contributed. The author would see an evidence of growth in these matters, some parts of the Iliad representing an earlier, some a later custom, while signs of both often appear in one passage. In a footnote he dismisses Mr. Andrew Lang's Homer and his Age as 'sniping' at outposts. We should like to see some one who has the heart for it take up the issue with Mr. Lang.

Other matters discussed are the sources of the Iliad, its purpose in its present form, the historical content and what is purely fiction, its vices and its excellences. The author thinks that some of the similes were 'ready-made'. The growth of the epic finally ceased because expurgation could not keep pace with the scientific spirit of Ionia, but the heroic saga continued to supply the themes for tragedy.

The book is full of interest and suggestion, but we must own that its main thesis—that the Iliad is

a traditional book—is not proved nor even rendered probable. The parallel drawn with the Pentateuch breaks down of its own weight from the disparity of the things compared. That the essential unity of the Iliad, a unity recognized and insisted upon by Mr. Murray himself in the matter of expurgation, the "harmony of color", could have been produced and maintained by a series of poets continuing through several hundred years from remote times to the age of Pisistratus, is more than we can believe. We are not convinced that Homer abridged portions of the Thebaid, or borrowed his story of Bellerophon from the Europeia of Eumelus, or "The Catalogue" from the Cypria.

WAKE FORREST COLLEGE, N. C. G. W. PASCHAL

VIRGATUS AGAIN!

I have just read Professor Grubber's interesting article on Virgatus which you reprinted from the Philologian Monthly in Classical Weekly, p. 182. One of the new Tuth-In papyri just published by Dr. Nudel in Der Papyrusforscher for March (Bd. XXIII. p. 37), is a fragment of an Anthology, the only complete poem of which is the following epigram, attributed to Homurus, which gives us the undoubted original of Virgatus' lines.

ΟΜΟΤΡΟΥ

οὔπω μὲν γὰρ ἐγὼ ἰδόμην ποτὲ πορφυρέην βοῦν·
οὔπω τ' ἐμοὶ τοίην ἔλπις ἔνεστιν ἰδεῖν.
ἀλλὰ τόδ' ἐξερέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆισι,
αἰὲν ἐμοί γε ἰδεῖν φίλτερον ἢ ἔμεναι.

Thus Goos's suspicion (l.c.) that we were here dealing with a translation is abundantly verified, and a new name is added to our anthologists.

HOBART COLLEGE W. P. W.

Dr. Ernst Riess of the Boys' High School, Brooklyn, sends the following rendering by a promising pupil: Aen. V. 247: *muneraque in naves ternos optare iuvenoos* "to choose three bullocks among the crew."

Miss Elizabeth M. Carroll of the Arundell School, Baltimore, adds to our list of translations the following from a literal-minded student: Caes. 3. 29, end: "The soldiers could no longer be kept under their skins"!

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THE CLASSICAL WEEKLY

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Perhaps no country has devoted so much time and labor upon the preparation of its text-books as this country of ours. The various annotated editions sent out by our strenuous publishing houses vie with each other in copiousness of illustrations and amplitude of commentary. Some of us no doubt remember the days when one of Anthon's editions was the desire of every school-boy's heart. While our more recent editions do not sin as did those, still it is an open question whether individual effort—the most important part of all education—is not weakened by the amount of assistance furnished by our text-books. Mr. Jones in the Teaching of Latin (London, 1906), p. 65, gives some very illuminating criticisms of this question. I quote the following:

The mention of the necessity of individual effort naturally leads to another point. The use of a plain text, without notes or vocabulary, has much to recommend it. Of course not many boys can work with a plain text before they have read a few other books by the help of annotated editions, but the sooner the practice can be begun the better. At least one book a year could be read in this way. No better training in research could be devised. The pupil has many difficulties to solve with a dictionary, a grammar, and his own brains to aid him. Independent exertion alone can prepare the lesson; there is no room here for cram. A necessary part of classical education is to accustom the pupil to locate difficulties. In an annotated edition this is done by the editor; with a plain text a boy must do it by himself. A teacher may, if he thinks this method of study too hard for his class, give before private preparation any help he may believe advisable. Perhaps the best kind of help is for the teacher and class to work out the lesson together. The teacher will give any information none of the class know, while the boys translate such parts as are well within their reach.

I think that it cannot be too much emphasized that a pupil is not going to learn to translate Latin by having all the difficult passages translated for him, nor can it be too much emphasized that the reading of Latin, and to a greater degree the translation of Latin, requires the constant exercise of the logical faculty. Now the hardest thing in the world is thinking; the majority of people do not think at all, and that subject is the more difficult which requires the greater exercise of the logical faculty. The extent to which a subject approximates scientific accuracy is a measure of the demands it makes upon the mind, and one reason why no subject, except mathematics, that enters into the school curriculum is as valuable for the training of youth as Latin is because no other subject except mathematics makes such a demand upon the reasoning faculty. The old method of grammatical reference without commentary has very much to recommend it, and it is not at all certain that the product of the modern editions of Caesar is a better Caesar scholar than the boy who had before him text, grammar, dictionary, and nothing else.

These remarks have particular point in view of the present movement towards the more intensive study of vocabulary, because a knowledge of vocabulary is essential for reading. In this connection Mr. Browne, of the Browne and Nichols School, whose new Latin Word-List appeared recently, has prepared some statistics of the application of his word-list to the entrance examinations of June last, which are to be published shortly in The Classical Journal. He finds, in brief, that out of a total of more than 10,000 words contained in the examinations in Latin of last June, set by the College Entrance Board, as well as by twenty-five other colleges, his list contained all but 214 words, or 2.014 per cent. Mr. Browne has found, as I did, that the question of choice of words becomes quite a serious one after a certain limit is reached. The last hundred words in my list (so with the last five hundred in his) gave me more trouble than all the rest. It is in the case of these words, too, that the largest number of non-occurrences is registered in any one passage. But, on the other hand, these words are often most interesting for their literary associations and a knowledge of them is never going to be regretted by the learner. Altogether it is better to know too many than too few, and so long as that total number is within the compass of the pupil, we need not be much disturbed.

Mr. Browne's list is more ample than the list of 2,000 words which I recently published. It contains in all some 2,800 words, restricted to words which occur 15 times in the whole of Cicero and 5 times in the whole of Caesar, but his statements, with slight modifications, apply also to my list. These statistics show very conclusively the advantage of the control of a compact list of words.

Of course knowledge of vocabulary alone is not everything. Every text does present certain difficulties, and these difficulties do require some com-

mentary, but this commentary should be strictly in the line of assistance to the comprehension of the meaning of the text, not of relieving the pupil from work (see Miss Lippman's article in The Classical Journal, 3. p. 11). After all it is the Latin of the text that is most important, and the sooner this is realized, the better it will be for our pupils and teachers.

THE DEPENDENCY OF THE PROFESSIONAL LATINIST ON GREEK

I felt a blush of shame for the hard lot of our American scholarship, the other day, when I read in the little Weekly a plea for the abandoning of Greek. I paused and looked hard at the title of the hebdomadal message of—scholarship. Yes it was there: not *Latin* Weekly, but *Classical* Weekly. Secondhand scholarship I have heard of; second rate, third rate, any rating, but I never heard of easy scholarship, or that Cyclopaedias might be substituted for the sweat of Athena. But I am too old to embroider *loci communes*, nay am quite unwilling to utter declamation against every new manifestation of intellectual indolence, and the line of least resistance.

The best way is to go *in medias res*. A professional Latinist is one who pursues and in a measure encompasses the entire production of Latin letters, measured indeed not by the narrow range of the college auditorium, let alone the hurried imperfection which we, somehow, designate as high school Latin.

Latin literature, such as it was, presupposed Greek literature. I except of course the fine Latinity of the Roman Law (with which I have considerably more than passing acquaintance), which is in a measure a body of letters which reveals the Roman spirit, its terse directness and precision, as their belles lettres never could.

Let us turn first to Quintilian's parallel of the standard literary forms of the two literatures. 10, 1, 46 sqq.

Greek—1. *The Epic Writers*: Homer, Hesiod, Antimachos, (Apollonios), Theokritos, Panyasis.	*Latin*—1 *The Epic Writers*: Vergil, Licinius Macer, Lucretius, Varro of Atax, Cornelius Severus, Ovid, Valerius Flaccus, etc. (neither Silius nor Statius is named. Why?)
2. *Elegy*. Kallimachos, Philetas.	2. *Elegy*. Tibullus, Propertius, Ovid, Cornelius Gallus.
3. *Lyrici*. Of the canonic Nine Quintilian sketches but Pindar, Stesichorus, Alcaeus, Anacreon, Simonides.	3. *Satira*. Lucilius, Horace, Persius, Terentius, Varro.
4. *Iambus*. Here Quintilian takes in Archilochos alone, discarding Hipponax and Simonides of Amorgos.	4. *Iambus*. Catullus, Horace, Bibaculus.
5. *Old Comedy*. Aristophanes, Eupolis, Cratinus.	5. *Lyrici*. Horace alon worth reading. Caesiu Bassus ('greatly outdon by some authors now liv ing').
6. *Tragedy*. Aeschylus, Sophocles, Euripides.	6. *Tragedy*. Accius, Pa cuvius, Varius (Thye tes), Ovid (Medea Pomponius Secundu (Seneca ignored.)
7. *New Comedy*. Menander, Philemon.	7. *Comedy* (*maxim claudicamus*). Plautu Caecilius, Terence (does not think much *any* of them). Utter fail to attain the gra of Menander. Afrani (moral turpitude).
8. *History*. Thucydides, Herodotus, Theopompus, Philistus, Ephorus, Clitarchus, Timagenes.	8. *History*. Sallu Livy (contiones strong sweeter πάθη), Servili Nonianus, Aufidius Ba sus. The Unnamed (Cu mutius Cordus?).
9. *Oratory*. Here again, as among the Lyric poets, Quintilian refuses to acknowledge the full measure of the Alexandrine Canon, giving Demosthenes, Aeschines, Hyperides, Lysias, Isocrates, to whom he adds Demetrius of Phaleron (omitting Isaeus, Andocides, Antiphon, Lycurgus, Deinarchos.	9. *Oratory*. Cice (parallel with Demo thenes), Pollio, Messa Caesar, Caelius, Calv (his standing controv sial), Servius Sulpici Cassius Severus. Conte porary of his own yout Domitius Afer, Iulius A ricanus, and others.
10. *Philosophy*. Plato, Xenophon, the other Socratics, Aristotle, the Old Stoics (i. e. Zeno, Kleanthes, Chrysippus).	10. *Philosophy*. Cice (*Platonis aemulus*), Bi tus, Cornelius Celsus, C tius, Seneca (his b noire).

This decadent canon of literary forms, the wor ing in of Roman Satura as an offset for ἡ ἀρχα was it indeed an artificial schedule of dependen imitation, reproduction? Clearly not. A real o rather, fully recognized by the Romans themselv For example, Horace, *Satires* I, 4.

"Eupolis atque Cratinus Aristophanesque poeta etc.

I do not consider the characterization of the C Comedy very felicitous; the main thing is the si line:

Hinc omnis pendet Lucilius, hosce secutus .

Really? Would the fearless Campanian Kni not have penned his invectives and miscellany caricaturing his social times if the Old Comedy l not held up a model for him? But let any mod Latinist essay Lucilius' extant fragments: will the frequency of Greek plums in this pudding slightly dyspeptic for this easy scholar? Well, may guess. Or he may go to a Greek friend a crib from him. Scholar indeed, depending upon existence of translations! Trying to hear an o torio after stuffing his ears with cotton, or sw lowing an exquisite beverage after benumbing t ate with cocaine!

By no means. Make it even more exacting, particularly in the rapid handling of the forms that recur most often.

"What then? Shall we take from the time spent in translating into the best English we can command"?

That would be simply suicidal. For nothing is more certain than that the *most practical* benefit derived from the study of Latin lies in the added power of expression that one acquires through constant translation.

No, not in that way. Save time in other directions. Cut into the fads and frills of which we are all so fond—into the unnecessary time devoted to long vowels and hidden quantities, to experiments in pronunciation, to the fruitless discussion of new pigeon holes for the cases and the subjunctive—and put the time thus gained into essentials, and, believe me, we shall not have such meager results.

Without making any concessions whatever to what Prof. Bennett calls "the exactions, the exactness and the exactingness of Latin", by sharper attention to detail and stricter economy of time, it will be possible to spend a few minutes of almost every recitation in sight translation and reading in the original. If to the earnest and thorough work we are now doing, we add energetic and persistent effort in these two directions, at the end of four years, not only will our pupils no longer look on their Latin as a mere exercise in clever translation, but they will feel that they have gained a certain mastery of a language both vital and virile and will look forward to further progress in it. This in itself will do much to correct the abuse of the translation both in school and college, so that with the co-operation of the college instructors that evil will abate even if it cannot be altogether eradicated. Thus the additional year or two of Latin in college will appeal more to school graduates in the added certainty that they will acquire such an intimate friendship with the best part of Latin literature that in later life it will be a pleasure to take the old books again in their hands and sit down to a quiet hour of enjoyment with them.

To this end, I would urge that something *definite* be done. Let this Association come to an agreement on some of these points, let it put itself on record with regard to them, let it advocate them strongly and insistently through The Classical Weekly, let it ask the Regents and the College Entrance Board to incorporate them in their examinations.

By such *united* effort, the Association will be exerting an influence proportionate to the strength and quality of its membership, and—more than that—it will accomplish an improvement in the teaching of Latin that will enable it to defy every assault and will make it the most effectively—and therefore the most successfully—taught subject in the curriculum.

JARED W. SCUDDER
THE ALBANY ACADEMY

REVIEWS

Life in The Homeric Age. Thomas Day Seymour. New York: Macmillan Company, 1907. Pp. 704. $4.

That this is one of the most handsome and attractive books of recent years is known to all who read this review. The Macmillan Company has done its best to provide a fitting vehicle for conveying the results of this illustrious scholar's life's devotion. As the subjects covered are so many and so varied, it is possible to touch only a few of them.

Professor Seymour, the philologian, reaches the same result as Andrew Lang, the man of letters, that Homer presents the picture of one stage in a single civilization, that he is not a learned antiquarian, but describes the life of his own time in terms and with pictures familiar to his hearers. Professor Seymour, by showing that the picture is a unit and no line is to be drawn between the so-called earlier and later books, confirms Lang's theory that the poems are the work of a single generation and not of several centuries. Both these writers wrote at the same time, so the conclusions are independent. Granted that the poems are the reflection of one brief stage of culture, it seems to me Lang's conclusion is inevitable. This sentence on Homeric Geography deserves quotation, p. 53 "The limits of geographical knowledge were narrow, and we cannot suppose that the poet claims ignorance on matters which were familiar to his hearers. He had nothing to gain by appearing to be ignorant of what others knew. As in most other matters, Homer was a man of his times, not an archaeologist nor a modern scientist". The "Solar Myth" theories are rejected in toto, as the heroes are to Homer genuinely human. The author inclines to Doerpfeld's Leucas-Ithaca theory, but does not commit himself. The Introduction is the strongest feature of the book and deserves the attention of all scholars, as it unites the sanest judgment with the widest scholarship. The next chapter "Cosmography and Geography" was written before the author was wearied by his task, and is excellent. One statement in it is open to question, p. 55, "That Ossa is placed on Olympus and Pelion on Ossa, in order to scale the heavens, shows that the shapes of the mountains were familiar to the poet; as he knew which should form the base, and which the apex of this pile". Had the order been reversed, then Pelion must have been carried up and down Ossa, then up Olympus. The position of these mountains is clearly the reason for putting

Pelion on top. The chapter on the Troad is written with freshness and vigor, and condenses into thirty pages the views and achievements of Schliemann and Doerpfeld. "Homeric Armor" contains a slightly modified presentation of Reichel's views. One who reads this chapter will have little occasion to go to the original. Lang has certainly made this chapter obsolete, as he has shown that many of Reichel's chief assumptions are false. Professor Seymour would doubtless have rewritten it, could he have read this epoch-making book of Lang's.

The bulk of the book is difficult reading, as nearly every phase of Homeric life is illustrated from the poems themselves, which involves constant reference, quotation, and repetition. The same passage is often referred to nearly a score of times, since it may illustrate several non-related matters. Hence the book has more the characteristics of an index or dictionary than a connected whole.

Rarely is the work of a modern scholar quoted, since it is a compilation from the sources, and the monuments are sparingly used, too sparingly it seems. Apt literary quotations from ancient and modern literature abound, but above all from the Bible. The telling way in which Biblical parallels are used is the most striking feature of the book. The task the author set for himself has been done with such thoroughness and ability that this book is likely to long remain the standard work in English, but to remain in that position it will have many revisions. If no revision were probable, I should offer no criticism of this book, but in viey of a probable revision I offer the following suggestions:

The Index is very deficient, such common subjects as wool, linen, spinning, such oftquoted writers as Alcaeus, Pindar, Herodotus, Athenaeum, and Milton do not appear in the Index. My experience convinces me that the Index does not cover one-fourth the contents of the book.

Names of scholars or their works, when quoted, should be given, e. g., such a phrase as "A still more distinguished scholar is inclined to find" p. 58, is very tantalizing to one unfamiliar with the name of that scholar. Such sentences are so common that it must have been intentional, but it seems to me a mistake.

To make room for new material in the next edition the habit of repeating long and very familiar passages three or four times might be abandoned. This is purely a matter of taste, but the repetitions became a great burden to me, and I should prefer a reference to a long repetition.

I think, too, the habit a dangerous one of drawing large inferences from the failure to mention a given custom or thing. This is the most serious defect in the book, and is applied both positively and negatively to all phases of the subject. The best we can say of most of the theories is, they may be true. Homer tells so little about the life of his age that the picture is very dim and much is blank. When Andromache fainted at the death of Hector there fell from her head ampyx, kekry, halos, anadesme, and kredemnon. Three of thees adornments are not mentioned elsewhere, but we cannot suppose that they were unique, so that without this passage at least three ornaments would be unknown. Is it not reasonable to suppose that many other articles of dress have not been mentioned?

How uncertain must be our conclusions on this subject! The Cretan discoveries may give clearer indications of Homeric apparel than the scanty hints of the poems. The statement p. 225, "The dinners are hearty, but consist of a single course only", seems too strong. The diet of Alcinous, Nausicaa, and Arete must have been far different from the food of warriors in the field. This "meat" diet of which so much is said is only one very small item, I am sure, of the menu of that age. P. 326, "The Homeric Greek cut and cured no grass for hay". This may be so, but the season in which the action of the poems took place was not the time for making or using hay. That haying is not pictured on the Shield of Achilles is hardly evidence. The same remark applies to the sentence, p. 327, "No special fodder was prepared for the winter season". The inference p. 28 that Homer does not know of the source of gold, since he never mentions it, seems to strain the argument from silence to the point of breaking.

"No trained Artisans" is a heading on p. 291, with the following proof, p. 294, repeated from p. 283, "Priam's son, Lycaon, was taken captive by Achilles as he was cutting shoots from a wild-fig tree for the rim of a chariot (xxi, 37). And we have no reason to suppose that he had more skill in wagon-making than was possessed by other princes". There is nothing to imply that Lycaon was to make the chariot himself, he simply got the wood from which the chariot was to be made. Farmers living near the forests now select the wood and take it to the wagon-maker to have him make it into wagon-tongues, yokes, and the like. This passage has no weight against the concrete word "wagon-maker" iv. 485. And Homer abounds with words for crafts. Three times, pp. 84, 275, 290, is the inference drawn that artisans were not paid, as follows: "Nothing is said about payment to the smith who gilded the horns of the heifer for Nestor (iii, 425ff)". No one to-day would add the fact that an artisan was paid for his services, when stating that his services had been asked. The poor woman in M, 433, who carefully weighs her wool that she may support her family thereby, is surely to receive pay for her work. It is impossible to

assume that a poet who describes the shield of Achilles and the palace of Alcinous was familiar with no craft that could claim trained experts.

Page 256, "The life of the Greeks in Homer's time was in the country. Every man was a farmer"; p. 284, "We read of no shop-keeper, Homer knows no word for trader". However when Achilles describes the mass of iron in xxiii, 834, he says "a mass so large that with it at hand neither shepherd nor farmer need go to town for iron". Evidently iron was for sale or trade in town, which implies trade and traders. I need hardly refer to the taunt in viii, 162-4, that Odysseus resembled not an athlete but a trader. Professor Seymour himself on p. 60 uses "trader" in translating this passage.

Page 151, "Somewhat curiously no Homeric widower takes a second wife". I should be glad to see a catalogue of Homeric widowers who remained widowers. Laertes was well beyond his prime when his wife died. However, Peleus must have married twice, at least, as one of Achilles' generals is the son of Polydore, the daughter of Peleus, xvi, 175. The word "step-mother" is found three times in the Iliad, as Gehring shows.

P. 383, "The animal of which the flesh was to be eaten, was slaughtered only when and where the flesh was desired". When the ambassadors came unexpectedly to Achilles, ix, 209, he had a store of various uncooked meats. The constantly recurring phrase in the Odyssey "entertaining from food in store" implies that meat was kept on hand.

P. 151 and repeated p. 467, "Odysseus' mother, after long years of sorrow for her son, at last hangs herself in grief, xi, 200". This is not stated as a conjecture, but a fact. The authority is as follows: xi, 200, f. "Longing for thee, and thy counsels, and thoughts of thy loving kindness took away my life". A most beautiful and poetic description of a broken heart, yet on the sole authority of this passage it is stated, not only that she committed suicide, but the method is given, by hanging.

Page 569, "Rhesus was sleeping in the midst of his men, Diomede slays twelve Thracians, and Rhesus as the thirteenth". This is made the basis for the argument that there were but twenty-five Thracians, then from this deductions are made of the probable size of the army. This was not written in the spirit of the Introduction.

P. 669, "The bow of Odysseus, after twenty years of disuse, had grown so stiff and hard that the suitors were unable to brace it". It never entered my head, before I read this, that there could be any reason for their inability other than their own inferiority. Where does the test come in, if it were simply a question of a hardened bow? Odysseus braced it with the same ease he had braced it many years before.

P. 149, "Odysseus did no wrong to Penelope by his relations with Circe and Calypso." When Odysseus told Penelope of his wanderings, xxiii. 310 ff, he was very careful to omit these particular relations, he thought Penelope might think she had been wronged.

P. 134, "With the single exception of the 'Rape of Helen', Homer preserves no trace of the ancient custom of stealing the bride". Yet Aegisthus took Clytaemestra to his own home, and this is certainly an exact parallel to the "Rape of Helen".

P. 125, "Clytaemestra is expressly said to have a good heart". The phrase is iii, 266, φρεσὶ γὰρ κέχρητ' ἀγαθῇσιν which does not connote moral excellence, but rather intellectual shrewdness, and gives a very different impression from "good-hearted".

P. 259, "Homeric slaves lacked the two distinguishing marks of a slave, being allowed to possess wife and property of their own, and not being sold". The fact that Homer so often states the value of a slave shows that slaves had a market value, and this implies a possible sale. P. 273, "In speaking of Odysseus Eumeaus says that he will never find a master so kindly, wherever he may go, which surely does not mean wherever he may be sold as a slave". It seems to me to mean that rather than wherever he may be stolen as a slave. The assertion p. 354 that μώνυξ is hardly for μον-ονυξ since Homer never uses μόνος for μοῦνος does not apply, since the stem μον is found in μονωθείς, xi.470

These apparent slips were due, no doubt, to the exhaustion produced by the enormous burden the author assumed, and detract but slightly from the great merit of the book.

NORTHWESTERN UNIVERSITY JOHN A. SCOTT

Caesar's Gallic War (Books I-VII). By Arthur Tappan Walker, University of Kansas. Chicago: Scott, Foresman & Co. (1907). Pp. 528 + 93.

This is a revision of the Lowe and Ewing edition (1891). The characteristic features are notes and special vocabulary on the page with the text, and an appendix containing paradigms and a resumé of syntax. The life of Caesar and the military notes are brief but contain all that the student is likely to assimilate. The few pictures are placed in the introduction. There is no attempt to ornament the book. With a page already divided into text, notes and vocabulary, it would doubtless have been undesirable to add illustrations or clues to the story This lack has a tendency to make the book look monotonous and uninteresting.

The general vocabulary is limited to necessities A reference to one use of a word in the text is of little value; but the occasional references to the construction associated with the word are valuable and might well be extended. The author has given

more material in the local vocabulary, which is, however, largely wasted, for it will not be learned by one glance and it will never be seen again after the page is turned.

As to the grammatical appendix, some teachers prefer that pupils be driven to use the grammar for references, hoping thus to make that book more familiar. The grammar, though indispensable for study which is prearranged, is never at hand for incidental use. The writer believes that *full* treatment of form and syntax should be left to the grammar and to more formal study of the grammar as a text book, but that all the ordinary school texts should contain condensed tables and memory forms such as the following:

CUM Rule.

I Since, although .....Subjunctive
II When,
  A. Pres. and Fut. Time.....Indicative
  B. Past time,
    1. Time, Emphasized .....Indicative
    2. Circumstances Emphasized..Subjunctive

In this book the grammatical appendix is good but too full. To select one illustration, there are over two pages of complicated statement about *CUM*—quite beyond a common pupil. Thus the perfecting of the memory is foiled by devotion to adequate statement.

It would be fruitless to discuss at length the advisability of having notes paged with the text. The only justification for such an arrangement is success in selecting and displaying the material so that it will inevitably attract the attention of *teacher and student* and get itself read and discussed... Every one knows that many profitable matters are passed over in the pressure of the recitation hour because the teacher forgets to mention them. The best substitute for notes at the bottom of the page is a carefully considered memorandum (in the teacher's own book) of things to be discussed. The foot notes of this book are not especially calculated to attract attention and outweigh the objections which most teachers feel to notes on the page with the text.

F. A. DAKIN

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THE CLASSICAL WEEKLY

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We have still remaining a few copies of all numbers of Vol. I. except Nos. 1 and 3. We shall be glad to send these, so long as they last, to subscribers who wish to make their files complete, on receipt of a one cent stamp for each issue desired.

Throughout the year the editors of The Classical Weekly have sought in these columns to give expression to thoughts which should be of service to classical teachers, either in the field of pedagogics or in the way of strengthening the faith that was already in them. As was said on another occasion (p. 137) the utterances of the editors themselves might perchance carry less weight, as being the words of men professionally interested in the Classics. In this closing number, then, we shall quote men whose primary interest is in other subjects. In so doing we shall reproduce part of a very suggestive address delivered by Professor Mitchell Carroll, of the George Washington University, Washington, D. C., before the Assembly of that University on March 3 last (the address is printed in full in The University Hatchet, published at the University).

Finally, we have to consider literature, the expression of man's highest aspirations, the immortal record of the human spirit handed down through the ages. From the assimilation of the spirit of great men as preserved in their works, our own intellectual horizon enlarges, and by the mastery of language, the vehicle of literature, we ourselves acquire the means of giving expression to our own spiritual life in a way to make us of service to our fellows.

This leads us, then, to a selection from the great body of languages—Hebrew, Greek, Latin, German, French, Italian, Spanish, Russian—of the one so related to our own literature, that it may be regarded as for us the fundamental language. In selecting this fundamental language and literature, the voice within bids me refrain from expressing an opinion, so permit me to leave the decision to a jury composed of eminent men, none of whom are classical scholars.

1. First of all, let me again quote President Woodrow Wilson:

"It happens that Latin is the medium, so to say the background—almost the substance—of so many modern languages, that it is in a sense indispensable. Let him choose one language besides the Latin—let it be Greek or let it be Spanish; it does not make any difference whether it is a modern language or an ancient language, but one language besides Latin—let him swim from first to last in the atmosphere of Latin, and then let him choose one language besides Latin".

2. Says President Schurman, of Cornell, a man of affairs: "As to the humanities, I am unwilling to dogmatise, for no one can study all the languages, literatures, history and political science now offered at our universities. I put first, however, the English language and literature and the history of our own country. And next to these, with due regard to both the rights of ancient civilization and the demands of modern, I would put one ancient language and one modern; and I think there is at once scholarly and practical wisdom in the popular instinct which all over the country in our high schools is selecting Latin and German for the place of pre-eminence".

3. Let me now quote from the famous inaugural address of John Stuart Mill, philosopher and scientist: "Scientific education teaches us to think, and literary education to express our thoughts. * * * But if it is so useful to know the language and literature of any other cultivated and civilized people, the most valuable of all to use in this respect are the languages and literature of the ancients. * * * Even as mere languages, no modern European language is so valuable a discipline to the intellect as those of Greece and Rome, on account of their complicated structure. * * * In these qualities the classical languages have an incomparable superiority over every modern language, and over all languages, dead or living, which have a literature worth being generally studied".

4. Palgrave, the late Professor of Poetry in the University of Oxford, once wrote: "The thorough study of English literature as such—literature, I mean, as an art, indeed the finest of the fine arts—is hopeless unless based on an equally thorough study of the literatures of Greece and Rome. When so based, adequate study will not be found exacting either of time or of labor. To know Shakespeare and Milton is the pleasing and crowning consummation of knowing Homer, Aeschylus, Catullus and Vergil, and upon no other terms can we obtain it".

5. Dr. C. H. Grandgent, Professor of Romance Languages in Harvard University, in a recent essay gives strong confirmation to the status of the Classics: "School study of the Classics furnishes not only an excellent basis for further work along the same line, but also the best foundation for studies of a different character; while modern language courses, in common with 'science' and other topics, far from fitting a pupil to take up new branches of study, do not adequately prepare him to continue what he has begun. It is likely enough that French and German as taught to-day are more effective than most of the other new studies, but they are still vastly inferior to the classics. * * * It can not be repeated too often that Latin instruction has been a success; for a thousand years or so it has been the one conspicuous success in the field of education".

C. K.

LATIN COMPOSITION IN THE COLLEGE

Although the teaching of Latin composition in the preparatory school very often comes up as a theme for discussion, comparatively little is spoken or written on the problems which confront one who teaches this subject in college or university.

Composition of some sort is usually included in the Latin of the freshman year; most teachers will admit without hesitation that in general this part of the work is the most unsatisfactory and the most irksome both to teacher and pupil. Perhaps the chief cause for this is that most of the students have profited very little by the training in composition which they have received in the preparatory schools. While a few, but at best only a few, can prepare an ordinary exercise with commendable ease and accuracy, by far the greater number blunder egregiously in turning even the simplest English prose into Latin. The first problem of the college instructor, therefore, is to accommodate his teaching to this lack of adequate preparation on the part of most of his pupils. If, to benefit the weaklings, he spends the allotted time in reviewing the elements of grammar and syntax, he is certain to waste the energies and to lose the interest of the well-prepared students, who, however few they may be, constitute a very important element of the class; if, on the other hand, he at once assigns passages of complicated structure and plunges into discussions on subtleties of style, the poorly-equipped men are distanced at the very start. Surely the guide of such a class must be a master-pilot: Scylla lies on one hand, Charybdis on the other.

This difficult situation may be avoided by separating the Latin composition from the rest of the freshman Latin, and allowing only those students to take it who are qualified to do so. That is, the whole time allowed for freshman Latin should be used for reading, and the writing of Latin should be given an independent place in the college curriculum. This latter course should meet at least once a week. If there are other similar courses in the college, then Latin composition ranks with them as a half-course, or as a third of a course, or credits the student with a certain number of points, as may seem most fitting; otherwise it must be offered as a voluntary course, that is, one which does not count toward a degree. The advantages, both to pupil and teacher, of treating the composition in this way, are easily perceived: in the first place, only those students are admitted who are well-prepared and have some inclination for the study; secondly, the numbers will be so greatly reduced that much more attention can be given to the individual student; finally, not only does the composition gain by this disassociation, but the regular reading of Latin is materially benefited by receiving the time heretofore given up to the work in composition—a by no means unimportant consideration, especially in those institutions which allow only three hours a week for all of the freshman Latin work. It may be said in objection to this plan that every student should receive the valuable training that Latin composition affords. But it is only the incompetent and the unwilling who are debarred, and the former may enter in a later year, if in the meantime they shall have acquired the necessary preparation.

Latin composition in the college is, or should be, very unlike that of the preparatory school, inasmuch as its aim is totally different. In the secondary school the aim is to teach Latin grammar and syntax; incidentally the pupil masters a vocabulary composed of the most common words and phrases. In the college the aim is to inculcate a scientific method in dealing with words and ideas in general; incidentally, the student's knowledge of both Latin and English is broadened and deepened. But just what is this scientific method or mental training which one seeks in Latin composition? Very like that which the conscientious student derives from his laboratory work in physics or chemistry. This work, speaking roughly, consists in weighing matter, estimating forces, calculating results, deducing general principles. Now composition may be termed the laboratory work of the Latin course. In it the same mental processes are called into action which are used in making scientific experiments; only, instead of handling matter and force, the Latin student is dealing with words and ideas. As further illustration of the nature of this kind of mental training, here are a few words from a paper entitled The Value to the Lawyer of Training in the Classics*, or by Merritt Starr: "We could easily take up the comparison of the classical studies with those in each of the other groups of studies . . . . and find that, while each of the other groups has some point of excellence in which it surpasses all others, yet in the discipline of the faculties which *measure,* and *weigh* and *compare* and *contrast* and *balance* the different elements, and *exercise selection* and *make decision* among them the study of the Classics surpasses them all". this is true of the study of Classics in general, it certainly pertinent to the study of Latin writing, f here especially are called into play the ment processes of *measuring, comparing, balancing,* an *deciding.* Of course the student who intends t be a teacher of Latin, or even he who plans t read Latin throughout his college course, should take composition for the purpose of bettering his grasp of the Latin language in general; for such men, that which has above been rated as merely an incidental result becomes the primary aim. It need not be said that in studying any language

* See *The School Review*, 15.413; The Classical Weekly, p. 53.

ever composition is the most certain method
ining surety of touch and sense of power.
w words as to the practical details of teach-
mposition in the college may not be amiss.
of course, taken for granted that in our spe-
mposition class all the students are perfectly
r with forms, have a working knowledge of the
ental principles of syntax, and the command
air-sized vocabulary. Then, the one great
, the student's constant compass amid the
s mazes of Latin and English idiom, is:
late the thought, not the words". To per-
learly what ideas are expressed by the Eng-
reproduce these as exactly as possible in
tin modes of expression—such are the great
of each lesson, not to accumulate informa-
garding the many intricacies of Latin syn-
of the varying uses in ante-classic, classic,
st-classic times of certain evasive words and
. Details of this sort, to be sure, must
t with in every exercise, but they are to be
hed only on their vital side, that is, they
be examined and valued as the means of
ing the thought under consideration, not as
dent facts worthy of scrutiny and appropri-
or their intrinsic merits. The essentials of
ar may, however, be kept duly burnished by
t, but unobtrusive questioning, and an oc-
l iluminating presentation of the more diffi-
blems of syntax. Yet upon the whole, the
viously the grammar is thrust upon the stu-
ttention the better: the artist does not think
ly of his tools, but of the conception which
ttempting to realize. In accordance with
trine, therefore, it behooves us to reject (in
teaching) all manuals filled with exercises
in made-to-order English, whether these
ended to illustrate principles of syntax or
ed on the Latin text which the student is
at the time. College students should be
work immediately upon English which was
as English in the first place without the
t *arrière-pensée* on the part of the writer
e day his productions might grace the pages
ne Latin composition book. The prime
es of such English are that it be full of
gorous thought and be couched in idiomatic
logy. If the instructor has time enough
e and grade appropriate selections, no book
ssary. Besides the translation of passages
sort there are two other exercises which
be made use of occasionally. The first of
the re-translating back into Latin of a good
version of some carefully selected para-
rom Cicero or Livy, and the subsequent
son of the pupil's effort with the original
Such an exercise is an excellent means of
g into the pupil's mind a feeling for good
Latinity. The second exercise is the writing of original themes in Latin. Assign subjects on which the pupil has some thoughts of his own to express; let him write these in Latin without previously putting them into English. In all written lessons he who intends to specialize in Latin should take pains to mark the long vowels: by so doing he may easily acquire a remarkable accuracy in his pronunciation of Latin.

How is the recitation-period to be used most satisfactorily? If the teacher can afford to give the time and energy necessary for correcting the books outside the class-room, much of this precious hour may be saved for other purposes, but if the class is large and the teacher has much other work, such a plan is out of the question. Consequently a large fraction of the recitation-hour must be devoted to correcting and discussing the lesson for the day. After every original theme, however, the teacher should give each pupil a private conference of fifteen or twenty minutes; in this conference not only should the original exercise be carefully corrected, but any difficulties which the pupil may have found in the preceding lessons should be duly considered. This private conference should be held. if possible, once each month; its importance can scarcely be over-rated. In your criticisms, both in recitation and conference, avoid dogmatism and pedantry, unless you wish to stifle interest and nip originality in the bud. And although presumably the 'Scholemaster' is dealing with pupils of much tenderer years, yet we may practise some of his gentleness in dealing with freshmen:[1] "But if the childe misse, either in forgetting a worde, or in changing a good with a worse, or misordering the sentence, I would not have the master, either froune, or chide with him, if the childe have done his diligence, and used no trewandship therein. For I know by good experience, that a childe shall take more profit of two fautes, ientlie warned of than of foure thinges, rightly hitt. For than, the master shall have good occasion to saie unto him: *N., Tullie* would have used such a worde, not this: *Tullie* would have placed this word here, not there: would have used this case, this number, this person, this degree, this gender: he would have used this moode, this tens, this simple, rather than this compound: this adverbe here, not there: he would have ended the sentence with this verbe, not with that nowne or participle, etc."

The recitation-period must not be given up entirely to correcting papers. Let some new topic connected with Latin writing be discussed each time, either by the teacher or by one of the pupils. The speaker should take pains to make his exposition as simple and as clear as possible, and should always illustrate it fully by means of typical

[1] From the beginning of the first book of the *Scholemaster*.

phrases or sentences. To show the nature of subjects fitted for these talks, the following titles will suffice: Word Order in Latin and in English, Dangers in the Use of Participles, Loose and Periodic Sentences, The Connecting of Sentences in Latin, Abstract and Concrete Terms in English and Latin, The Roman Calendar[1], Letter-writing among the Romans.

One of the greatest obstacles to success in teaching Latin composition is the lack of interest on the part of the pupils. To remedy this, great effort should be made to avoid monotony. Vary the assigned lessons and the work in the class-room as much as possible. For example, here are some suggestions as to subjects for original themes. Let the first of these be a brief autobiography. At the recitation preceding that at which this theme is due, a *Vita* from the doctoral dissertation of some German classical scholar may be put on the board as a kind of model, and the student be advised to jot down a phrase or two for use in writing his own life. Of course these *Vitae* are dry and dusty bits of Latin, but the use of one of them as a model will add to the interest: the student shoud be urged to paint his own life with more warmth of color and greater vividness of detail. It is well to preface each original theme by a similar talk, illustrated by models of the kind of composition required. Narrative, exposition, argument, dialogue, anecdote, and letter are some of the many literary forms in which these original themes may be cast. As to the class-room work, there are very many devices for maintaining interest and banishing dullness. On one day let the pupils go to the board and write in Latin the 23d Psalm, then read to them the Vulgate and comment on the differences between it and their versions, incidentally adding a little information as to the history and nature of the Vulgate itself. The fables of Phaedrus offer abundant and excellent material for class-room diversion. After a fable has been read at sight, let the students close their books and reproduce it in their own Latin, either orally or in writing. Other collections of easy and interesting Latin stories may be used in the same way. A paragraph in some other language—Greek, French, or German—may sometimes furnish interesting material for class-room work. Now and then try to hold a simple conversation in Latin with your pupils; occasionally tell your composition class (and also your regular Latin classes) a joke in Latin, and encourage the students to retaliate in like manner. Let the more ambitious try their hand at making Latin verses; very fine examples of Latin renderings of well-known English poems may be found in the back numbers of The Classical Review.

[1] Let each written exercise be dated in Latin.

All these suggestions have been made with reference to the composition work of the freshman year; that of the following years should be of similar nature, but of increasing difficulty. In case it seems advisable, a course in preparatory school composition, that is, composition intended to teach the principles of grammar and syntax, may also be taught in the college; if so, it should be designated in a fitting manner: the line of cleavage between this and the college composition should be made as sharp as possible.

AMHERST COLLEGE HAROLD L. CLEASBY

REVIEWS

The Palaces of Crete and their Builders. By Angelo Mosso. New York: G. P. Putnam's Sons (1907). Pp. 348. $5.25.

This book is distinctly popular. It is written by a man who declares himself an amateur archaeologist (p. 5), who states that he knows nothing about philology (p. 204), and who indicates in numerous places that his knowledge of Greek is very scanty (e. g. p. 108). Its professed aim is to "convince readers that primitive Mediterranean civilization did not originate with the Indo-Germans" (p. 6). Fortunately for the reader discussion of this subject is almost entirely limited to the brief final chapter.

As a popular work the book is successful. In a constant glow of enthusiasm, which sometimes becomes farcical, as in an elaborate apostrophe to the Geros Potamos at Hagia Triada (p. 91), the author takes the reader from place to place, pointing out and explaining all the more important objects that meet the view. This he is able to do by means of 160 excellent illustrations in the text, many of them never before published; indeed, these illustrations constitute the chief value of the book.

In a work of this compass great restraint must be shown in the selection of objects for discussion and so most of the smaller sites in Crete are passed over or only mentioned incidentally. Naturally the great palaces receive the first attention with an all too short chapter devoted to each, and, as Dr. Mosso excavated in person at Phaistos in 1906, his work includes the discoveries up to the campaign of 1907 which, while unimportant for Phaistos, will make a considerable addition to the diagram of Knossos (Jour. Hell. Stud. 27, 289-290). Thus are the new books which deal with current excavations antiquated at the moment of their publication.

A chapter is given to Gortyna with a popular account of the inscription, and another to Mycenae in order to facilitate the comparison of a mainland site with those of Crete, and then in the rest of the book are presented various interesting phases of early Cretan civilization. The dress of women, woman in the ancient religions, foot-gear of the

Acropolis. On p. 87 she says: "About two miles west of Athens, in the region about the Temple of Thesus (*sic*), is Kolonos". The temple is in neither place, being about a quarter of a mile to the north-west of the Acroplis. Kolonos is a mile and a quarter to north north-west of Athens. On p. 109 we read of "six pictures representing the chief events of the Trojan War, which could be seen, as one goes into the Portico which they call the Painted Gallery, from the Paintings there", and in note 1 this is called "the north wing of the Propylaia". Miss Weir is quoting from Pausanias 1.15.1, where the Stoa Poikile in or near the market-place is mentioned and where only one painting deals with the Trojan War. The north wing of the Propylaia, called in later times the Pinakotheke, is described by Pausanias, seven chapters further on (cf. 1.22.6). For the same mistake cf. p. 267 "If it were only possible . . . to ascend the slope of the Akropolis at Athens and, at the Propylaia, turning to the left, enter the Portico, the Painted Gallery"; cf. also p. ix, "Polygnotos, his works in the Portico on the Akropolis". On p. 110, Miss Weir translates Pausanias 1.22.5, "and there (at the Nike temple on the Acropolis) Aegeus drowned himself", al-though the sea is three miles distant. On p. 111, Paus. i, 25.2 is translated immediately after i. 22.7 with no indication of the omission; the translation, furthermore, is ludicrously wrong. On p. 267 also Miss Weir writes of paintings of Attalos, each ten cubits in size, although Pausanias refers not to paintings but to certain well-known small statues, two cubits long.

Some of the many other curious errors are the following: A picture of Tiryns is labelled Nauplia (p. 38); the round hearth at Mycenae is called a square (p. 40); five graves within the citadel at Mycenae are mentioned instead of six (p. 47); "Charon, the famous kentaur" (p. 50); "the statue of the god (at Epidaurus), now in the National Museum" (p. 54). The statement on p. 66 that the group of Herakles conquering the Triton comes from an old Temple of Herakles on the Acroplis shows that Wiegand's *Poros-Architektur*, though cited in the bibliography, has not been consulted. On p. 120 the late Greek writer Athenaeus is called "Athenaros, an early Greek writer". On pp. 151, 154, the geometric and dipylon ware is called prehistoric; so also on p. ix and p. 138 we read of "Pre-Homeric ware from Mykenae, later known as the Geometric", though Reichel long ago proved that Mycenaean vases are closer to Homer, and the geometric style is post-Homeric. On p. 162 the Francois vase is called Etruscan, though the theory that Greek vases were Etruscan was exploded many years ago, and on p. 163 we hear that "the vase is signed by both potter Klitias and painter Ergotimos and belongs to about 500 B. C.". But Klitias was the painter and Ergotimus the potter and the vase cannot possibly be later than 550 B. C. and probably dates as early as 575 B. C. On pp. 264,265, the famous Nile mosaic from Palestrina is described and said to be in Naples. It is in the Barberini Palace at Palestrina. The mosaic which is pictured on p. 265 and entitled "Detail of Nile Mosaic, Palestrina" is not a detail at all but the whole of the border of the famous Alexander mosaic in Naples and comes not from Palestrina but from Pompeii.

Johns Hopkins University David M. Robinson

CALIFORNIA CONFERENCE ON GREEK

Under the auspices of the Summer Session of the University of California there is to be held at Berkeley this summer a conference for the purpose of discussing how there may be developed in the communities and schools of the Pacific Coast a more genuine and widespread interest in the Greek language and literature. The programme is not as yet fully arranged, but the plan is to have a few addresses followed by general discussion. The first session will be held on Tuesday afternoon, June 30, and other sessions on the afternoons of the following two or three days, unless the majority favor both morning and afternoon sessions on two days only. All friends of Greek are invited to attend, and come prepared to take an active part in the discussions. Although the conference is to be held under the auspices of the Summer School, no charge will be made for attendance upon its sessions. Communications should be sent to Professor James T. Allen, Acting Head of the Department of Greek.

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THE CLASSICAL WEEKLY

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At the meeting of The Classical Association at Washington, D. C., in April last, Prof. H. L. Wilson, of Johns Hopkins University, gave in somewhat condensed form the admirable lecture on Recent Archaeological Progress in Rome, which he has been delivering at various places for the Archaeological Institute of America. We hope to give an abstract of the lecture at another time. For the present I wish to give expression to certain thoughts suggested by the lecture, which seem to me worth attention at this time when scholars and teachers alike are beginning another year of work.

Professor Wilson devoted most of his lecture to a presentation of the discoveries made in 1907 in connection with the Column and the Forum of Trajan (see THE CLASSICAL WEEKLY, I. 62-63). He told how a very trivial incident had set Commendatore Boni, director of the excavations at Rome, famous for his discoveries in the Forum, to thinking afresh concerning certain problems which had long perplexed archaeologists. Doubtless every visitor to Trajan's Forum had noticed that a large piece had at some time been knocked out of the wreath which garlands the Column at the bottom. How had this been done? It remained for the year 1907 to witness the answer to this query. And how simple the answer was! In a moment of inspiration Commendatore Boni thought of trying a simple experiment, that of letting an object drop from the platform which surmounts the Column, from a point above the break in the wreath. The experiment was wholly successful; it was perfectly plain that a heavy object thus dropped would strike the very spot whence the piece had been broken out of the wreath, and Mr. Boni concluded at once that the statue which formerly stood upon the Column had been dropped over the edge of the platform and in its fall had carried away a part of the wreath. Remembering how often broken pieces of statues and columns have been left lying unheeded, to be covered in time by earth, Mr. Boni dug for the missing piece of the wreath and found it!

Another puzzle connected with the Column of Trajan was the location of the sepulchral chamber which, it was believed, was somewhere in the Column. After a time, behind the door by which access is had to the staircase within the Column, Boni discovered a place where there had evidently once been an opening which had later been filled up with concrete. When this concrete had been cut away a chamber was discovered which Boni regards as the lost sepulchral chamber; it is at least large enough for that purpose.

Two lessons flow from the facts which have been cited, lessons diametrically opposed each to the other. The one is a lesson of humility. How many people have looked at the break in the wreath without hitting on the absurdly simple explanation of its origin! For how many years it has been possible for a close observer to look behind the door into the Column and see what Boni saw! How humble all this should make us, as we reflect on the blindness of generation after generation of scholars, their failure to think, their sheeplike tendency to follow in one another's steps, and then reflect on the simple expedients which here won success! How absurd much of our elaborate work, our strained hypotheses seem in the light of Boni's discoveries! One thinks of the absurd guesses made concerning the use of *bidens* in the sense of sheep, till some one thought of the simple scheme of examining a sheep's mouth.

On the other hand there is here a lesson of encouragement. It is the fashion to talk and write as if all the problems of classical philology were settled and as if nothing worth while remained to be done in this field. We are constantly told (especially by those who are not pre-eminently students of the Classics) how circumscribed the classical field is and how thoroughly it has been tilled. Yet here before all men's eyes were two problems still unsolved in 1907, solved in that year by the simple expedients of using one's eyes and one's brains. One thinks of Mr. Van Buren's discoveries in the Temple of Castor, made in similarly simple ways, and of Miss Van Deman's work at the Hemicycle (the Rostra at the Western end of the Forum). All these discoveries show that the opportunity of advancing the boundaries of classical knowledge in the sphere of archaeology is not yet past forever, even in fields presumably tilled a thousand times. In the domain of classical literature, also, much remains to be done. There are passages in authors as much studied as Horace and Vergil, which yet await elucidation. Mr. Holmes's Conquest of Britain shows how laurels may even yet be won by close study of Caesar's Gallic War.

So, then, let us take heart of hope. There is work still to be done in the classic fields in archaeology, in philology, in the interpretation of texts, and, most of all for us Americans, in the interpretation of ancient life to our own countrymen, to the end that they may see the practical value which a study of that life has for them, and that the day of the Classics may be with us a long day, full of abounding life and vigor.

C. K.

HOW FAR DOES THE WORD-ORDER IN LATIN INDICATE THE PROPER EMPHASIS?[1]

This question might be answered, in part at least, very simply and definitely, if we could accept the dictum of some particular grammar. "In all sentences", says Gildersleeve (672, a), "Beginning and End are emphatic points"; no, says Harkness (665, 1, 2), "Any word, except the subject, may be made emphatic by being placed at the beginning of the sentence—any word, except the predicate, at the end"; not so, say Allen and Greenough (597, b), "The more important word is never placed last for emphasis"; and most explicit and sweeping of all is the statement in the revised Andrews and Stoddard (585), "The first word in any combination is more emphatic than the second, the second more emphatic than the third and so on".

Obviously these statements cannot all be right: the curious fact is that they are really all wrong. The wonder is that any Latinist was ever persuaded, in dealing with so flexible a thing as an inflected language, to put such inflexible statements into cold type. How could the Romans have been satisfied to speak or write with the emphasis always falling in the same places? For ourselves, we claim the privilege of emphasizing almost any word in any part of a sentence, long or short. Is it not quite inconceivable that the Romans were inhibited by any rules of composition, rhetoric, or oratory from doing exactly the same thing? If any one doubts, let him consider the fact that *ne—quidem* with an emphatic word or phrase between may stand in any part of a sentence from the very beginning to the very end.

As a first step in this broad field, too broad to be fully traversed in one paper, let us consider the Greenough theory. "In connected discourse the word most prominent in the speaker's mind comes first, and so on in the order of prominence" (597). Now "most prominent" should mean also most emphatic, the word deserving most attention, and therefore receiving the chief vocal stress. Otherwise it could mean only that the writer placed first the word which he thought ought to come first, a proposition which is scarcely debatable. The same principle is applied to clauses, which "are usually arranged in the order of prominence in the mind of the speaker" (601, b).

So then a Latin sentence was written and spoken big end first: it began with a trumpet-blast, at least in the orator's strenuous moments, and came out at the little end of the horn.

Now beyond question, the practice of oratory had large influence on literary style. "Who has ever doubted", says Cicero (Orator 141), "that in our republic eloquence has always filled the chief role when the city was at peace". But orators have small use for the anti-climax, except to produce humorous or satirical effects. Yet, if the Greenough-Preble theory is correct, the Romans must have avoided the climax[1] altogether, for "the first word is more emphatic than the second, the second than the third and so on". Climax is a ladder, and a ladder is primarily for climbing up: the supporters of this theory seem to think that the Romans used it chiefly to go down cellar.

Again, this theory assumes, possibly unconsciously to its authors, that emphasis was the sole consideration, or at any rate by far the most important one, in determining the order of Latin words, phrases, and clauses. According to the theory, any word beginning a sentence is *ipso facto* the most emphatic word in it; the second word is next in emphasis, and so on. Hence, to avoid distortion of emphasis, and therefore of meaning, the most emphatic word must be sought out and placed first, without regard to connection, perspicuity, or euphony. But we know upon the most authoritative testimony that other considerations had large influence. Some of the objectionable features to be avoided by a proper arrangement of words were the following: a harsh combination of final and initial consonants; objectionable hiatus; a monotonous series of similar endings, especially if two or more syllables were involved, as in Cicero's unlucky *O fortunatam natam me consule Romam;* a succession of monosyllables, of short verbs and nouns, or of unduly long ones; and any other combination which seemed unpleasing to a critical ear.

A sort of prose rhythm was also aimed at by careful writers, especially in their most finished passages. This must fall short of recognizable poetical forms, and yet must be distinctly harmonious. It is well known that Cicero gives to this subject minute and laborious attention in his Orator, illustrating by amending the expressions of others and by marring his own. It is difficult to resist the impression that his zeal as an advocate of rhythmic prose leads him into some exaggeration; but Quintilian is equally explicit, and we are obliged to conclude that *numerus*

[1] This paper was read (in part) at the second annual meeting of The Classical Association of the Atlantic States, at Washington, D. C., April 25, 1908.

[1] The word is here used in the most general sense, not in the technical Latin sense of *gradatio* (Quintil. 9.3.54), though that involves the same principle.

in its double sense of metrical clausulae and balanced phrasing (Orat. 223, etc.) was an important element in shaping the best Latin style.

Perspicuity was also considered in arranging Latin sentences, however small the evidence of this may seem to beginners. It is sufficient to cite Quintil. 9. 4. 27: "Words indeed are not arranged by feet, and may therefore be transferred from one place to another, so as to be joined with those to which they are most suitable, as, in piling together unhewn stones, their very irregularity suggests to what other stones they may be applied and where they may rest The happiest kind of composition, however, is that in which a judicious order, proper connection and harmony of cadence are found combined".

Now it is an utter impossibility that every Latin word in an oration or even in a paragraph should at one and the same time fulfil all these conditions: (1) that it should occupy its proper place in a graduated scale of emphasis ranging from the maximum on the first word to the minimum on the last; (2) that it should be perspicuous just there; (3) that it should combine in delivery agreeably with the word before and after; (4) that it should be neither too long nor too short to secure euphony in connection with the adjacent words; (5) that, if in a clausula, it should be of the right metrical value to avoid a poetical rhythm and secure a suitable prose rhythm.

But the theory which I am questioning further implies that the unit of expression is the single word. No intelligent student of language would seriously maintain this. The original impulse must have been, not to the naming of concepts, but to the expression of ideas. It must be often true in Latin as in English that two or more words are equally necessary to the conveying of a thought, so that emphasis upon any one perverts the meaning. For an English example, take the Scripture phrase, "all that the prophets have spoken". If we say, "O slow of heart to believe *all* that the prophets have spoken", we imply that but little was rejected; emphasizing "prophets" suggests that they preferred historians or other writers to the prophets; while, if we lay stress on the word "spoken", the impression would be that they greatly preferred to have the prophet write his sermon. In other words, this phrase is a unit, and must be delivered with level emphasis, or the meaning is impaired. The same thing must be true in every language. And when a teacher undertakes to make his pupils find in emphasis a reason for every variation in Latin order, he is attempting the impossible.

Any theory therefore of an all-the-way-down-hill sort of emphasis must be laid aside. The opposite theory, an all-the-way-uphill emphasis, is equally disproved by the considerations already presented.

But criticism is ever the easier task. What can be done toward the construction of a satisfactory theory?

First, it must be said that, so far as we can judge from the stylistic writings of the Romans, emphasis had very little *conscious* effect upon the arrangement of their sentences. In all of Cicero's criticisms and rearrangements in the Orator he nowhere drops a hint that the demands of emphasis must be regarded. Indeed *eadem verba eadem sententia* (Orat. 215) seems to have been a literary axiom. In Orat. 214 he quotes from Carbo the words ***patris dictum sapiens temeritas fili comprobavit.*** These six words conclude a period and the last word is what Cicero called a *dichoreus.* "By this double trochee", he adds, "the gathering was roused to such enthusiasm that it was wonderful. I ask whether this was not due to the rhythm; change the order of the words; make it thus: *comprobavit fili temeritas*: it will at once amount to nothing, although ***temeritas*** consists of three shorts and a long, which Aristotle approves as the best, but I disagree with him".

This illustrates what was referred to above as the bias of an advocate. How much Cicero ignores in this passage, when he claims everything for ***numerus!*** (1) The arrangement proposed would be momentarily ambiguous: *dictum sapiens* might be nominative, and the hearer, joining this possible subject with a very natural verb, would find himself obliged to reconstruct the clause after the last word was uttered and this blurring of the thought would serve as a cushion to break the force of the impact. (2) The juxtaposition of contraries, as in *sapiens temeritas,* was a favorite embellishment. (3) The chiasmus ***patris dictum temeritas fili*** is also frequent. (4) The subject being now in mind, there follows a verb whose meaning is agreeably paradoxical. One would not expect a son's rashness to approve or sanction a father's wisdom. But after the foregoing statements the paradox is plainly justified, and the idea finds a most felicitous expression. (5) Last, but possibly not least, *comprobavit* is a good, round mouthful, that needs strong emphasis by reason of its intrinsic importance, and will carry gracefully all that the orator can give.

But if we were to take oratorical rhythm at Cicero's own valuation, it would guide us but a very little way. So far as it is dependent upon definite feet, it applies only to the close of a period, or, according to Quintilian, to the beginning and the end. Cicero moreover warns very particularly against using the rhythmical structure to excess. It has no place in the plain style (Orat. 221), that is, it is excluded from large portions of all forensic work. And being an artificial embellishment it must not be used so constantly anywhere as to betray the artifice (Orat. 209). Apparently these limitations upon the use of the rhythmical clausula have not been sufficiently regarded. Scholars industriously count the

occurrences of this and that combination through entire orations, when large portions, according to Cicero's own statement, have no bearing on the question.

In the absence, then, of definite statements by Latin writers, we are forced to examine their language from the modern point of view. While they have very little to say about emphasis, we cannot doubt that it was an important element in their delivery. We are probably safe in assuming, moreover, that they used emphasis for the same reasons that we do. We shall do wisely, therefore, to fix upon one or two principles which we may justly regard as of universal validity.

Why do we emphasize a word in speaking, or underscore it in writing? For one of two reasons: either (1) it is intrinsically important or (2) relatively important. Words of energy will be stressed, those of mild or neutral meaning will be more quietly uttered. It seems clear from Quintilian (9. 3. 47) that we are here on safe ground, for he assures us that in the exordium of the Milo, *Etsi vereor*, with which the oration begins, should be delivered more quietly than *pro fortissimo viro* a few words farther on.

A word used in a pregnant sense, to imply more than it normally expresses, will receive marked emphasis, even though by itself it would suggest a more quiet utterance. In line with this, Quintilian (8. 3. 86) tells us that in the simple expression *virum esse oportet*, emphasis gives the word *virum* more than its customary meaning. "Yes", says some hearer, "and he puts *virum first*". In Livy 1. 59 Lucretia says to her husband, father, and their two friends, "This deed of Tarquin will prove my death and his, if you are men"; here the Latin is *si vos viri estis*. And in the Tusculans (2. 53) Cicero says *At vero C. Marius, rusticanus vir, sed plane vir.* Also Ita et tulit dolorem ut *vir* et ut *homo* MAIOREM ferre sine causa *necessaria* NOLUIT.

So much for the matter of intrinsic importance. Relative importance arises from contrast, either in meaning, as peace opposed to war, or in the form of statement, as positive and negative predicates, and words of opposite meaning in general.

A more subtle variety of relative importance is often manifest in passing from one group of words to another closely related group. Emphasis will fall upon the *new* idea in the following phrase or clause; while words that simply repeat a previous concept, merely for the sake of clearness, will receive no stress.

English examples will serve best for illustration just here: the use of Latin might seem an effort to beg the question.

Shakespeare makes Marcellus say to the crowds: "You blocks! you stones! you worse than senseless things!" The climax is evident. Stones are rhetorically more insensate than blocks. The hasty reader would probably complete his climax by strong emphasis on senseless. "You *blocks!* you STONES! you worse than SENSELESS things!" But such a rendering is certainly incorrect. Blocks and stones themselves are senseless things: this phrase therefore is a mere repetition, and the stress must fall on the new and climactic word "worse". "You *blocks!* you STONES! you (searching in vain for a more vigorous metaphor) *WORSE* than senseless things!"

So in Macbeth: "To be *thus* is nothing; but to be SAFELY thus". And Hamlet: "If thou wilt needs *marry*, marry a FOOL". To emphasize the repeated word of such a pair is not merely inappropriate: for any reader of sound mind it is impossible. Do we hazard anything in assuming that it was impossible also in Latin?

Let us consider a few Latin phrases in the light of these principles. According to the theories here controverted, when a genitive precedes the limited noun, the emphasis belongs on the genitive. Now in speaking for the Manilian Law, Cicero tells the people that, if prosperity is to continue, their allies must be preserved not only from *disaster*, but also from the DREAD of disaster. It is inconceivable that an orator in any language would emphasize like this: not only from *disaster*, but also from the dread of DISASTER. The Latin reads (De Imp. 16): *non* solum (ut ante dixi) *calamitate*, sed etiam calamitatis FORMIDINE *liberatos*. So in Livy 1. 7 we read *facinus facinorisque causam*, "the daring deed and the *reason* for it"; where the genitive is so devoid of emphasis that we naturally represent it by the pronoun "it".

COLGATE UNIVERSITY JOHN GREENE

(To be concluded)

RECENT EXCAVATIONS AT PERGAMON

The results of excavations made by the German Institute at Pergamon in 1904-1905 are presented in the last issue of the Athenische Mittheilungen, Vol. 32, Nos. 2 and 3. The report consists of four chapters, the first, written by Dörpfeld, on the buildings, the second and third by Hepding, on the inscriptions and separate finds, the fourth by Kolbe, on lists of ephebes.

The most interesting discoveries fall under the first heading. An imposing Greek house of the time of the Pergamene kings was uncovered on the southern slope of the citadel. As rebuilt in the Roman period it was owned by the Consul Attalos according to information derived from an inscription. Its appearance in Hellenistic times, a large central court surrounded by a portico from which opened living rooms, corresponds to the plan of the Roman house as seen best in Pompeii.

Work was also devoted to further excavation of the gymnasium. This consists of a tripartite arrangement whereby separate buildings for youths,

listed under three categories according to age, were constructed on terraces of varying levels, an expedient necessitated by the slope of the hill. Under a portion of the highest section was found a large and elaborate cellar construction, more than 200 m. long, which was strongly built and contained many small windows for lighting purposes. This Dörpfeld believes to be a practice stadion, an indoor underground running track, which would be warm in winter and cool in summer.

New work on the theater served to throw light on the question of the stage structure by locating many hitherto undiscovered holes intended to receive the wooden posts, and by determining the relationship of the three series one to another. It was found that the holes in the front series are .30 m. less deep than the others, from which Dörpfeld argues that the rear rows were intended to support the two-storied skene while the front row supported the one-storied proskenion. Against the view that there was a stage on which the action took place are the great size of the posts, .35 m. thick and .70 m. in the ground, and their peculiar grouping, which points to the familiar triple arrangement of the façade of skene and proskenion. Accurate measurements have shown that the theater was constructed symmetrically on the basis of a unit or ell of .525 m.

Another task undertaken was the penetration to the heart of several tumuli in the neighborhood of the city in the search for graves. Success crowned this search in the campaign of the autumn of 1906, of which a brief account is given in a postscript. In two small tumuli were found graves in which were two sarcophagi, one of a man, the other of a woman, containing among other objects a gold oak wreath, gilded myrtle wreaths, two iron swords and two silver coins belonging to the fourth century B. C.

The second chapter consists of 153 inscriptions. Of these No. 22 is a dedication to Poseidon in the Aeolic dialect and is assigned at latest to the fifth century B. C. The list of ephebes contains 133 numbers. The separate finds are chiefly fragmentary pieces of sculpture, several dating from the Hellenistic period, a few small bronzes, terracottas, sherds of pottery, and lamps.

BARNARD COLLEGE T. L. SHEAR

REVIEWS

Plato: The Apology and Crito. Edited by Isaac Flagg. New York: American Book Co. (1907). Pp. 205. $1.40.

The first inspection of this volume gives one the impression, which is confirmed by further examination, that the editor has practiced due moderation and has not fallen into the common error of overloading the commentary. The notes, as a rule, are brief, sane and scholarly and, in general, sufficiently comprehensive. In a few instances, however, the freshmen who read the Apology as their first collegiate Greek are entitled to some additional comments, and more grammar references would be an improvement.

The editor's explanation of two matters may be noted. First, ὀρχήστρα Apol. 26 E, is said to be a place, elsewhere than in the theater, where books could be purchased. But the text does not say that books could be bought in the ὀρχήστρα for ταῦτα refers to doctrines, not to books. The editor, however, gives no hint of any interpretation other than his own, which, to say the least, is doubtful. Again, in Apol. 30 E, μύωψ is translated 'spur,' with no suggestion of its earlier literal meaning, 'gadfly'; and Socrates is said to compare himself to the rider who applies the stimulus. But the use of ὑπό with the genitive μύωπος is against the editor's interpretation of this noun. So, too, the metaphor of the fly seems to be implied in the phrase πανταχοῦ προσκαθίζων and in the comparison of the Athenians striking Socrates to men roused from a nap.

The plan of appending an index as a supplement to the notes is to be indorsed but the scope of the index is open to criticism. Apparently no definite system has been followed in the selection of subject-matter to be included, except that all the proper names found in the two dialogues are registered. In the opinion of the reviewer, the index should have been limited, at least, to a discussion of the proper names and the antiquities and should not have been made to include also a treatment of many idioms, constructions and stylistic usages. The place for notes of the latter character is at the foot of the page, in connection with the text. Certainly they should be wholly in one place or the other. It is more or less annoying and results in loss of time to have to search through a lengthy discussion to find the point in question and the average student will be tempted not to take this trouble. It is rather difficult to see why certain brief comments, at least, are relegated to the index, such, for example, as that on ἦν, and many others. Moreover, it serves no special purpose to have treated certain matters in the index, for example, ἀξιοῦν, ἐρέσθαι, ἐρωτᾶν, ἐπιστήμη, and many others, without giving in the notes a reference to such treatment. The majority of the students will not find these articles.

Interspersed at frequent intervals throughout the notes are excellent summaries of succeeding sections, which will afford the student legitimate help in the comprehension of the argument. No rhetorical analysis or formal treatment of the structure of the dialogues is attempted, though these matters are briefly touched upon in the introduction.

This introduction is admirably conceived and executed. It gives an insight into the state of knowledge and spirit of the times and presents a general view of the scenery and nature of the dialogues in a style that students should find attractive. The methods, personality and character of Socrates are vividly portrayed. This is very well accomplished in part by interweaving translations of appropriate selections from other works of Plato and one from the Memorabilia of Xenophon. In this way a deeper interest in the ancient authors may be stimulated—a highly desirable result, for the reading of classical students is confined to altogether too few of the masterpieces. So the editor does well to lead his readers to the sources by placing in his introduction, for illustrating the art of Socrates, these "scraps from the sumptuous profusion spread out in the Platonic writings". The author is thus made to serve as his own introduction—an excellent plan when possible.

Following the introduction is a brief but useful chronological table of important events, from the birth of Socrates to his death. An appendix contains a table of various readings. The absence of an English index is to be regretted.

The proof-reading has not been quite as accurate as we have a right to demand. In the summary on p. 50 "distinguish educator" is a case of haplography. Other errors are ἄν for ἄν, p. 62, l. 5; Μελητός p. 64, l. 3; 23 C for 24 C, p. 66, in the summary; fire for stone, p. 72, in the summary; Ἀμφίπολει, p. 81, l. 3; 18 D for 18 E, and ἔγαρ γωγε p. 164, s. v. ἀξιοῦν; 17 D for 17 B, p. 182, s. v. λόγος. There are also some unfortunate instances of imperfect typography, as on pp. 60, 65, 68, 126, 156, 205, especially on p. 68. All these are minor defects, however, and do not seriously impair the usefulness and general excellence of the work, which should prove a highly satisfactory text-book for college classes.

ROSCOE GUERNSEY
COLUMBIA UNIVERSITY

LAURIGER HORATIUS

In these degenerate days when colleges and universities have practically thrown the Classics overboard for the sake of courses in insurance and business management it is pleasant to find men wholly removed from academic influences standing up for a poet who was not without honor a generation ago. The brilliant Gladstonian days when a Greek quotation was not unusual in Parliament and a mistake in Latin quantity was hooted have gone by, but however elderly it may be, the generation still lives that can understand an allusion to Pyrrha and Lalage, to a man "integer vitae sclerisque purus", to a monument more lasting than brass, or to the hatred of "Persicos apparatus", the Frenchified fuss of Thackeray. For such has been compiled the "Horace" by Charles Loomis Dana and John Cotton Dana (The Elm Tree Press, Woodstock, Vt.).

It is clearly a labor of love. The translations of the poems are arranged according to subjects, and though the editors select from all who have made a try at rendering the Latin poet into English, from Dryden to Eugene Field, they hold in the main to the excellent versions of Sir Stephen de Vere, the brother of Aubrey de Vere. A number of entertaining essays are prefixed, among them an ingenious autobiography put together from the Epistles and Satires, a disquisition on Horace's ailments by Dr. Dana, and a careful account of the geography of his poems. While Horace is above all others the poet of the man of the world, he betrays more human feeling in his poems according to modern standards than any other Latin poet save Catullus. This selection brings that element out distinctly.

Typographically the book is very attractive. There are many illustrations, some from modern pictures, but the greater number from the quaint eighteenth century wood cuts used to illustrate Francis's translation.—*New York Sun*, May 2, 1908.

RES VARIAE

The Royal Museum authorities in Berlin have just published the text of a fine collection of Greek papyri discovered by Dr. Rubensohn on Elephantine, an island in the Nile opposite Assuan, and deciphered by the discoverer. One of the most interesting documents is a marriage contract of 310 B. C. This was the time when Ptolemy I, one of Alexander the Great's generals, became King of Egypt. It is therefore by far the most ancient of all authentically dated Greek records.

A deed of marriage is drawn up between Heraclides, a Greek mercenary, and Demetria, daughter of Leptines and Philotis, his wife, of the island of Kos, in the Aegean Sea. The bride brings a dowry of clothes and ornaments to the value of one talent. The deed is witnessed by six companions in arms, compatriots of the bridegroom.

The terms of the contract are worthy of notice. If the wife prove unfaithful, it says, she must leave her husband and lose all claim on the dowry, but three witnesses of the transgression must be produced, accepted by both parties. This shows that even in those remote times a woman was not a chattel under the husband's autocratic sway, but possessed certain well defined rights of her own.

Should the husband break faith with the wife, he must return the dowry in full and in addition pay proportionate damages. Here also the testimony of three accepted witnesses is required. Demetria, the deed further stipulates, was to join her lord in Egypt, but would afterward return with him to Hellas, where Heraclides possessed property and ships.—*New York Sun*, March 1, 1908.

The discovery in the foundations of the Temple of Fortune at Pompeii of a small walled in space containing an empty shell of a tortoise induced Professor Mau to write a treatise, which was read the other day before the Archaeological Society of Rome, on the ancient superstition of insuring the safety of a building by immuring a living creature in its walls.

The idea, explained the Professor, obtained in ancient Greece and throughout the Balkan Peninsula that no more effective protection against evil spirits could be found than by enclosing in the walls of a house a living being, preferably human, so that its soul might live in it for ever and guard it from unseen harm. When the city of Antioch was rebuilt after an earthquake by the Emperor Trajan a maiden was immured alive in one of the chief temples and a statue erected to her memory as the city's Goddess of Fortune.

Even to this day the ancient belief survives in the Near East, but a substitute is now generally found for the sacrifice. To propitiate the spirits an animal, either alive or slaughtered beforehand, is placed within the foundations or the walls, or more commonly a person's shadow is measured with a piece of string, and this measure, representing the person concerned, is then walled up in the masonry.

In the case of the Pompeian temple the tortoise was doubtless selected because it would keep alive for a long period without nourishment, and the belief prevailed that the charm was particularly potent while the victim remained alive.—*New York Sun*, May 2, 1908.

I recall a student who once added a little to a well-merited reputation for stupidity by translating in an examination paper Horace's line *nec vespertinus circum gemit ursus ovile* by "nor does the vespertinian ursus grunt around the ovile", and most of your readers have likely heard of the boy who, after translating the present *rex fugit* correctly, was told to translate it in the perfect, when he promptly said "The king has fleas".

EDWIN POST

All your readers must enjoy the little corner devoted to felicitous blunders in translation. Perhaps the following may deserve a place. In Ep. I. I. 104 Horace says to Maecenas *prave sectum stomacheris ob unguem*. This was once rendered, "You are sick at the stomach at the sight of a mutilated *snake*".

JOHN GREENE

A new entrance to the Forum has been planned at the end of the Via Cavour, where the temporary office of the excavations used to stand, and where now about 3,000 cubic meters of earth have been removed. It is hoped that the old gateway of the Farnese gardens on the Palatine, which is now scattered in fragments, may be made to serve as the entrance.—*New York Evening Post*, August 8.

LATIN VERSION

Many a green isle needs must be
In the deep sea of misery
Or the mariner, worn and wan,
Never thus could voyage on,
Day and night and night and day
Drifting on his weary way.

.....

Ay! may flowering islands lie
In the waters of wide misery!

—*Shelley.*

INSULAE FORTUNATAE

Insulas multas virides necesse est
in mari lato et misero iacere;
sin minus, fessus pavidusque nauta
pallidus ore
non iter posset facere usque vento
quotquot et noctes pereunt diesque,
fluctibus saevis agitatus atque
aequore fessus.
En, iacent late nitidae et refertae
floribus gratis homini dolenti
insulae tales in aqua patente, in
aequore luctus!

PRINCETON UNIVERSITY GEORGE DWIGHT KELLOGG

Not pleasures, as most know them, lead the way
Into the time beyond time; nor agree
With every year of life; and are not strong
In changing place, themselves unchanged to be.
But youth and age meet fairly at the feast
Made ready by the true joys of the mind;
By these prosperity becomes increased,
And refuge from distress in them we find.
At home they bring delight. When forth we fare
They burden not. They watch with us at night,
With steadfastness the hours of exile share
Or render every holiday more bright.
Thus, Cicero, you wrote of joys. We heard
And found an endless joy within your word.

NORMAL COLLEGE JEANNETTE S. SEWELL

It may be that Homer in the original Greek is not so much read in these days as he was a century ago. Nevertheless, estimated in dollars and cents, there is good reasons for thinking that the Father of Epic Poetry has attained a valuation among the book collectors of this generation that is quite unprecedented in the annals of this kind of literary appreciation. At a sale of rare books in London this month $1,650 was paid for a "first edition" of Homer. At a similar sale just a year ago the record price of $1,900 was paid for a copy of the same edition—the editio princeps, issued at Florence in 1488. It is interesting to note, moreover, that the library from which the Homer was purchased this year at Sotheby's was the well-known "Hoskier Library", which was recently sent from New Jersey to England.—*New York Times*, July 11, '08.

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II NEW YORK, OCTOBER 10, 1908 No 2

aders of THE CLASSICAL WEEKLY will recall a ission (Numbers 19 and 20 of Volume I) of the ng of Latin in German Gymnasiums and the es suggested by Professor Aly. In the August er of the Classical Review is a short but inter- account of the teaching of Latin and Greek in oethe-Gymnasium at Frankfurt by one of the rs there. This gymnasium was founded in 1903 atin is taught only in the last six years, the er of periods per week (of 50 minutes each) 10, 10, 8, 8, 8, 8, or 7. This period, it will be ed, is only two-thirds of the regular German asium. The course of study in Latin, in so far reading is concerned, is almost as much of a *atura* as was Professor Aly's. It is as follows: one year devoted to introductory work, we for the second year, Caesar B. G. I-VI, selec- Ovid Met., about 700 lines; for the third year, r B. G. VII, Sallust, Cicero's Catilines, Ovid about 1,000 lines; for the fourth year, Sallust, peech of Cicero, Livy, 1,600 lines of Vergil, se- ns; for the fifth and sixth years, Cicero, one , selected letters or a philosophical book, Taci- Annals, Histories, Germany, selections from e.

this program, as in that of Professor Aly, is ed what we include in the freshman year at e. Making all deductions, however, much more mplished in the three years of Latin study in ymnasium than is accomplished in three years High School in this country. It must be however, that not as much more is accom- d as the greater amount of time devoted to the t would lead us to expect, judging by our own . But what they fail to accomplish in addi- reading is unquestionably accomplished in complete training.

or three passages in this account give room ught.

The pupils begin their language study in the rst year of the gymnasium with French, which ave had for three years when they begin their so

nch and particularly in German they learn to tand the system of syntax that is also used in atin and Greek grammar; when Latin begins, aster knows exactly what terms and ideas he ke for granted in studying the parts of speech e sentence structure, and he may expect that pil will be able graphically to analyze a sen- tence or a sentence-group by means of a 'sentence-diagram'.

In spite of alleged improvements in the teaching of English in our schools it is a matter of common knowledge that teachers of Latin have to devote a good part of their first year to teaching the fundamentals of general grammar and syntax which should have been learned in the English work. So much is this the case that it is a serious question whether time would not be saved if all training in formal grammar were reserved for the Latin work and the time assigned to English reduced accordingly. The other attitude, that the training in formal grammar should be begun and efficiently carried on in the instruction in English, seems still not fully appreciated by our English teachers.

(2) We do not learn words out of a vocabulary, then use them to make out a Latin sentence or to translate a German sentence into Latin; but the pupil learns each word first in a Latin sentence. This sentence the teacher makes clear, having recourse to the French when there is an opportunity, and, so far as possible, with books closed. The sentence is then got out of the pupils by means of questions in Latin, and it is worked out into several German sentences to be translated into Latin until it sinks into their minds; this sentence now helps to fix in the memory the foreign words which the master has already written upon the board, and which the pupil finds in the vocabulary to help him in his home-work.

From these sentences of the Reader, the pupil gets his grammar; it a rare exception, if the master in teaching accidence has the grammars opened first to learn a series of endings.

This surely indicates a habit on the part of the teacher of using Latin in his class and a habit on the part of the pupil of understanding it when thus used, a habit which, as I have indicated previously, is not difficult to acquire if persisted in. This habit of question and answer on the text in Greek and Latin is not discontinued when the reading of continuous pieces begins. The ancient languages must not exist for the pupils only on paper, says Mr. Bruhn, a remark which deserves cordial support.

(3) There is always a blackboard on the wall behind the class, at which two pupils can write at the same time; especially during the time when the home-work is gone through, there are always two pupils busy writing the translation of sentences; as soon as it is written out, the class turns round and corrects what is written. Thus each day the master has a visible proof of what the class can or cannot

do; many a mistake is scotched here before it can get into the pupils' work.

The article gives specimens of examinations in prose required at the final examination and other information which should be of interest to teachers.

G. L.

HOW FAR DOES THE WORD-ORDER IN LATIN INDICATE THE PROPER EMPHASIS?

(Continued from page 2)

Again we may test by this same principle the assertion that the verb is never emphatic when final, but is emphatic in proportion as it recedes from the end.

Now, first of all, the Romans felt that the finite verb normally belonged at the end of a Latin sentence, whatever their reasons for such a feeling may have been. Quintilian says expressly (9. 4. 26) verbo sensum cludere multo, si compositio patiatur, optimum est. . . . sine dubio erit omne quod non cludit hyperbaton: "To close a sentence with a verb is far the best, if harmony of structure permits. . . . Doubtless every verb that is not at the end is a case of hyperbaton".

Why is this order best? Because, says the great teacher, "the strength of language lies in verbs" (Ibid.; 1. 4. 18). In view of these explicit statements it is once more surprising to read in one grammar (A. and S., p. 377) " it was a Roman habit of thought to put the least emphatic part of a statement into verb form[1]". The Latin verb, on the contrary, had a power of condensed and weighty expression which is entirely unknown to most modern languages. In English the imperative is the only verb form that can constitute a complete sentence. The Latin, in which the personal endings retained their pronominal force, naturally delighted in heaping coordinate verbs together and thus telling a tale or voicing an emotion with unsurpassable brevity, vigor and animation. Was Caesar aiming at the least possible emphasis when he wrote to the Senate, *Veni, vidi, vici?* No doubt many who know this famous despatch and very little Latin besides regard it as a stroke of genius, one more proof of his daring originality. Nothing of the kind. Any slave or parasite on the stage might easily outdo it. In Phormio 103, 104, we have *imus, venimus, videmus.* And again (135, 136) *persuasumst homini, factumst; ventumst, vincimur: duxit.* Further (186) *Loquarne? incendam; taceam? instigem; purgem me? laterem lavem.* Scarcely less familiar than Caesar's message is Cicero's *abiit, excessit, evasit, erupit.* Incidentally we may consider whether the effect would have been better if the words had been arranged in the reverse order and delivered thus: "He has BROKEN OUT, he has *escaped,* he has withdrawn, he has gone away". Again we have in the third Catiline (16) a sentence consisting of five verbs: *appellare, temptare, sollicitare poterat, audebat.* The verb, then, having such potentialities, was regarded as embodying in itself the pith and point of the sentence. First the subject of remark, not for emphasis, but for clearness; last the thing said, for which alone, or chiefly, the subject, the object and all their modifiers had been introduced. But like every linguistic usage this order, adopted for the sake of emphasis, became the usual thing even in unimpassioned utterance, and, therefore, often the order of least emphasis. In the verb, speaking generally, lies the force of language, but not every verb is forceful. Hence, by a mere habit of speech, the verb is often found at the end of its clause, like Cicero's favorite *esse videatur,* when no special stress can fairly be thrown upon it. This fact, however, should not blind us to other phenomena, whose significance is unmistakable.

The fact seems to be that verbs of energetic meaning, and those that are sharply contrasted with others preceding or following, commonly stand last. Those which recede from the end are the copula *sum,* the imperative[1], and words of weak or indifferent meaning, where another word might easily be substituted without affecting the course of thought.

The most conclusive examples, perhaps, are those in which the same verb is repeated. In the Laelius (82) we have *nam maximum ornamentum amicitiae tollit, qui ex ea tollit verecundiam.* If "the more important word never stands last for emphasis", why is the first *tollit* at the end of its clause, and the second displaced by its object *verecundiam?* Is it not clear that the first *tollit* is more emphatic than the second, and the second less emphatic than the object? To hold the opposite view is as absurd as it would be for a player to deliver Hamlet's line thus: "I thou wilt needs *marry,* MARRY a fool". In the Cato Maior (76) we read Ergo, ut *superiorum aetatum* studia *occidunt,* sic occidunt etiam SENECTUTIS, an in Milo 34 At eo repugnante *fiebat,* immo vero e fiebat MAGIS[2]. And in the De Natura Deorum (1. 17) Cicero writes Sed ut hic qui intervenit (me intuens) ne ignoret quae res agatur, *de natura* agebamus DEORUM.

But are not these transpositions merely instances of chiasmus, long ago adequately discussed by Nägelsbach? Chiasmus may serve us as a designation, but it tells us absolutely nothing about principles. The 9th edition of the Stilistik expressly states that no law has yet been laid down to determine whether anaphora or chiasmus is better in a given case, or

[1] A logical inference from the editor's theory and the facts of Latin usage, theory and inference, in the present writer's view, alike erroneous.

[1] Just why the imperative so often comes early in the sentence the writer is not prepared to say.

[2] Allen and Greenough 597, b is refuted by a multitude of such sentences. The construction here is complete; *magis* is not an "afterthought", nor can it be conceived as "beginning a new sentence".

which words, in the chiastic arrangement, shall constitute the means and which the extremes (Stilistik 697). Is it not more than possible that appropriate emphasis if often a decisive factor?

But it is time to speak more broadly of sentence-structure as a whole. Emphasis, then, in the Latin period is, in general, progressive, forward-moving. The more significant or telling words, phrases, and clauses follow those which are less so. This may have resulted simply from the orator's habitual use of climax, and the demands of emphasis may not have been consciously regarded; but the fact is easily established. In our *thinking*, we are likely to fasten on the most important things first; the fact first, then, if we have leisure, the reason for the fact, the historical event first, then, if it is striking or important, the date of the event. But when we make our speech or write our history, our causal clauses will precede, the facts will follow. We shall put the date first; *postero die, inita aestate,* or a clause after *cum, ubi, ut primum,* or the like, and the thing that happened will come later. And such is the order commonly found in Latin. But Professor Greenough taught that in the order of prominence, cause precedes result, purpose, manner, and the like the act (601, b). More errors could hardly be crowded into so few words. The only sort of pure purpose clause that regularly precedes the main verb is the parenthetical clause of the *ne plura dicam* order. Such clauses are necessarily unemphatic; there is no verb expressed on which they depend; and invariably they precede the thing that is considered important enough to be stated.

But what of this claim that causes were more prominent in the Roman mind than results? When or where in the history of mankind was this ever true, except of the ultra-philosophical or scientific? If men had been naturally more interested in causes than results, magic arts would not have endured so long, nor would science have been born so late.

But the implication in most of our grammars is that result clauses often precede the main clause. Those who hold the Greenough theory say, "for emphasis". It is astonishing that this error should be so widespread. Pure result clauses in good prose, so far as the writer has observed, invariably follow the word or words expressing the cause. The result-clause is a fact-clause; the main clause frequently conveys no definite idea (*non enim tu is es,* for example), but is simply the vestibule to a veritable colonnade of result clauses; the demonstratives that so commonly precede result clauses, such as *tantus, talis, tam, ita,* etc., are vague, arousing expectancy, but really almost meaningless by themselves; how then can any one resist the conclusion that, in the case of the result-clause at least, we certainly find the more prominent clause coming last.

As regards co-ordinate expressions also, climax is the controlling principle, wherever the nature of the discourse permits. In quiet narrative or description there is small occasion for climactic effects and the order is logical, chronological, or simply customary. But whenever strong effects are sought, climax determines the arrangement. Indeed Quintilian observes (9. 4. 25), "It is a proof of too great scrupulosity, also, to put that always first which is first in the order of time; not that this order is not frequently to be preferred, but because that which was earlier in the doing is often of greater importance, and ought consequently to be put after less important matters".

Now is not this climactic order precisely what we should expect? How can we imagine a literary artist in any language framing sentences like this: "Catiline's purpose is murderous, hostile, really unkind?" We shall certainly look in vain for such writing in Cicero.

The co-ordinating mechanism of the Latin supplies abundant evidence in favor of forward-moving emphasis. Combinations like *cum—tum,* also *tum vero* (*maxime, multo magis,* etc.), and *non modo* or *solum* followed by *sed* or *verum etiam* are unmistakably climactic[1].

In reference to some of these Kühner speaks of diminishing emphasis ("Herabsteigung"). No part of this study has seemed to the writer more interesting and significant than the examination of this statement and the accompanying examples. A correct hypothesis is pretty sure to explain more than the facts which gave rise to it: it is likely to result even in the discovery of principles previously unthought of.

Upon considering Kühner's material attentively (2. 673), it soon became evident that ascending emphasis was required in every instance. The examples are characterized by the correlatives *non modo* (*solum*) . . . *sed* (not *sed etiam*). Here the learned German finds sometimes "Aufsteigung", ascending emphasis, and sometimes "Herabsteigung", according as the less forceful or comprehensive word precedes or follows. Thus Cicero says (Planc. 31. 76) non modo lacrimulam, sed multas lacrimas et fletum cum singultu videre potuisti: "You might have observed not merely the trace of a tear, but many tears, and weeping with convulsive sobs." Obviously the larger terms succeed the smaller and require the stronger emphasis. When the second member is negative, Kühner teaches that we have descending emphasis. Let us take a single example. In the Tusculan Disputations (2. 34), speaking of Spartan youths scourged at the altars, Cicero says quorum non modo nemo exclamavit umquam, sed ne ingemuit quidem: "But of these not only did no one ever cry out, but not even did a single one groan".

[1] For a more adequate summary of the evidence on this point see School Review 15. 643-654.

Exclamavit is of course a stronger word than *ingemuit*. But when a youth is undergoing torture, it is more astonishing that he should refrain from groaning than from screaming.

And just here emerges a principle which, so far as the writer has been able to learn, has never been noted in any of our works on rhetoric and style. It is this: while in a climax of affirmatives the successive words or phrases must increase in breadth or intensity of meaning, in a climax of negatives they must decrease. For example, if we wish to deny what Cicero affirmed in the last citation but one, we should say, "You could have observed no weeping and convulsive sobbing, nor *many tears*, nor even the TRACE of a tear".

Now all of Kühner's examples under this head, covering nearly a page, are of this same type. The great German, and many another student of this subject no doubt, noting simply the diminishing intensity of the words as such, assumed that emphasis must also diminish.

Now without doubt any competent Latinist gets the meaning of a Latin sentence, whatever his theory of arrangement may be; but sometimes this doctrine of forward-moving emphasis is essential to accurate interpretation. In the De Finibus Cicero says of the Epicurean type of wise man, Erit enim instructus ad mortem contemnendam, ad exsilium, ad ipsum etiam dolorem. This series, *mortem, exilium, dolorem*, would seem, at first glance, anticlimactic. The law of negative climax does not apply, and without doubt *mortem* is to us a more fearsome word than *exsilium*, and the latter stronger than *dolorem*. But the *ipsum etiam* should not be overlooked, and besides climax is always to be assumed when there is room for it. What is Cicero discussing? the behavior of an Epicurean confronting the ills of life. Now the Epicurean's *extremum malum* is not death, nor exile, but pain. Cicero had tried exile for himself and had found it worse than death. The order therefore is strictly climactic. "The wise Epicurean", he says, "will be prepared to think lightly of death, of *exile*, and even of PAIN *itself*".

The principle is also important to the accurate discrimination of synonyms. When Cicero says that the Romans are *appetentes gloriae atque avidi laudis*, the order at once suggests that *avidus* is a stronger word than *appetens*. When he asks (Cat. 2. 19) whether Catiline's adherents hope to be *consules ac dictatores, aut etiam reges*, the order would suggest the relative grade of the offices, if we had no previous knowledge of them.

And finally these views, if correct, are essential to put us in the right attitude toward Latin prose composition. What, then, shall we teach our pupils in the matter of order?

(1) The normal order for the detached sentence is the traditional one, subject with its modifiers, objects with their modifiers, and last the verb. When, as often happens, the subject is in the personal ending, the object leads off. Take for example the last chapter of the Gallic War (7. 90). Here we have fifteen finite verbs, and all but two in main clauses. The sentences are largely detached, and in consequence the verb is final in every case but one.

(2) The verbs which recede from the end are such as the copula, the imperative, and verbs that are neither energetic or sonorous. Any verb, however, may yield its place to subject, object, or adverb, when these deserve such prominence. In the Pro Murena (61) Cicero concludes a summary of Stoicism, in which nearly every verb but *esse* is final, by saying *sententiam mutare nunquam*, "he changes his opinion *never*". So Quintilian (9. 4. 30) highly approves him for placing *postridie* last in a sentence found in the second Philippic (26), "Transfer the last word to some other place", he says, "and it will have less force, for it gives the conclusion the effect of a sword thrust" (nam totius ductus hic est quasi mucro).

(3) The beginning of a sentence is not *per se* an emphatic position. The fourth Catiline begins with *Video*, the Roscius with *Credo*. How unreasonable to claim that these are the most emphatic words in their respective sentences. Exordia always begin quietly, and his seeing or supposing is as nothing in comparison with the fact which he sees, the things which he supposes. The verb, moreover, since it may constitute an entire sentence, is brought in at any point without violence, and may even be sandwiched in between two more emphatic words. In the Murena (13) we read *Saltatorem appellat L. Murenam Cato*. How shall we paraphrase? Here we have the object first and clearly emphatic; the verb is next and just as clearly unemphatic; *Murenam* needs more force than the verb; but what of the subject standing last? Can Cicero mean this? "The charge is brought against Murena of being a dancing man; but it originates with that nobody Cato". Certainly not. Cato's personality was all that made it necessary to answer the charge. And Cicero had the very highest respect for his character and ability. Cato is put last to give it the greatest possible prominence. "Murena is called a dancing man; and the serious part of the matter is that this charge is urged by *Cato*".

(4) An unusual position calls attention to the word so placed. This is true in all languages, probably, and needs no argument. The sentence last quoted is a striking example.

(5) Climax is always to be aimed at when the material allows. The more vigorous substantive, epithet, verb, adverb, phrase, or clause should follow, and the effect is to be accentuated by climactic connectives far more freely than would be elegant in

ı. Cf. Cat. 4. 6 manavit non solum per Ita-
erum etiam transcendit Alpis, et obscure ser-
ultas iam provincias occupavit[1]. If the series
tive, the order should of course be reversed.
Emphatic words are often to be thrown into
ɔy interposing less important words between.
re the enclitics *quidem* and *quis*, the forms of
f. the enclitic forms in Greek) and the indefi-
onouns generally. Cf. Milo 4 *timorem, si*
habetis, DEPONITE; Cat. 4. 6, *Huic* si PAUCOS
adfines esse, *vehementer* ERRATIS.

But when all is said that can be said about
vs of arrangement in Latin, we shall not be
ed to hem our pupils in by hard and fast
Position alone does not determine emphasis,
because emphasis alone did not determine po-
So many elements were involved, individual
ınd preference counted for so much, that if
me Greek paragraph had been assigned to
, Sallust, Caesar, Varro and Atticus to be
ted into Latin, we may be sure that no two
have adopted the same order, any more than
ıal number of literary men would today in
ing German into English. Really the natural
ıion of ideas is much the same in Latin as in
vn tongue. Cicero said to the people, using
ıin style, "First we showed Cethegus a seal:
ognized (it). *We* the thread cut: we read.
written in his own hand to the Allobroges's
and people, that he, what to their representa-
e had promised, would do; he prayed that like-
ıey would do what upon themselves their rep-
ıtives had taken". Again, "Then I showed
to Lentulus, and asked whether he recognized
ıl. He nodded. 'It is verily,' I said, 'a known
seal, the likeness of grandfather your, a most
ous man, who loved in a singular degree
y and citizens his; which indeed ought to have
ld you from so great wickedness even mute".
last clause the predicate *revocare debuit* is
ɔtherwise the English is made to follow the
order. Probably few teachers of elementary
ıition the country over would accept a Latin
ıe arranged so nearly like English. Finally
ɔuld in any case make it clear to our pupils
Latin sentence of any considerable length has
levels separating the heights of emphasis. It
a toboggan slide nor a causeway, but a range
s, a succession of eminences, severed not by
able gorges, but by gentle and agreeable de-
ns, and rising higher and ever higher, till at
d we stand on a summit from which we can
the whole route by which we ascended, and
look far out upon what lies beyond. Or, if we look at such a composition from a distance, as with the eye of an artist, the sky-line is agreeably broken and we feel that we should like to transfer to our own canvas that which seems to be beautified with the inimitable grace and negligence of Nature herself.

JOHN GREENE
COLGATE UNIVERSITY.

[1] attentive reader will note the lack of energetic meaning in *ma-*
lso that its position next to *malum* (see context) insures per
transcendit is vigorous but yields to the still more vigorous
hile the most ominous assertion stands last and concludes with
ss.

REVIEW

Caesar's Gallic War. By Walter B. Gunnison and Walter S. Harley. New York: Silver, Burdett and Co. (1907). Pp. xxxvi + 460 (plates and maps). $1.25.

Caesar's Gallic War, by Messrs. Gunnison and Harley, appears with its neat red cover and decoration of eagle and fasces, to be but another member of the large family we already know. But a glance at the preface tends to dispel such an idea, for it explains how the authors, after experience of their own, have ventured on an experiment that is likely to prove interesting. With compassion for the children seen staggering daily to and from school under Latin grammar, prose book and Caesar, they have conceived the idea of compressing into one book all the material necessary for the second year of Latin. This effort surely ought to win the gratitude not only of the wise school boards that request children to carry books under the right arm on odd days of the month, and under the left arm on even days, to prevent warping and twisting their spinal columns, but also of the children themselves who must be weary of their burdens. The economy, too, would be appreciated by many families; and the convenience of having all the material easily placed for reference would mean a great saving of time to pupils who have at best in second year Latin about all they can do.

The text of the book comprises the Gallic War, Books I-IV, and the equivalent of a fifth book made up of selections taken from the most interesting parts of Books V, VI, and VII, to be used either by bright classes that have finished the required work (alas! how few they are!), or for sight reading. This extra book would afford an opportunity for teachers who would like to substitute some of the interesting material of the later books for the less vital parts of the first four.

The notes are clear and concise with references to the Grammatical Appendix following. The typography here is especially good. Chapters are separated and numbered by Arabic numerals and the numbers of the lines referred to, arranged in a column on the left, easily catch the eye; the long passages of indirect discourse are reproduced in direct form with verbs in heavier type, and there are references to and quotations from Holmes, Dodge, Fowler, Froude and Plutarch, which tend to sustain interest.

The Grammatical Appendix includes twenty-six pages of tabulated forms and thirty-seven of syntax, the latter having, under each head, references to six grammars commonly used. The principles are for the most part clearly and briefly stated, and are illustrated by examples taken from Caesar; but the typography does not present the material clearly to the eye, and there is perhaps more material than is really needed for second year work.

The thirty-four prose lessons comprise two exercises each, the first exercise consisting of the grammatical principles set forth in the references and notes of the lesson immediately concerned and a review of the principles already considered, the second serving as supplementary to the first, particularly as review. Exercise I of each lesson, regarded as the minimum requirement, has purposely been made short in order that the work may always be completed in one recitation period. Emphasis has been laid on the ablative absolute and indirect discourse, these subjects being introduced early and continued late. The sentences are short, but it might be questioned whether a few more examples and an additional meaning or two for the words in the vocabularies might not have rendered unnecessary the numerous bracketed suggestions in many of the sentences, and thus have given the pupil a chance to think for himself instead of becoming too dependent upon helps.

There is the usual introduction, and the book has eleven full-page illustrations — four colored — including especially good ones of a Roman camp and the construction of an *agger*. There are, besides, ten maps and battle-plans. The general vocabulary gives the pronunciation of proper names and the full forms of the principal parts of verbs.

While one hesitates to say that he approves of a book until he has used it, this one, for the reasons mentioned above, would seem at least worth a trial.

GIRLS' LATIN SCHOOL, Baltimore MARY E. HARWOOD

CORRESPONDENCE

The Classical Association of Pittsburgh and vicinity was honored on April the third by a visit from Dr. Charles Knapp. The Archaeological Society met with the Association to hear Dr. Knapp's lecture on The Roman Theater. This was a very instructive lecture. It is encouraging to hear such men as Dr. Knapp speak words of appreciation with reference to the study of Greek.

The last regular meeting of the Association was held on May 9, in the Fort Pitt Hotel. Dr. Riddle, of the Western Theological Seminary, addressed the Association. His subject was Dost Thou Know Greek? He said that in the days of Paul the Apostle any man who gave a negative answer to this question was considered a barbarian. It is Dr. Riddle's opinion that this is the proper way to classify men to-day. He deplores the commonplace attitude of so many who are concerned with the serious problems of education. The address bristled with wit and wisdom, commending to all who wish to possess a liberal culture an appreciative knowledge of Greek. This address was followed by a delightful luncheon at which Latin songs were sung and bright toasts given.

Prof. J. B. Hench, of Shadyside Academy, Pittsburgh, gave an interesting report of the meeting of The Classical Association of the Atlantic States, which met in Washington, D. C., April 24-25.

This closed the first year of the Classical Association of Pittsburgh and Vicinity. Its members are looking with pleasure to the work of the coming year.

ANNA PETTY, *Secretary*

THE FIRE AT JOHNS HOPKINS UNIVERSITY

In view of the inaccurate and exaggerated reports of the recent fire which did some damage at the Johns Hopkins University, I have been asked by the editors of THE CLASSICAL WEEKLY to state the facts in so far as they concern the classical departments.

The blaze started on the fourth floor of McCoy Hall in the stack-room, and with the exception of a large loft above, which was somewhat scorched, the fire was confined to that room. Here were stored recent issues of the journals, the later parts of continued works such as Roscher's Lexicon and the Thesaurus Linguae Latinae, new accessions, and, in general, such books and pamphlets as were waiting to be bound and catalogued. But even here the loss was less than might be expected; for during the summer the library staff had bound, catalogued, and removed to its permanent place every volume which was complete, and ready to be bound, so that the damage, looked at from the classical point of view, consists in the temporary lack of a few books and journals which can easily be replaced. A fortunate circumstance is that the main classical order of the year was later than usual in coming in and, though received before the fire occurred, was still unopened in the basement.

Far greater than the direct loss from the fire was the damage caused by water in the Classical Library, which is on the third floor and directly under the stack-room. Streams of water flowed down the walls and over the cases until hundreds of books were injured more or less. In few instances, however, were volumes so soaked as to be useless; as a rule, the injury can be fully repaired by the bookbinder. As far as the archaeological collection is concerned, nothing was harmed except the exterior finish of showcases, which was tarnished by smoke and water, and one Roman amphora, which was knocked over and broken in the excitement. All things considered, a fire could scarcely have done less damage than this did; and with repairs imme-

y undertaken and rapidly executed, nothing pre- the resumption of regular university work at sual time, the first Tuesday in October.

H. L. WILSON

attempt to give orally a brief outline of my on Greek Discoveries and Inventions at the ng held in Washington recently led to a slight in the report. I did not intend to ascribe to onius a knowledge of the differential and inte- calculus, as stated in THE CLASSICAL WEEKLY, , but to say that *Archimedes* employed pro- which translated into modern mathematical ols would be the integration of differential ions, and that these processes might have well sted to a Newton or Leibnitz the invention of finitesimal calculus.

18, 1908 MILTON W. HUMPHREYS

RES VARIAE

quote with pleasure the following "Obiter " from The Lawrence Latinist, a number of Lawrence University Bulletin, published under irection of the Latin Department of Lawrence ersity, in April, 1908:

tin is an essential instrument for the educated f the English language".

should never be forgotten that Latin literature rgely contributed to making the life and litera- of the civilized world to-day what it is".

o study of the development of European insti- is possible without a knowledge of Latin, for are contained the records of the development of religion, literature and thought".

knowledge of the structure of the Latin lan- is the most valuable help to understanding the al principles of the European languages, and its ar and formal syntax is a valuable corrective to ose phrasing which easily arises from the syn- al freedom of English".

he most obvious obstacle to the popularity of lassics is of course their excellence. Hardly me to-day reads literature of that grade in any age. If there were a large body of foolish or per fiction in the ancient tongues, they would no occasion to complain of neglect. This lack t now be supplied".—*Emily James Putnam.*

teacher in a North Carolina school recently l the pupils of the seventh grade to sketch the s surrounding Julius Caesar's death. A boy e class wrote as follows:

esar was killed by the ides of March. Some- told him he had better watch out for the ides, e said he wasn't afraid of them. One morn- hen he was going along the street a man said m, the ides are here. And Caesar said, but they ain't all here. Then he went in the Senate House, and the ides were over in one corner. Directly one of them ran up and struck his dagger in Caesar's back, and then all the other ides stuck their dag- gers in him, and he fell over and died".—From Harper's Monthly Magazine, September, 1907.

Prof. H. Diels, in behalf of the commission that is preparing the Thesaurus Linguae Latinae, re- ports to the Berlin Academy of Sciences that the third volume is in type down to *Carmen*, the fourth down to *Conventus*, and the proper names, sepa- rated from the rest of the material, to *Caesidius*.—*The New York Evening Post.*

Since the Olympic games were revived in 1896, this year is the first occasion on which they have coin- cided with the ancient Olympic lunar epoch. Among the ancient Greeks the date of the quadrennial Olympic games was regulated by the full moon next after the summer solstice. By coincidence rather than by design July 13, the opening day of the Lon- don games, was also the day of the first full moon after the summer solstice.

Falling as it did this year in the middle of the month, the coincidence becomes still more remark- able. By the Greek calendar the day of the full moon was always the 14th of the month, and there- fore the present mid-July games at the stadium, judged by the moon's age, the month or the year, could hardly approximate nearer to the actual time of the national games of ancient Greece.—*New York Sun*, July 26.

Horace Epistles 2. 16 *iurandasque tuum per numen ponimus aras* has been translated, according to Prof. A. W. Hodgman, of the Ohio State University, by "we erect altars to be sworn *at* in your name".

The following translations were supplied by Prof. S. G. Ashmore, of Union College:

Terence Ph. 831-832 *otium ab senibus ad potandum ut habeamus*: "that I may produce a hatred by old men for drinking".

Horace Carm. 1. 22. 15-16 *nec Iubae tellus generat, Conum, arida tellus*: "nor does the land of Juba be- get a lioness, a dry nurse".

Guglielmo Ferrero, author of a most suggestive work, The Greatness and Decline of Rome, is ex- pected to arrive in America about October 15. He comes primarily to deliver a course of Lowell Insti- tute lectures at Boston. Next he will go to Wash- ington. It is hoped that he will be heard also at Columbia University. He has already been enthusi- astically received in Paris and South America.

The Codex Vossianus of Lucretius has been elabo- rately reproduced by phototype at Leyden, by Sijthoff.

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THE CLASSICAL WEEKLY

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VOL II NEW YORK, OCTOBER 17, 1908 No 3

The Classical Association of the Middle States and Maryland was the outcome of the fusion of two movements, one of which was a purely personal movement, while the other was connected with the Association of Colleges and Preparatory Schools of the Middle States and Maryland. Of the personal movement there is no need to speak. The Association of Colleges and Preparatory Schools had for several years allotted some time to a classical conference. At the conference of 1904 a committee had been appointed to consider the possibility of establishing a classical association. At the conference of 1905 this committee reported 'Progress', and was continued for another year. In the early fall of 1906 this committee issued a circular letter to classical teachers within the territory covered by the Association of Colleges and Preparatory Schools of the Middle States and Maryland, whose purpose was to discover how much sentiment there was in favor of the establishment of a Classical Association and how much support could be secured for it. The replies were sufficiently favorable, so that at the classical conference of 1906 (held at Philadelphia, November 30th) the committee in its report recommended the organization of a Classical Association. That association was at once formed.

We have reminded our readers of these facts that it may be at once clear why this Classical Association was denominated The Classical Association of the Middle States and Maryland, and why the territory to be covered by the Association was limited to the Middle (Atlantic) States and Maryland. The personal movement referred to above had been quietly dropped; so far as surface indications went The Classical Association had grown out of The Association of Colleges and Preparatory Schools. The latter Association had shown itself somewhat sensitive, making it plain that it would not look with favor on any movement which might interfere with its classical conferences. This is why the Association was originally burdened with so clumsy a name and why at the outset no attempt was made to include the South Atlantic States (The Classical Association of New England had already been formed).

Almost immediately after the formation of The Classical Association it became clear that it had been a mistake to limit its territory to the Middle States and Maryland. The South Atlantic States, particularly Virginia, belong geographically and socially with the Middle (Atlantic) States. Plans were laid forthwith to include the South Atlantic States as soon as possible. Immediate steps to that end were not taken, however, because the delimitation of the territory of the association had been done by constitutional enactment and the officers did not feel warranted in beginning their career by disregarding the constitution. In the meantime The Classical Association of the Middle West and South, whose constitution likewise from the outset had excluded the South Atlantic States, proceeded to organize branches in each of those states. At the second annual meeting of The Classical Association of the Middle States and Maryland, held in Washington, D. C., on April 24 last, the constitution of the Association was amended so that the Association should be known henceforth as The Classical Association of the Atlantic States, and its territory should include all the Atlantic States save the New England States. Meanwhile, without the knowledge of our Association, The Classical Association of the Middle West and South, at its annual meeting at Nashville, on April 3-4 last, had so amended its constitution that the South Atlantic States had been annexed to the Association, and Vice-Presidents had been elected for each state. Later correspondence showed also that the officers (past and present) of the Classical Association of the Middle West and South were sensitive about the action taken by our Association in changing its name and enlarging its territory.

All these matters were duly considered by the Executive Committee. By unanimous vote it was resolved that The Classical Association of the Atlantic States would open its membership to friends of the Classics in Virginia, but that it would make no effort to gain members in the other South Atlantic States. It would not, however, exclude those who, of their own initiative, sought to enter from those states.

What has been said is after all only preliminary to the real purpose of this editorial. I am profoundly convinced that it is the imperative duty of the friends of the Classics to organize everywhere, as rapidly as possible, with the most effective and powerful organization possible. The advantages of organization are too numerous to mention; most of them are self-evident. Instead of dwelling on the matter here we refer our readers to extracts printed in this number from a thoughtful paper by Prof. F. C. Eastman of Iowa State University. What Professor Eastman

has written from the point of view of a member of The Classical Association of the Middle West applies also—*mutatis mutandis*—to our own Association.

Taking it for granted that organization is imperative, we may turn to consider the form of that organization. For my own part I believe that we should have the following organizations:

(1) The Classical Association of New England.

(2) The Classical Association of the Middle Atlantic States.

(3) The Classical Association of the South Atlantic States.

(4) The Classical Association of the Middle West and (Middle) South.

(5) The Classical Association of the Pacific Slope.

(6) The Classical Association of Canada.

It will be noted that I believe that the South Atlantic States should have an Association of their own. They constitute a geographical and social unit; they have educational problems different in many ways from those that confront the rest of the country. One great advantage of any Classical Association lies in the opportunity afforded to the members of intercourse at the annual meetings (indeed some persons can see no other value, and so will not join such an association until they can see their way clear to attending the meetings). Now considerations of distance will make it impossible for most of the teachers of Classics in the South Atlantic States to attend meetings either of The Classical Association of the Middle West or of The Classical Association of the Atlantic States. Therefore the South Atlantic States should have a Classical Association of their own as soon as possible.

When the associations named above shall have all been formed and shall all have attained a vigorous life, they should be affiliated as closely as possible one with another; in spirit at least they should be federated; we should have a classical *E pluribus unum*. It stirs one's blood to think how much might be accomplished by such an array of organizations working together in intelligent cooperation, especially if it should be possible (as it ought to be), to reach, as Professor Eastman would have us reach, a statement of faith, to which all of us could subscribe, spite of individual preferences for this or that further article of belief. C. K.

THE ASSOCIATION AS RELATED TO THE CLASSICS IN THE MIDDLE WEST AND SOUTH

In the classical system, as in every living institution, we have to deal with a body and a soul. The classical spirit in the land is more prevalent than the *body* has indicated. Except for the great annual national meetings there has been only a latent relationship, fraternal, indeed, and congenial, but not largely manifest in a corporate sense.

Considered in this corporate sense the secondary school (in these western states we may practically say the high school) is the unit, if you please, of the classic system. In proportion as the classical spirit in these schools is positive, virile, and prevalent the possibility exists of numerical and qualitative strength in the student body of the college and the university. To be sure, upon the higher institutions rests the responsibility of keeping that spirit vital and a-fire, but after all, back of the most efficient and well-equipped college faculty is the annual infusion of the classical element from the secondary school. The time allotted to this paper does not allow of statistics or extended arguments. Fortunately the subjects needs neither. The important thing is that we consider the significance of the fact, frankly and determinedly. In the myriad towns of the states represented here, classes are being constantly conducted through the vicissitudes of the wars in Gaul, the political career of Cicero, and the wanderings of Aeneas. Some of this work is being done by teachers with no special enthusiasm or aptitude for their work, in a manner purely perfunctory; others are inspired with a love for the subject, and are teaching it by preference and choice; some in addition to this are thoroughly equipped in the way of preparation and pedagogical method, and are turning out annually large classes, finely trained, and eager for larger fields in Latin and Greek.

These teachers, almost without exception, are holding their own, stemming the tide, against a prevalent and insistent prejudice on the part of the community, and very possibly of the school board, in favor of what it is pleased to call the practical, as over against what it is likewise pleased to call the ideal, or in plainer terms, the fad. The belief in the efficacy of the sciences, political economy, history, and mathematics has a firm hold upon the parents, that is, upon the community; the Classics are rated with painting, drawing, and music, though yielding by no means so tangible results.

Now, it is this great community, say what we will, upon which the future interests of classical study depend. The university can not inject and infuse its own classical spirit (if it has it) down through the masses or through the communities. The prejudices of the great American community are simply not accessible to the recognized representatives of classical power. Indirectly, and through alumnal influence, the university may send the Attic savor through the community; the community may reach the point of indifference or acquiescence in regard to Latin and Greek; but ultimately, whether the community be friendly, tolerant, or frankly hostile, the teacher of these languages in the high

l is the one who must make good their claims
ognition. Here is the unit of the classical sys-
nd in any solution of the problem of greater
acy through combination, correlation, and con-
f action, it must be definitely reckoned with.
s Association loses by far the greater part of
iciency if it is an association only, and not an
ism. There ought not in these twenty-two
to be any detached item of potential classical
or service. The individual isolated power of
teacher and Latin school is insignificant; the
ned responsive contributory power would be
ıse. The Association need not greatly concern
with regard to the interest and co-operation of
ollege contingent—that is assured. But the
school classical teacher, not generally and col-
ly, but individually, must be made a sympa-
and co-operant part of the system.

this point, before the consideration of a prac-
step toward perfecting a co-ordination in a
rate sense, a question arises that has to do
the spirit of classicism.

: of the most perplexing and often discouraging
es of the subject is the diverse views that are
even by the high priests of classicism, of the
urposes and value of the study of Greek and

The assertion is made with confidence that
high authorities were chosen at random and
to make definite exposition of their views on
asons, aims, purposes and justification of the
t to which they have devoted their lives, the
nces would be bewildering, and the points of
dence comparatively few. If this is true, the
ion in the high school is not likely to be better.
ct, one of the weakest joints in the classical
n is the lack, on the part of the high school
r, of a corroborated reason for the faith that
him. His task is publicly to make good on a
that is stated in ambiguous terms. He can
supposed to wage the most successful conflict
he does not know the grounds of the battle.
an not adequately lead his pupils up to the
aries of a promised land of which he has only
-conception, and in which he has only a half-

In the one-time struggle for standing room
en the sciences and the Classics a halt has hap-
een called, and at least the semblance of an ad-
ent and reconciliation exists; but the antagon-
f the masses continues—the masses from the
of which come the Latin and the Greek stu-
—and it is the antagonism of the practical,
te-loving community that the high school
r has to face.

n no subject in the school curriculum has
been centered so fierce and insistent a fire as
the Classics. The classicists have not always
the fire squarely; they have made concessions,
shifted ground, have yielded vantages, have
resorted to flank movements. The attack, if not always organized, has been definite and direct; the defense, however strong in individual instances, has been often halting, timid, desultory.

The actual work of instruction may be superior, the preparation unexceptionable, the spirit fine to a fault—but the integrity of purpose is lacking. It is not merely that at the close of his high school course the student can not tell what it has all been for, or see it in its oneness; the teacher himself is quite likely to be as completely at sea.

The same difference of viewpoint, the same shifting of direction, the same compassless steering, exists throughout the whole scheme of classical endeavor. As surely as the corporate units need to be co-ordinated into a whole, so surely the classical spirit needs *definition and certainty of utterance.*

We need a CREDO for the Classics. Not that all will ever agree upon details of values and purposes; but if Latin and Greek have any more than a half-right in our school and college courses, there must be certain common, certain elemental values and purposes upon which there may be unanimous agreement and concerted insistence. A common denominator ought to be found, expressed, and emphasized. An enormous amount of effort, now random and futile, can be concentrated and economized and made to work untold good for the Classics.

The thing that we believe in needs formulation and definite utterance; not sporadic papers and articles merely, but something that shall be agreed upon as in the nature of a gospel, something that shall not restrict variant belief nor hamper individual initiative, but something on which we may unite, and which, for fundamentals, shall be authoritative.

The two points emphasized, then, are, in a corporate sense, more complete union of the component parts; and in an inspirational sense, a sure and articulate expression of a *raison d'etre* for classical study.

For the first time in the history of classical work in America agencies exist whose influence over an extensive territory may nearly amount to authority in purposes, and whose *sententiae* may reach informatively and directively to the units of classical endeavor and gather them respectively into nervous and corporate wholes. These agencies are the coordinate Classical Associations of the Middle West and South, of the New England States, and of the Atlantic States, with special reference, so far as our purposes are concerned, to the first mentioned.

The American Philological Association, to be sure, is more extensive in geographical reach, but from its very nature of devotion to the matter of research and productive scholarship it can not be largely concerned with systematic organization or administrative details. The more local organizations, even when grown to the conspicuous propor-

tions of the Classical Conference at Ann Arbor, do not, and doubtless have not had it in mind to, attract large numbers of teachers from wide areas to co-operation.

The Classical Association is uniquely fitted to perform a peculiar work—a work that neither type of organization just mentioned could do. It is influential in character, catholic in purpose, extensive in scope. It is a-fire with the classical ardor. It maintains in just libration the interests of secondary and of higher work. It comprehends the extremes of classical study and instruction, from the processes of imparting the elements to the processes of original research. It has demonstrated its power of attaching an interested and co-operative membership, and of reaching and holding and increasing that membership through a live medium. It now has in assemblage all the latent powers of a complete organism, ready for correlation.

It would be an unforgiveable blunder to allow these splendid conditions to remain stationary. It is the psychological moment to do more. The practical possibilities of the Association have been demonstrated. The stubborn details of the making and the publishing of the Journal as the exponent of it have been successfully executed. The Association and its exponent are *facts*. The early pioneer work is done. It is a matter for congratulation to note how justly the Association has worked out its intentions and how faithfully the editors of the Journal have reflected them.

Sixteen hundred members up to date! This means 1600 of the most active, wide-awake teachers of the twenty-two states. The greater number of these are engaged in secondary work. This is as it should be. They represent the great body of classical students, the body from which the university classes are replenished. The Journal has been an inestimable factor in cementing the interests of various grades of the work. The success of the Association has greatly depended upon this community of interests. The balance of interests has been well preserved in the Journal.

A point just here worthy of emphasis is the importance of maintaining the secondary work *strong* in the Journal. From a purely practical standpoint it is the Journal, not the Association, that appeals to the greater number of members, and that means the teachers in the secondary schools. They are looking for the practical, the helpful thing. The Journal must be kept, as it has proved, a *working tool* for them. Let it keep its due share of space for learned discussion, but let it be the *live wire* of communication to the great teaching force that so largely represents its membership. Keep the Journal in close touch with the Latin and Greek work in the public school. The Association itself is a power, but its force and effect can not be driven into the thousands of channels through the Middle West and South without the aid of the Journal as a medium.

With the present conditions of success the time seems now ripe for a forward effort that shall secure what has been gained, and at the same time shall enlarge and unify the Association.

First, there should be a closer amalgamation of forces. The membership is numerous and generally loyal, but it is still largely disintegrate. Probably a great majority of the membership is held together through the medium of the Journal alone. The present membership, as completely as possible, ought to be taken into a partnership. All should be put in the attitude, not merely of recipients or patrons, but of participants. Every item of classical sentiment and influence in our area ought to be conserved, unified, vitalized.

In accordance with what has been said, two recommendations are hereby submitted:

First, that a constitutional amendment be adopted authorizing in each state the organization of a state auxiliary Classical Association, or chapter, consisting of the members of the general Association in that state, and the provision for an annual meeting of those members. The same benefit of personal contact that is gained in the general association will be gained in corresponding degree in the states, the possibilities of that personal contact will be multiplied, and the sense of affiliation will be increased. Such meetings can be arranged to occur at the time of the regular annual state meeting, when a large proportion of the membership will naturally be gathered together, and this auxiliary meeting can be made a live force in the state.

The first recommendation just detailed looks to the making the Association more nearly organic in a corporate sense.

The second is suggested and forced by the fact of the division and diversity of aims referred to above. For anything like efficient and concerted results there ought to be some definite common doctrines and beliefs as to the purposes of classical study on which all our membership may practically agree. A common classical creed can be formulated none too soon. A thoroughly representative commission ought to be appointed at this session to consider all that is involved in the directive force of classical teaching, of the real purposes and aims of classical study, of its immediate and ultimate values, not only for the guidance of the younger teachers, but for the veteran as well, something that shall serve in practice as a gauge and in principle as an inspiration. The decisions of this commission should be reported for discussion and adoption at the next annual meeting, [illegible] there met, for the purposes of the general good, [illegible] the frankest spirit of compromise.

These two recommendations embody, as it seems to the writer, the two logical next steps in the [illegible]

narrative in each lesson may not meet the approval of many teachers. The trouble is that if this be inserted, the lessons would be too bulky or the number of Greek sentences bearing on the grammar and syntax introduced would have to be lessened, and that would be a more serious loss. The authors evidently think it better to acquire a grounding in the essentials as soon as possible and then take up the kind of connected prose for which the class is fitted. If the class is hardly ready for the Anabasis, there are a few pages of simplified Anabasis following the lessons for the infant Greeks to cut their teeth upon.

The book appears to be teachable. It is compact and crammed with things to be learned. When examining it, one is surprised that so much can be disposed of in so economical a manner.

L. B. MITCHELL

WILLIAM AND VASHTI COLLEGE, Aledo, Ill.

Woman: in All Ages and in All Countries. Volume I, Greek Women. By Mitchell Carroll. Printed for subscribers only. Philadelphia: George Barrie and Sons (1907). Pp. xxiv + 395.

This is a truly sumptuous volume, printed on Japan vellum paper and containing eight superb illustrations, each in both full- and half-tones. Beautiful books of this sort are not infrequently mediocer or poor in the letter-press, but Professor Carroll has done his work unusually well, and one rises from a perusal of the four hundred odd pages feeling that the subject has been admirably treated by a scholar of good taste and judgment.

Aside from a general introduction to the series (signed by "G. C. L., Johns Hopkins University") and the author's brief preface, the volume embraces fifteen chapters, giving an account of Greek women from the heroic age to Alexandrian times. The available sources of knowledge are said to be three: (1) the country of the Greeks; (2) literature; (3) art. The first, as the writer admits, is of comparatively slight value, while as to the third, it seems to us that the publishers have missed a great opportunity, for while the illustrations given are beautiful and interesting, yet only one is from an antique source. And yet it was possible to draw upon the splendid storehouse of Greek art, with its sculptures, vases, gems and cameos. As to Greek literary sources, the author gives ample proof that he has thoroughly exploited the field, but it will be disappointing to scholars to find that no index to his authorities is given.

Virgil's famous *varium et mutabile semper femina* (the last word unfortunately appearing as *femina*) is the series motto on the title-page, but for this volume the ὅτι καλὸν φίλον δεί of the Muses and Graces "strikes the keynote to the music of the Greek genius". This beauty, not merely of external form, but also of mind and soul, as set forth in Plato's immortal Symposium, is really the main theme of the book, and if the author does not soar into a poetic rhapsody, yet he certainly handles his subject *con amore*, treating it with uniform dignity and never allowing himself to sink into mere flippancy.

The subject is, for the most part, treated chronologically. Thus the heroines of epic, lyric and dramatic literature pass before us in the order given, though the chapter on Sappho is followed by one on The Spartan Woman and that in turn by one on The Athenian Woman. The topics naturally suggested by Attic comedy and tragedy are discussed in the chapters on Aspasia, Aphrodite Pandemus, and The Woman Question in Ancient Athens. The subject of Greek Women in Religion depends for material on all the literary fields as well as on Greek art, and might have been treated appropriately in the closing chapter of the book. Greek Women and the Higher Education is a theme associated with the history of Greek philosophy.

The chapter on Sappho is perhaps the best in the book and Professor Carroll has made skilful use of the twenty-line fragment of a poem by the Lesbian found a few years ago in the Oxyrhynchus papyri, to vindicate the character of this much-defamed poetess.

Distinctly unpleasant reading is the account of the *Hetaerae* given in the chapter on Aphrodite Pandemus—a chapter which was necessary if we were to realize that, with all its charm and beauty, Hellenic culture had its seamy and even revolting side, which, unhappily, still finds a counterpart in the civilization of the most advanced Christian lands.

But though Greece had her Lais and Phryne, she had also her Andromache, Penelope and Nausicaa; her Antigone, Alcestis, Macaria, Iphigenia and Electra; her Sappho and Corinna; her Theano, Themista and Hypatia—all of whom are sympathetically portrayed in this charming volume.

The two closing chapters make us realize that, in wifely and maternal ideals, Macedonia and Alexandria differ widely from the more purely Hellenic lands. We find it difficult to recognize Greek seemliness, restraint and humanity in the careers of Eurydice, mother of Philip, and of Olympias, mother of Alexander; or again in the conjugal relations of Arsinoë (surnamed Philadelphus) and in the lives of other Ptolemaic princesses, among whom "always existed mutual hatred and disregard of all ties of family and affection. Ambitious to excess, high-spirited and indomitable, they removed every obstacle to the attainment of power, and fratricide and matricide are crimes at which they did not pause. When the student of history sees pass before him this dismal panorama of vice and crime, he wonders whether human nature had not deserted these women and the spirit of the tigress entered into them". But

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VERGIL'S AENEID
by Charles Knapp, Ph.D., Barnard College, Columbia University

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VOL II NEW YORK, OCTOBER 24, 1908 No 4

Last February Professor Bushnell contributed to the Syracuse University Weekly a short article entitled Latin by the Method of the Word-Group and Word-List that is worthy of wide circulation.

Professor Bushnell says that in the teaching of Latin nowadays four defects are apparent:

(1) Though Latin is originally and essentially a sound-form, there is a constant tendency to substitute the visual for the auditory, the look of the printed character for the sound it was intended to symbolize; (2) there is a tendency to arrange the Latin words in the English order; (3) there is only slight attention given to the acquisition of vocabulary; (4) there is a lack of such drill in the elements of the language as simple conversation gives for French and German.

The remedy for the first two of these defects is the word-group, for the last two the method of the word-list.

The "Word-group method" consists simply in pronouncing the first Latin word-group and then translating, in pronouncing the second and then translating, in pronouncing the third and then translating, and so on throughout the entire text. One word-group and only one is taken at a time; this is pronounced and translated before passing on to the next word-group; the word-groups are taken consecutively. . . . The word-group is understood to have a certain completeness and unity and must be long enough to admit of translation into idiomatic English.

He gives as an example this sentence from De Senectute 9. *Aptissima sunt, Scipio et Laeli, arma senectutis artes exercitationesque virtutum, quae in omni aetate cultae cum diu multumque vixeris mirificos ecferunt fructus.* This passage taken according to its word-groups proceeds: *Aptissima sunt, S. et L., arma senectutis,* "Oh Scipio and Laelius, the most fitting arms of age are"; *artes exercitationesque virtutum,* "the arts and practices of the virtues"; *quae in omni aetate cultae,* "which cherished in every period of life"; *cum diu multumque vixeris,* "when you shall have lived long and much"; *mirificos ecferunt fructus,* "bear a wondrous fruitage", etc.

The important point about this suggestion lies in the emphasis upon the fact that in translation the idea ought to be translated and not the word. This idea may be confined to a single word but in most cases it stretches over a combination of words and proper translation consists in the rendering of the Latin ideas into English. It is in the expression of ideas that languages differ. Individual words may cover approximately the same amount of conception but no two languages view the complete idea in the same way. It is the neglect of this fundamental principle which is responsible for most of the so-called Latin-English that we have been hampered with. This neglect is also the cause of the lack of progress in the mastery of English which translation should bring about. Two languages may add to the same word entirely different colorings by the words with which it is surrounded. In our dictionaries it is not uncommon to find a word defined in a number of different ways. This gives rise to the false conception that a word has a number of different meanings, the fact of the matter being that the word itself has not changed, but that its effect to the English reader varies with its surroundings. In the pages of this paper attention has been drawn more than once to the vicious habit so early ingrained in pupils of attaching to a word a certain fixed meaning and employing that on all occasions. *Consilium,* for example, is always translated 'plan' and *gero* is always translated 'wage' (see THE CLASSICAL WEEKLY, I. 4).

Professor Bushnell in the latter part of this article gives some examples of his method of the word-list in which the suggestions made above are indicated. He thinks that a certain number of words occurring in the Latin text for the day should be memorized and their fundamental meanings and their association with English words should be emphasized. I can not quote all that he says, but in so far as the memorizing of words from the context is advocated, he is in harmony with the practice in the reformed German schools, to which reference was made recently. Memorizing of words as words is of very doubtful expediency, but memorizing of words by means of association is not merely practical but extremely valuable and it is surprising how much interest can be added to a study which seems at first glance extremely barren when the behavior of the individual word in various situations is brought home to the students. The words of a language are like the beads of a kaleidescope; they remain the same but their combinations and their ensuing effects are numberless. Professor Bushnell concludes:

The Method of the word-group is devised to confirm the beginner in the habit of taking Latin as it is, a sound-form in a definite order, an assemblage of word-groups, a fabric united with thought. It is a translation method, for our student beginners must translate. The Method of the word-list is intended to render certain other helpful processes habitual, namely memorizing, composing in Latin, aiding one's self by what is already known of Latin and English. These correct habits persisted in will bring the mastery of Latin, which implies the power of subjective appreciation.

G. L.

JUNO IN THE AENEID

In literature as in life there is everywhere need of dynamics. By dynamics I mean motive force, motive power. In the drama, the epic, and the novel, there is a demand, too, for countermotion, that the succession of events may not be in a straight line. The train of events obstructed adds complication, and complication adds intensity of interest. In the epic and the drama of the Greeks and the Romans the motive-power was often supplied by supernatural beings who took an active part in human events, or by the secret force of Destiny—Fate. In the Aeneid we have both, Aeneas, *fato profugus*, destined by the same Fate to be the founder of the Roman people, and Juno, persistently dogging his way. It is to Juno as a motive personage, a retarder of the progress of events, in the Aeneid, that I wish to call attention. We shall find, I think, (1) that it is Juno who, in her function of antagonist, is responsible in a great measure for the main action of the Aeneid; (2) that she is a strong vitalizing and humanizing element, and (3) that the Aeneid, very largely lacking in unity and depending for its interest upon its episodes, rather than upon the work as a whole, owes its unity, not perhaps to the *person* of Juno, but to her *wrath*.

Whenever I think of the great Roman Epic, there are two lines which always come before me,

Tantaene animis caelestibus irae?

and

Tantae molis erat Romam condere gentem,

quoted in the order of cause and effect. In these two sentences there is involved the whole story of the Aeneid. Here we have Juno, who, as we have said, is the Divine Opposer, and Aeneas, the Fate-driven agent, in the founding of Rome. *Tantaene, etc.*, follows the narration of the hero's ills and a declaration of his extreme piety, giving to the poem at the outset an atmosphere of the mystery of ways human and divine. *Tantae molis, etc.*, introduces us to the element of human achievement, and is artistically connected with *Tantaene irae* by an enumeration of causes of resentment and perverseness in heavenly breasts. A lesser artist, no doubt, would have transferred the two sentences, placing *Tantae ... gentem* after the enumeration of the disasters of the hero, *Tantae ... irae* after the causes of the wrath. It is with this last line that we are here especially concerned.

In Book I, which is clearly an introductory book, Juno begins the action and keeps it going. In her first appearance, she is in a genuine Homeric mood. The Trojans, *laeti*, is sufficient cause. The speech that follows is perhaps the most subjective of her speeches. It begins and ends with thoughts of self. The proud Queen of Heaven is strongly indignant at the thought of defeat and expresses her haughty pride in a monologue great in vehemence and force. Note the prominence of the *Me*, the scornful sarcasm of *Quippe vetor fatis*, "Because, a fine reason, I am forbidden by the Fates". Note, too, her feminine hatred of rivals; how the achievements of Pallas rankle in her heart, against which she pictures the humiliating position which she herself, wife and sister of Jove though she be, must hold, if she is unable to keep the Trojans away from Italy. Her pride is touched and deeply touched; note her final words:

Et quisquam numen Iunonis adorat
praeterea, aut supplex aris imponet honorem?

In this speech, her function of opposition is clearly set forth.

Juno, in such a mood, *Talia flammato secum dea corde volutans*, always brings things to pass, and we find her next soliciting the aid of Aeolus. Considering the great matters at stake, Juno is singularly concise: two lines of flattery, no doubt impressing Aeolus with his power; two lines of statement, setting forth her woes; two lines of request asking for a troubled sea; and five of compensation, offering to Aeolus as a bribe a beautiful nymph to be his forever. In these, we have the cause of the main action of the first half of the epic; Aeneas at the Court of Dido, and all that follows. The speech must be a good one, for the King of the Winds in all graciousness grants her request and poor Aeneas is soon *iactatus et alto vi superum*.

Throughout the remainder of Book I, and the interlude in the forward movement of events afforded by Books II and III, Vergil keeps Juno, though she herself does not speak, before us by occasional references. In 1. 663, *Urit atrox Iuno*: in 1. 667, Venus tells us how Aeneas

omnia circum
litora iactetur odiis Iunonis acerbae,

and a few lines further on expresses apprehension, *quo se Iunonia vertant hospitia*, adding a most characteristic touch, *haud tanto cessabit cardine rerum*. Whatever she does in fact is against Trojan interests. For instance, in 2. 612 Juno *saevissima et furens*, occupies the Scaean Gate, and, sword in hand, calls the allied hosts from the ships. Again in 3. 437-439, the seer advises Aeneas as follows:

Iunonis magnae primum prece numen adora,
Iunoni cane vota libens dominamque potentem
supplicibus supera donis.

The next time Juno appears, 4. 94-104, her *rabidus furor* has abated somewhat, and we find her ready to enter upon what she feigns to believe will be a fine thing for Aeneas and his goddess mother. After a sarcastic denunciation of the Cupid-Ascanius deal—Venus's scheme of avoiding an untoward outcome of *Iunonia hospitia*—Juno very cleverly meets the Goddess of Love on her own ground and proposes an alliance which shall end the strife. The speech consists of two distinct parts, one spiteful,

one conciliatory. Juno's feminine pride leads her first of all to make it clear to Venus that she has penetration enough to see through the wiles of the Goddess of Love. The order of words heightens the sarcastic scorn and superior air of Queen Juno; note *Egregiam vero laudem*, and that line forcible in content, made so striking by the antithetical order of words, una dolo divum si femina victa duorum est. Note too the contemptuous *vero*, "really", and the cynical disparagement of Cupid, *Tuque puerque tuus*, "you and that boy of yours". After thus airing her penetration and relieving her pent-up feelings, Juno proposes a union and everlasting peace, as if she were wholly reconciled to the situation. Juno-like, however, she cannot conclude even a compact purporting to be one of peace without a sneer—*Phrygio servire marito*. Be it said to the credit of Venus that she perceives the insincerity of Juno; *Sensit enim simulata mente locutam*. Thus it is that Vergil clears the skirts of the Goddess of Love from any charge of obtuseness.

Juno, having secured as hers the task of carrying out the terms of the agreement, proceeds to play the part of the wife of the mighty Jupiter and with great dignity in four short words speaks as only the Queen of Heaven could:

Mecum erit iste labor.

Assuring Venus that she can win over Jupiter, Juno proceeds to outline plans without ever consulting her worthy spouse, assumes control of the physical universe in true epic style, arranges for a storm, a convenient cave, assumes absolute control of the minds of Aeneas and Dido, in short, is prepared to bring about an immediate consummation of her will; with a graciousness, however, in her words to Venus not before met with:

Adero et *tua* si mihi certa voluntas.

Again it is interesting to note that clever and high-handed as Juno is, *dolis risit Cytherea repertis*. *Infelix Dido* is the only one who doesn't see. "Whom the Gods would destroy, they first blind". To be sure ,Venus, as ever, does the blinding. It is, however, on account of her lack of faith in *Iunonia hospitia*. That Pronuba Juno is responsible, we have the words of Dido herself in her famous curse:

Harum interpres curarum et conscia Iuno.

Perhaps it was Juno's self-condemnation—she is human enough to be conscience-stricken—that caused her in pity (she says) to send Iris to release the struggling spirit from the bondage of the body.

After the tragedy of the Dido episode, one wonders how Vergil will ever again arouse the interest of his readers. It seems as if the curtain had fallen after the last act. As a matter of fact the poet does not succeed very well, and the fifth Book is on the whole rather uninteresting and colorless by comparison. When, however, we see Iris on her way to earth *de caelo*, we cannot but wonder what Juno is up to now. Little respite is given to Rome's Founder. Taking advantage of the melancholy group of women to whom

"Evermore
Most weary seemed the sea, weary the oar,
Weary the wandering fields of barren foam",

Juno, through Iris, persuades them to put an end to their wanderings by burning the ships. Both Jupiter and Neptune are called upon, the former for a miraculous shower, the latter for a favorable voyage to Italy, which furnishes an occasion for Venus once again to lay at Juno's door the blame for all her son's woe. The interview must have been in private, else June would never have escaped a tongue-lashing from her sister goddess.

What an anomaly Juno would be in the sixth book! a woman consumed with one unceasing purpose among that objectless throng. Vergil's keen sense of "the eternal fitness of things" keeps all that is Junoesque out of this mystic book of shades.

Aeneas in Italy: "Juno by keenest anguish stung": is the situation at the beginning of the 'Iliad' of the Aeneid. Juno has dogged the way of the Trojans ever since her soliloquy in Book I—*Mene incepto, etc.* Goddess though she be, she has been defeated in her pet scheme of keeping Aeneas from Italy. What now is she to do? Though far away she sees all, and what a speech! One great swelling tide of hatred. First comes an exclamatory denunciation of the hated race and of that mysterious element of Fate running through the Aeneid—a Power above the Gods themselves:

Heu stirpem invisam et fatis contraria nostris
fata Phrygum!

Then follow rhetorical questions full of great bitterness against those invincible Trojans. After a sarcastic reference to the possibility of her failing divinity, she bitterly reviews her pursuit of the Trojans over land and sea, who, in spite of it all, are, as she says, *securi pelagi atque mei*. In the lines *Ast ego .....ab Aenea*, one feels a haughty spirit humbled in its own sight. Juno has tried every shift of divinity; she, the *magna coniunx Iovis*, has lowered herself in recourse to every device, only to be conquered—*ab Aenea;*—mark how this phrase is contemptuously held till the end of the sentence. Balked? Not she. If Heaven's ear is deaf, why! then the powers of Hell must be summoned. From Juno, *at, at*, beginning successive lines, after an unwilling concession, is truly enough to make a whole race tremble. Here it means opposition still more bitter and persistent. Here it means that the powers of the upper and the nether world are to be pitted against the hero *dum condoret urbem*.

Forthwith she calls to her aid Allecto, Queen of the Furies, *virgo sata Nocte*, and in a speech direct and strong she outlines plans of opposition, the execution of which carries us to the end of the story.

It is Juno who, as Allecto, maddens Amata; it is she who, in the person of Calybe, fires Turnus with martial spirit; it is she, Fury again, who sets the dogs on Silvia's pet stag; it is Juno, too, who arouses the rustics to avenge the deed. Finally dismissing Allecto, she herself puts the last touch to the war, and, gliding down from Heaven, breaks open the iron gates of the Trojan rampart. Latinus, seeing *saevae nutu Iunonis cunt res*, gives up in despair.

Book VIII is a sort of by-plot, or underplot, in which the main action is suspended, and in which a respite is given from the strain of active warfare. Accordingly, Juno is left out.

At the beginning of Book IX, Aeneas is absent. As for Juno, *haud tanto cessabit cardine rerum.* Ergo; down from Heaven comes Iris again with heavenly news for Turnus. Aeneas absent? Yes. *Rumpe moras omnes et turbata arripe castra.* Here again Juno is the instigator and prime mover. By her intervention, through Iris, by her acts in turning aside the weapon of Pandarus and in supplying strength to the Rutulians the Trojans are reduced to the last extremity. Iris is again called into service; this time by Jupiter who sends *haud mollia iussa* to Juno, and proceeds to call a council of the Gods which the plight of the Trojans has made necessary. Just as we would expect, Venus speaks first and that too *non pauca.* Without deigning to mention Juno by name, Venus assails her as the sole cause of her son's disasters on land and sea. Royal Juno, "mighty Queen of State", *acta furore gravi*, as she claims, is roused from her deep silence and compelled to give voice to smothered grief. The speech is highly rhetorical and is easily Juno's masterpiece in length, vehemence, oratory and logic. Juno puts her side of the matter so strongly that while one reads he hardly fails to feel that Aeneas is a gross intruder on Italian soil. The speech is made very dramatic by its setting, taking place as it does before the assembled Gods "with Jupiter in the chair". In the matter of rhetoric, note the long series of questions (thirteen in all, I believe), each preceded by a statement virtually answering it in advance, or so scornfully put as to need no reply. How effective, too, is the legal fashion in which Juno takes up point by point Venus's arguments, repeating her exact words, as *dura, de missa nubibus Iris, Troiam nascentem, Aeneas ignarus abest*, and dismissing them with a contemptuous retort! Juno makes veritable hammers of Venus's strongest phrases, and, to my mind, completely vanquishes the Goddess of Love in the altercation. Who does not agree with Juno that Aeneas has little right, Fate or no Fate, to thrust himself on the Rutulians; little right

> face Troianos atra vim ferre Latinis,
> arva aliena iugo premere atque avertere praedas,
> soceros legere et gremiis abducere pactas,
> pacem orare manu, praefigere puppibus arma.

We are nearing the end. Before that is possible, Juno must lay aside her wrath, and for this Vergil, in his next introduction of Juno, still in the character of opposition, prepares the way. No longer with the other gods, Juno and Jupiter are holding a private chat, quite like Apollonius or Homer in its atmosphere of domestic informality. Jupiter (*mirabile dictu*) addresses her *ultro* and in tender terms:

O germana mihi atque eadem gratissima coniunx.

Harmony prevails in the domestic circle. Even *ferox Iuno* is *submissa* and in a flattering mood, *O pulcherrime coniunx.* She pretends to be a bit vexed by Jupiter's addressing her, whereas beyond a shadow of doubt Juno was simply delighted, woman that she was, to have her husband say *ut rebare,* giving her a golden opportunity to reply "I told you so". Juno here deliberately (shall I say it?) 'works' the Omnipotent One. She assumes a hurt feeling, a mild injured air, saying, "you don't love me as you used to, else you'd save my Turnus. Instead, I suppose he must die, though he too belongs to the race of gods as well as that Aeneas and though he has often laden our altar with gifts". Such an attitude has the advantage of preparing us for Juno's tears—a wholly inconceivable thing for Juno to be guilty of. It is, I believe, the only time in the Aeneid we find the haughty Queen of Heaven in a lachrymose condition. *Haud tanto cessabit cardine rerum*: taking advantage of Jupiter's weakening a bit in granting a stay of death to Turnus, Juno suggests a very modern device of speaking with mental reservation, "where more is meant than meets the ear":

> Quid si, quae voce gravaris
> mente dares, atque haec Turno rata vita maneret.

This talk between Jupiter and Juno, though great matters are at stake, is in a somewhat lighter vein than most of the conversations in the Aeneid, and furnishes a good illustration of the identity in some instances of ancient and modern humor. In it there is a weakening on both sides; Juno's temper is a shade sweeter (if one may use that word in connection with Juno at all) and shows signs of relenting. Jupiter grants a stay of life to Turnus, preparing us for further intervention on the part of Juno.

In the eleventh book, Juno does not appear at all; not even is her name mentioned. This book is, however, another interlude in which there is no need of activity on Juno's part. Turnus himself sees that *infractos adverso Marte Latinos*, and proclaims *nulla mora in Turno.*

In the last book of the epic, Juno comes to the front twice; first in a characteristic speech to Juturna in which she appeals to her as *animo gratissima nostro*, to postpone still longer the death of Turnus. We discover in this a hopelessness and despair not hitherto met with: *Ne me incuses, Qua visa est, etc., Nunc iuvenem imparibus*, etc., *si quis mos est*; in fact every line is but an anticipation of the finale.

iis speech and by the appeal of Aeneas, *iam iam diva, precor,* we are prepared still fur- r the final appearance of Juno in 12. 808, etc. iows of course before he reads the speech ite, Destiny, the will of Jupiter, must in the victorious and that Juno's *gravis ira,* however igly withdrawn, must yet yield to the inevi-

Desine iam tandem precibusque inflectere Ventum ad supremum est, Ulterius temptare :em to subdue even Juno, and she addresses ghty husband *summisso vultu.* The prophecy irst book—*Quin aspera Iuno quae nunc terras,* fulfilled, the great retarding force is removed, e hero is at last given free rein to glorify in conquering his enemy Turnus. One of st notable national touches is found in Juno's terance in her request that the Trojans take r place in the amalgamated nations, that Ro- imes prevail and Roman virtues characterize ple. The close of the epic follows fast upon onciliation of Juno to the Will of Fate. Ju- miles and Juno is *mentem laetata* the first the Aeneid. The pathos of the end, thus with- om the gods, Vergil expresses in the con- ; lines of the epic—lines which have to do e heroes of the poem:

ferrum adverso sub pectore condit
idus. Ast illi solvuntur frigore membra,
que cum gemitu fugit indignata sub umbras.

nection with which as a sort of a commentary deed on the whole Aeneid—one may fittingly hat line of such singular beauty:

lacrumae rerum et mentem mortalia tangunt.

onclusion after having gathered up Juno, and gotten her together, as it were (which, after s the main purpose of the paper), is more than re statement necessary to make it clear that responsible for the main action of the poem? he and she only who affords the opposition ry to carry the story to the limits which the quired in order that its purpose might be ful- that the hero might be exalted and through e whole Roman race:

tot discrimina rerum tendimus in Latium.

clear, too, that Juno, goddess though she be, very human touch whenever she speaks or One weakness of the Aeneid to a modern is its lack of human interest, the episode of lone according to Bernard Bosanquet supply- s quality. Juno among the divinities Vergil tainly depicted in the strongest human colors. one or two cases does she perform super- feats. As a rule, everything she does might aturally happen in the ordinary course of

In a work in which the hero is a composite tractions with little flesh and blood, more an man, unreal, Fate-driven, doing nothing rily but always with the feeling *Ego poscor Olympo,* achieving even piety under compulsion, unsatisfactory in human feeling, a failure in every-day life, "a paradox", warring yet utterly detesting bloodshed, wandering the world over, meeting all sorts and conditions of life, beset with disasters, yet in heart and temperament an ascetic, a dreamer, a Hamlet, one who would have made a better monk than an epic hero, one who carries with him the air of a man to whom has been revealed the secrets of the dead—in such a work, Juno, strong, passionate, determined, intensely human, assists greatly in giving the poem a human atmosphere. With Juno more goddess-like the poem, especially to a modern reader, would seem infinitely colder and more unreal. In a picture in which the hero is drawn in "casts too pale", the figure of Juno adds a much-needed touch of color, giving to the whole reality, warmth and strength.

Lastly, as the Iliad is the portrayal of the wrath of Achilles, so the Aeneid may almost be thought of as the portrayal of the wrath of Juno. In both the story is of wrath—wrath heedless of Divine Will—wrath so intense, so persistent, so relentless, that directly or indirectly it forces itself into every situation and upon every character. Not that Juno appears on every occasion; for she does not, no more than does Achilles in the Iliad. But hers is the single passion-interest which runs through the whole epic, binding its disparate episodes into a unit. Dramatically, Aeneas is of course the most important personage, but individually Juno takes pre-eminence. As in the Merchant of Venice Shylock is individually the most important person, though dramatically Antonio is the most necessary, so in the Aeneid without Aeneas Juno would have no business at all, and yet so deeply does one feel her wrath brooding over the work and so entirely coincident is the action of the poem with her wrath that Vergil might almost have begun his great epic with the words:

"Sing, O Muse, the wrath of Juno".

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REVIEW

Elementary Greek. By T. C. Burgess and R. T. Bonner. Chicago: Scott, Foresman and Co. (1907). Pp. xviii + 242.

This book, according to the preface, is presented to meet the demands of the day, carrying the beginner through the essentials in the briefest and yet in a thorough manner. It is based upon the Anabasis and, beginning with the seventh lesson, introduces sections from it of a more or less simplified nature. Four or five lines of this narrative are given at the head of each lesson, taking the student to section 2 of chapter 3. The remainder of the third chapter follows the lessons, and has copious notes. Appen-

dices follow next in order containing syntax and paradigms and the book closes with the customary vocabularies.

The lessons consist of a section of this simplified Anabasis narrative followed by a vocabulary varying from four to nineteen words, grammar and syntax, a drill in giving or locating the forms of words, Greek sentences to be translated into English, usually five in number, and close with five sentences to be rendered into Greek.

The present tense of the verb is presented first, and the -ο declension before the -α nouns. The middle and passive voices first appear in Lesson VII, contract verbs are taken up early (Lessons XIV and XV), the subjunctive mood comes in Lesson XXII and the optative in XXVII. -μι verbs are introduced earlier than usual—at about half way through the book.

The advantages of having a paragraph of connected narrative in each lesson are set forth in the preface. They are (1) an early training in the use of the various particles, (2) a feeling for the dependence and interrelation of sentences and clauses, (3) a sustained interest in the story. On the other hand, this system has its peculiar disadvantages, one of them lying in the order in which the grammar and syntax are introduced. This depends in large part upon the exigencies of the Anabasis passage at the top of the lesson. For example, the subjunctive mood must necessarily be treated in Lesson XXII, for here it first appears in the connected narrative. The first glimpse of the subjunctive comes in the garb of πρὶν ἄν with that mood. Most of us would prefer some simpler use of the mood with which to start. Of course, the constructions with πρὶν are explained in the note at the bottom of the page, which also had to mention the optative mood after secondary tenses with πρὶν, thus introducing another stranger in a dim light.

A second disadvantage of the connected narrative scheme is that it involves a more difficult vocabulary, introducing compound verbs, for instance, before the student is acquainted with the simple verbs. In Lesson IX the student learns διαβάλλω and συλλαμβάνω before he has had βάλλω and λαμβάνω.

In reducing the bulk of the book and the size of the lessons something had to be sacrificed. It is to be feared that too much has been sacrificed in cutting down the Greek into English sentences to generally five in number. The Greek sentences are intended for practice in translating and especially to fix in mind the grammar and syntax just laid down. That this book has too few sentences to accomplish this purpose can be seen from a few instances picked almost at random. Lesson XXI introduces seven uses of the participle, three of which are illustrated in the Greek sentences. The preposition πρός with the accusative is seen in the Anabasis portion of Lesson IX. It is, therefore, given in the vocabulary of that lesson. No Greek nor even English sentences are given showing πρός with the genitive or the dative, nor does it occur with the accusative again. The teacher must explain πρός thoroughly when it is first met and he must furnish his own illustrative sentences. This method surely does not fix πρός on the student's mind as deeply as if he had seen it in the Greek sentences and had to figure out its meaning and force from the rest of the sentence and the vocabulary. Lesson XXII presents the subjunctive in purpose clauses, future and present general conditions. Four Greek sentences are devoted to their illustration. Lesson XXVIII presents indirect discourse after primary and secondary tenses, the less vivid future and the past general condition. Of the five Greek sentences here, one does not illustrate any of the above syntactic principles, and not one illustrates the past general condition.

The dual is given in the paradigms but is not used in the lessons and so can be omitted by the teacher if he so desires.

The following words are omitted from the lessons but are given in the paradigms in the Appendix: νεανίας, ἡγεμών, θυγατήρ, ἄστυ, Σωκράτης, κρέας, δῶρον, ἕως (Attic second declension), Ζεύς, βοῦς, κύων, contract nouns and adjectives of the -ο and -α declensions, as νοῦς, ὀστοῦν, μνᾶ, γῆ, χρυσοῦς, etc., contract adjectives of third declension, as ἀληθής, and the adjectives μέλας, χαρίεις and ἑκών.

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GEORGE BANCROFT'S CLASSICAL TRAINING

The classical teacher will find it worth his while to take in hand the recently published Life and Letters of George Bancroft. Upon the character of the historian and diplomatist as he appears in these intimate records of his life the reviewers have passed various judgments, ranging from the depressing estimate of The Nation to the cordial appreciation of The Atlantic Monthly. Whatever the great world of critics may say, we of the guild of classical teachers may well cherish the memory of Bancroft. He was one of the first Americans to become a resident at a German university and to go through the course of training required to win a doctor's degree in the ancient languages. One of his earliest literary endeavors was the translation of Heeren's Historical Works. For a decade after his return to this country he was a frequent contributor to the North American Review on subjects related to classical study. A considerable part of the first volume of the Life and Letters is devoted to the young student's life in Göttingen ninety years ago. Of particular interest are the letters of September 2 and 16,

1820, which describe the course of a Doktorpromotion at that period. A printed dissertation was not then a requirement. In addition to the formal examination, conducted in Latin, the candidate was bound to print and to defend in public certain theses. Bancroft himself in one of the letters above mentioned refers to two theses as having been actually discussed at the public disputation. The biographer quotes the seventh thesis, in a form, however, which calls for the emendator's art, for the great Bentley appears under the disguise of "Bentheius". Since the full text of the theses is not easily accessible, it may be welcomed by the readers of THE CLASSICAL WEEKLY, just at this time when Bancroft's name and career have been brought afresh to the attention of the general public.

Theses quas loco horaque solita publice defendet Georgius Bancroft, Massachusetensi-Vigoniensis. I Mythi Graeci non ex Orientalium Gentium fabulis sed ex Graecorum ipsorum historia praecipue interpretandi sunt. II Eadem fuit lingua Pelasgorum et Hellenum. III Philosophia et bonae artes apud Graecos ortae sunt, non in Graeciam migraverunt. IV Vera Socratis philosophia moralis non in Xenophontis de eo Commentariis continetur. V Romulus est fabulosus. VI Epistolae Horatii forma non re differunt ab ejus Satyris. VII Bentleii conjectura *nummum* pro *nomen* in Horatii Epist. ad Pis. vs. 59 rejicienda, altera tamen *procudere* pro *producere* adoptanda. VIII Decrementa artium Constantini tempore non tanti sunt momenti, ut exinde periodus possit constitui. IX Cantus lusciniae a poetis et antiquis et recentioribus hilaris magis quam tristis describitur.

EDWARD FITCH

HAMILTON COLLEGE

MORSIUNCULAE

In the Transactions of the American Philological Association for 1907 there appears an interesting article by Dr. Arthur Stanley Pease on Stoning among the Greeks and Romans. Dr. Pease thinks that stoning was a distinctive form of punishment and the purpose of his paper is to determine (1) against what sort of offenses it was employed, and (2) what was its legality or illegality, and how it was regarded by the people.

The crimes which stoning was employed to punish he divides into three classes: (1) offenses affecting the existence or external welfare of the state; (2) crimes against the rights of citizens, or against the worship or laws of the state; (3) cases arising from personal or political antagonism. As the underlying principle in stoning seems to have been that all present might unite in the punishment which thus expressed more vividly the general feeling and likewise lessened the responsibility of the individual, it was naturally a common form of punishment in the army. Dr. Pease gives examples of stoning for treason either by deliberate treachery, or, in the case of a general, by failure to follow up an advantage gained in battle. Cowardice on the part of a general or leader, and conspiracy against a state or commander, since they affected the general safety, were similarly punished. Mutinous soldiers, also, were quick to use this method of expressing their disapproval, for even though speaking many languages they all understood βάλλε. Prisoners of war were sometimes stoned, perhaps as being dangerous to the state.

Under the second class of crimes are grouped murder, blasphemy, mismanagement of the grain supply, tyranny, making or supporting unpopular laws, even bringing bad news.

In these two groups the punishment was for crimes affecting the people as a whole but it was natural that those with private ends to attain should soon avail themselves of it. In both Greece and Rome political parties got rid of inconvenient rivals in this fashion, but grievances of any kind might be thus satisfied as in the case of an actor or poet of whom the populace disapproved. It was also extended to the families of the guilty or unpopular and even to inanimate things.

Finally there are cases of religious or ceremonial stone-throwing. Instances are given of victims being stoned in times of drought or pestilence. At Eleusis a festival called the βαλλητύς was celebrated in honor of Demophon; at Troezen the Λιθοβολία was said to be in memory of two Cretan maidens who were stoned to death in a sedition; the latter was perhaps a rite of purification.

Dr. Pease concludes from the instances that he has collected that stoning was not among either Greeks or Romans a *legal* punishment but that on several occasions it was publicly justified by prominent Greeks, perhaps counting upon popular approval. Among the Romans, however, it appears to have been regarded as a distinct breach of law and order. In general it may be said that, in the beginning, this form of punishment, though crude and irregular, was usually prompted by real patriotism or just indignation against injustice, but finally, on many occasions in Greece and practically throughout Italy, it degenerated into the weapon of the mob used to satisfy partisan or private ends.

T. E. W.

WOMEN'S TIRE

(in 1608 and in 1908)

Hoc magis est instar tecti quam tegminis: hoc non ornare est, hoc est aedificare caput.

John Owen: Epigrammatum Liber Unus, 119.

More like a roof this hat than a covering: not an adornment,
No, nor a headdress at all, rather an edifice this.

HERBERT H. YEAMES

HOBART COLLEGE, Geneva, New York

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THE CLASSICAL WEEKLY

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II NEW YORK, OCTOBER 31, 1908 No 5

ıve been asked more than once to suggest some ɔr books in which examples of the teaching of by the direct method could be found. Else- in this issue appear extracts from an article :. Rouse in the Rivista di Scienza in which ıens of this kind of teaching occur.

whole article is interesting and well worth g as a complete expression of the ideals of of the most active of English schoolmen of the ıt day, and it is also valuable as giving points ıtrast and similarity with the method in vogue : German Reform-Gymnasien to which I re- in a former issue. Dr. Rouse maintains that e effect to any teaching a new language should e begun until the one previously studied has pursued long enough to cease to be strange. ıinks that a new language should be taken up after an interval of at least two, and, in the · periods, three years. If we begin the first n language at the age of nine, the second l be begun at twelve, the third at fourteen, the ı may be taken at sixteen or seventeen. All of nember examples on examination papers of a from one language being substituted for the word of another by pupils who are pursuing ro at the same time and I have vivid recollec- of my High School days when I took up the ear Latin, the second year German, and the year French and Greek with a resulting con- ı that ought to have been avoided[1].

· next question that arises is in what order the ıges should be taken. Dr. Rouse thinks that ɔnly reasonable to begin with the easiest. He ves the common practice in England of begin- with French, though he believes that the best uction to Latin would be Italian. The second be Latin, the third Greek. The plan is an at- e one and if properly administered should be successful, but the difficulty lies in the admin- on. One of the chief reasons for studying is the opportunity afforded for the study of ıl linguistics, and the language is of such a : that such study is inevitable if a pupil is to · its literature at all. This general study of linguistics is not easy, but could be made very much more easy if proper work were done in the mother tongue—as I have elsewhere indicated. Latin syntax would be much more easy if French were studied in such a way that pupils were properly grounded in such linguistic principles as were observed in French.

But the very fact that French is so often taught by the purely direct method makes it almost valueless for the work I have in mind. Cases have come under my observation where students began French in the kindergarten and carried it on for some time before they began Latin, but were not assisted at all in their Latin by their knowledge of French. If Latin is the first foreign language studied, while the progress will be slow, yet, as I have said, the pupil is learning at the same time the laws of linguistic expression and the subsequent study of French entails very slight labor. The point then is whether beginning with a modern language like French does not really have a bad effect rather than a good one on the subsequent study of Latin; it certainly does involve such a risk.

Dr. Rouse is very much in favor of the direct method in teaching. In this he is not so revolutionary as he seems to be because in a large number of beginners' books in use in this country more or less systematic attempts have been made to provide the teacher with material for question and answer on the daily lessons; and enthusiastic, if sometimes inadequately prepared, teachers from remote districts have felt a call to vitalize Latin by teaching it much like a modern language. Such translations as *mica, mica, parva stella* and *rupes saeculorum in te* have figured more than once as stimulants to the jaded child. The fundamental difficulty with all such devices lies in the fact that they are merely devices. For teaching Latin by the direct method one power and one power alone is necessary and that is the power of the teacher to handle the language orally himself. The colloquia in the beginners' books are as artificial for the teacher as they are for the pupil. I may add that our universities show a surprising unanimity in refusing to students the chance to acquire such an ability. But of this I shall speak at a subsequent time. G. L.

[1] rther Dr. Rouse in Classical Review for September, 1908.

teacher, for his part, will find increasing opportunity for the humane aspects of his work, for developing the classical atmosphere and a true perspective, and for opening vistas into the wider fields of learning.

Details of method cannot be prescribed. *Sua cuique deus fit dira cupido.* The trouble is that so many lack the *dira cupido*—that they permit themselves to imagine that they can possibly arouse interest in something which does not interest them. There is no more electric remedy for a class gone stale than for the teacher to treat himself to a vigorous cross-country run through some unfamiliar book. Macaulay's idea of being a scholar was to read Greek with one's feet on the fender. The teacher who has worked too microscopically will find that he can win elasticity and breadth by throwing his lexicon into a corner (free from bric-a-brac) and plunging unaided through masses of Latin or Greek. Incidentally he will be the better able to appreciate the troubles of his own scholars. For the same reason, it is well for one to begin some new language as often as he finds himself becoming impatient with his pupils' progress.

Such, then, are the foundations of a true method: first, that one shall have both a goal and an itinerary; second, that he shall advance thither, always with due regard to little Iulus, who follows *non passibus aequis;* and last, and perhaps most, that he shall keep his own mind fresh, moving, and vigorous.

JOHN EDMUND BARSS
THE HOTCHKISS SCHOOL, Lakeville, Connecticut

MASTER VERGIL

From the Atlantic Monthly of December, 1905, we reprint the following, thinking it may call forth some comment. It is not the less interesting or suggestive from the fact that it is the utterance of one whose primary business now is the teaching of English.

For traveling company most books, like most people, are too exacting. They will not yield to a mood; they will be asserting themselves against us, or tugging us aside. And why travel, especially afoot, if one cannot be lord of his day? Therefore, because it is serenely complaisant, trust the paler allurement of pure art. Take with you some fair book not human enough to challenge you on your road. Manon Lescaut has the simplicity of perfect breeding, a lovely purity of style for no considerable matter. Or take the Sentimental Journey, if you have forgotten who wrote it. But I will always take the epic of travel, the Aeneid.

It may be the foredoom of artificial epic that it should live, if at all, by style alone. That all literature lives by style is a platitude; but in the Aeneid the import of the matter was so thin at first, that it has long been threadbare. If the Paradise Lost was ever a moulding moral force, it is probably that no longer. The epic of rebellion against a doctrinaire God touches our time only in so far as its cold heresy is lost in its high beauty. Vergil's gods were from the beginning purely *ex machina;* his hero is alien to us; but no verse, unless it be Milton's, wins the ear more masterfully. No wonder it seemed to the Middle Ages an in—cantation.

The purely artistic pleasure in art is given by the Aeneid undisturbed. Homer is human, giving a pleasure as of realism, and now and again searching the heart; Vergil, where he is human at all is so romantically, as in the poignant fourth book Habitually he moves but splendid shadows in armor through a colored landscape.

. . . Splendet tremulo sub lumine pontus.

This soothing of our souls is not shadowed by the unreal cares of the unreal Aeneas. When the ships are scattered in that magnificently theatrical storm, and the warriors, cast dripping on the beach instead of cooking plain food over a fire of sticks

. . . . arida circum
Nutrimenta dedit, rapuitque in fomite flammam.
Tum Cererem corruptam undis Cerealiaque arma
Expediunt fessi rerum;

we have already forgotten them for the scenery:

Est in secessu longo locus: insula portum
Efficit obiectu laterum, quibus omnis ab alto
Frangitur inque sinus scindit sese unda reductos.
Hinc atque hinc vastae rupes geminique minantur
In caelum scopuli, quorum sub vertice late
Aequora tuta silent; tum silvis scaena coruscis
Desuper, horrentique atrum nemus imminet umbra.
Fronte sub adversa scopulis pendentibus antrum;
Intus aquae dulces, vivoque sedilia saxo.

And see how alien the hero is from us when for rare moments we are troubled by a transpiring of personality, and how little he means to us as a personality in the sum of the whole. For this the crux is the episode of Dido, surely the greatest book of all, the most cogently artistic in narrative, the most glowing in figure, the most remarkable in verse. Dido is a woman. Has Vergil another? Beside this passionate creation set in high romance the pious Aeneas becomes real enough to be despised; then, as he slinks off behind the divine will, he lapses again into armor speaking platitude. Doubtless this impression is due in part to race. The Latin hero leaves us wondering and cold, is not to us heroic. The southern nations seem to keep a different standard of heroic love, to value ardor more than the northern constancy, and withal to be more demonstrative of feeling in speech than is found of us of the north consistent with heroic strength. Chaucer, whose Cressid is one of the most human figures in fiction, can make little of Troilus. Only Shakespeare has leaped this bar-

ınd has not even he a little Germanized his
, as Wagner has Germanized Tristram? But
ıg that to Vergil's Romans and their de-
nts Aeneas has been more nearly than to us
and a hero, can we suppose that he has ever
l to any one a moving personality? At least
tinctive power of the Aeneid is not here.
ept for Dido, what humanly reaches our sym-
now and again is something incidental—al-
it would appear, accidental. The mother of
us in the midst of her wild grief lament-
at she cannot shroud his body with the coat
as been taxing her aged hands; the affection
zentius for his horse; Nisus and Euryalus
low on the camp wall; the old Evander's
t of his dead wife—*Felix morte tua, neque in*
ervata dolorem—beside the bier of his son;
re illustrative figure of the house-wife weav-
fore dawn

. . .castum ut servare cubile
gis, et possit parvos educere natos;

iff of the Aeneid is not these, but Laocoön in
; the descent of Mercury, the figures as sun
ıss, more splendid than any others ever
on so thin a thread of fable. Vergil sings
the sea and shore, dawn and moonlight, but
e man.

typical absence of human appeal leaves free
ıjoyment of the Aeneid as a supreme work
ifice. It is a pleasure faint, doubtless, to
nen, but untroubled, art for the sake of art.
ust word charged with suggestion and not
rged—

. . . lucet via longo
flammarum, et late discriminat agros—

ıborate cunning of the sentences, each a pat-
f rhetoric and prosody, suit well the glittering
the unrelaxed etiquette. The methods of
ost elaborate, the most highly colored, of the
poets, are so manifest as to appoint him per-
teacher. Just because his habit is so far
he inimitable simplicity of Homer, Vergil is
ıster of poets. And as the master of poets,
gentle companion of those whose journeys
be far lower and more literal than Dante's.
ɔlace as for study it is always safe to em-
ıpon his sounding line.

UNIVERSITY CHARLES S. BALDWIN

ORAL WORK

following extracts are from an article by Dr.
D. Rouse in the Rivista di Scienza "Scientia".
me 4, Number 7), entitled Classical Work and
d in the Twentieth Century.

master begins by rising in his place and say-
rgo. He then calls on a boy to write the word
blackboard, for each new word has to be so
ı, and it must not be spelt; if written wrong,
it must be repeated more distinctly until it can be written right. The master then tells a boy, in English, to rise, and as he rises, the master says to the boy, *surgis,* which is also written down. Both being again seated, the master tells the class to say to him, as he rises, what he had said to the boy, and the acts are repeated. Next he tells one or more boys to rise with him, and as he does so he says *surgimus*: the class is told to rise, and the master says *surgitis.* The same variation is made as before. Finally one by his direction rises, and the master says to the rest *surgit;* two or more rise, and he says to the others *surgunt.* The six forms that stand on the blackboard, completing the present indicative active, are now arranged in the traditional order and the nature of the table is explained. Similar tables are asked for with other verbs, say *lego* and *cado,* and specimens are given with action. A good deal of drill is necessary at this stage. The next exercise may be imperative, combined with this as follows: Master: *surge;* Boy (rising): *surgo.* Master: *surgite;* Boys: *surgimus.* The master directs one boy after another to say the same, and the imperative is soon learnt. I need not go any further into detail, or show how the names of objects are taught; the curious may refer to our text-book (A First Latin Course, by W. H. S. Jones, published by The Macmillan Co.), and enough has been said to show the method. When we have learnt the present of *esse* and the forms included under *bonus, bona, bonum,* we can go on for a while without more grammar, learning new words and using them in all possible combinations. There is no need to give special lessons to nouns when the adjective has been learnt, the forms being the same in both.

With Greek our first lesson is different, since we have now a new alphabet to learn, but this part of it is easy, since we have only to imitate the way that we learnt our own alphabet by following the way in which the Greeks learnt theirs. Athenaeus (p. 454) has preserved a few verses of the poet Kallias, giving the names of the letters: this (given with one or two small changes) may be learnt by heart and recited.

ἔστ' ἄλφα, βῆτα, γάμμα, δέλτα, καὶ τὸ εἶ
δῆτ', ἦτα, θῆτ', ἰῶτα, κάππα, λάμβδα, μῦ,
νῦ, ξῖ, τὸ οὖ, πῖ, ῥῶ, τὸ σῖγμα, ταῦ, τὸ ὗ
φῖ, χῖ τε καὶ ψῖ καὶ τὸ ὦ

We then proceed to spell syllables with each letter in order.

βῆτα ἄλφα βα, βῆτα εἶ βε, βῆτα ἦτα βη

Each series contains one constant element repeated often and the varying elements are also repeated in each successive series; a very thorough and effective

method of teaching the alphabet. As to the next lesson, since the paradigm is like the Latin in general form, there is no need to lead up to it: the adjective **καλὸς καλὴ καλόν may be at once given with the article and one tense of the normal verb: and we shall have grammar enough to go on with.**

. . . . . .

Question and answer upon the text is a useful and easy method of practice. It is customary in the German Reform-Gymnasien, and has been practiced also in England more or less systematically, in a few schools: I believe it has never been tried without proving its value, which is the greater because it may be used at any stage. Take for example a simple sentence which may occur in one of the earliest reading exercises: *incolae adventum Romanorum exspectabant;* question and answer will follow after this fashion, the book being open:

Magister.—Quid exspectabant incolae?
Puer s. pueri.—Adventum Romanorum exspectabant incolae.
M.—Quorum adventum exspectabant incolae?
P.—Romanorum adventum exspectabant incolae.
M.—Quid faciebant incolae?
P.—Exspectabant incolae adventum Romanorum.

. . . . . .

Take paraphrase again and suppose the reading lesson to include the three lines of Martial

Nullos esse deos, inane caelum
Adfirmat Segius; probatque, quod se
Factum, dum negat haec, videt beatum.

The master reads out the lines, which *ex hypothesi* have not been prepared by the class, and as a first step to explanation, asks:

Magister:—Quid primum adfirmat Segius?
Puer s. pueri.—Nullos esse deos adfirmat Segius.
M.—Quid deinde adfirmat?
P.—Inane esse caelum adfirmat.
M.—Conjunge haec mutato ordine.
P.—Segius adfirmat nullos deos esse, et inane esse caelum.
M.—Intelligitisne omnes?
P.—Nescio quid sit inane.
M.—Inane idem est quod vacuom, quod nihil in se habet, hic scilicet quod deos habet in se nullos.
P.—Iam intellego.
M.—Pergamus ad alteram sententiam; quid probat Segius?
P.—Nescimus quid probet Segius.
M.—Nempe probat hoc verum esse, nullos esse deos probat esse verum, probat inane deis esse caelum.
P.—Intellegimus.
M.—Quid intellegitis?
P.—Probare Segium nullos esse deos et cetera.
M.—Ita. Quare igitur, qua ratione?
P.—Quod se beatum esse videt.
M.—Quando se beatum esse videt?
P.—Dum haec negat, videt se esse beatum.

M.—Quamvis igitur haec neget, quamquam haec negat, nihilo minus se esse beatum videt. Scribite iam pedestri oratione id quod significat poeta; post *haec* vertite Anglice.

SUMMARY

II. The Study of Greek and Latin as a Preparation for the Study of Law, by Lynden Evans of the Chicago Bar. (From the School Review xv. 417-422, for June, 1907).

In the preparation of the lawyer nowadays there is a tendency to draw away from the Classics as preliminary professional training. This is due in part to eagerness for immediate results. Appeal to tradition is no longer an effective argument against this tendency, and, furthermore, the change in the conditions surrounding the legal profession makes necessary a restatement of what its preparation should be.

In the past the law furnished many leaders in affairs, and that very fact, involving, as it did, close connection with large questions, insured a breadth of view which is in danger of disappearing now that the most pressing questions with which the lawyer has to deal are money disputes.

While the lawyer of to-day has to know the wider and more complicated business relations that now exist, and know them better than the lawyer of half a century ago, relations are financial, absolutely; human interests and the development of society are less and less necessary subjects of inquiry in the actual practice of our profession, and we must therefore meet the narrowing tendency by a broader training in order to produce the best results.

For obtaining this breadth of view in what respects do the Classics excel the modern languages, mathematics or the natural sciences? The greatest advantage of the ancient over the modern languages lies in the fact that, while modern literature is a literature of emotion, that of the ancients is one of thought. Furthermore, modern languages, inasmuch as they are constantly changing, are full of colloquial phrases which are necessarily inaccurate. The Greek and Latin literatures "when properly studied involve accurate expression and logical rather than sympathetic development. . . . The subjects stressed are the conduct of life and the government of men and the lessons of history—the subject-matter of that literature itself educates a lawyer". Also, since our own tongue consists largely of derivatives from Greek and Latin, a study of these languages gives an accurate understanding of the fundamental meaning of words, not to be obtained from an English dictionary. "It was James Russell Lowell who said that he believed he had never made a mistake in the meaning of an English word until one day in a hurry he consulted an English dictionary instead of a Greek or Latin dictionary for the root meaning of the word sought". Moreover, not only is the body of the law from which ours is derived written in Latin, but many of the forms of pleading and principles of jurisprudence have been summarized in brief Latin statements; hence a knowledge of that tongue would seem of the highest importance for the lawyer.

nparing mathematics with Classics, we may ac-
ledge the importance of the former; yet, if the
on arises of relative importance, or of the dis-
on of extra time, it is to be noted that, since
matics deals only with the relations of num-
while language and literature deal with the
ssion of the relations of life and its rules of
ct, the languages must give the broader view.

real conflict, however, is between the natural
es and Classics. It is claimed that the former
an equal training in accuracy through exact
vation, and that the knowledge gained is more
ul. But the question for us is rather which
the better discipline for the mind. The
r interest which students show in the study
he natural sciences arises largely from "the
ire of the sense-perception".

eye and the mind easily acquire what the rea-
g mind must with difficulty assimilate. But
ery fact makes it reasonable to suppose that
ng in the sciences will not give the power to
e abstract rules of conduct because the sense-
st dominates the thought-interest. The sub-
natter of the physical sciences, furthermore,
s the student ever back to the immutable laws
ture, and so, like mathematics, it fails to aid
directly in studying the mutable conditions of
n conduct. The interests involved are not
n, the operation of natural laws is too unlike
llective effect of individual free will.

other great need in the lawyer's preparation is
acy of interpretation. In endeavoring to dis-
the full meaning and effect of a statute one
ing precisely the same thing as when he is
voring to find out the exact meaning of a
ge of Livy or Tacitus.

ery word must be weighed, and the point of
sition in the sentence determined. The effect
rmer laws in a case is like the effect of the
ling sentences or the context; and the mean-
f the sentence as related to the following sen-
s, as to whether it makes a complete story, is
he consideration of full meaning of the statute
in connection with the rest of the substantive
n the question involved. This determination
e meaning of statutes is one of the most prac-
duties of a lawyer. It will hardly be main-
l by any one that, as a preparation for this
of work, the natural sciences or mathematics
ave a practical value in training equal to that
eek and Latin.

s paper has endeavored to treat the subject
the practical side in order that its influence
those affected by the modern passion for haste
be the greater. The no less important ques-
of the advantages of the Classics in the de-
ment of taste and the training in elegant ex-
on, are therefore left untouched, but "we can-
orget that, with very few exceptions, lawyers
have come to distinction themselves in their
ssion and to be of use to the world have come
gh Latin or Greek". T. E. W.

Professor Eastman's paper in Number 3 (page 21) reference is made to two recommendations which he submitted with his paper to The Classical Association of the Middle West and South. The first of these in its final form ran as follows: "That a Commission of Nine be appointed whose duty shall be to formulate a statement of the common aims and common benefits of classical study". The Commission as appointed by the Association is as follows: Frederic C. Eastman, State University of Iowa; Benjamin Ide Wheeler, President University of California; W. T. Harris, formerly United States Commissioner of Education; Stratton D. Brooks, Superintendent Public Schools, Boston; Edward Capps, Princeton University; Edmund J. James, President University of Illinois; Francis W. Kelsey, University of Michigan; Harvey W. Wiley, Chief of Bureau of Chemistry, U. S. Department of Agriculture; Lawrence C. Hull, President Michigan Military Academy.

It is expected that the Commission will render a report to the next meeting of The Classical Association of the Middle West, which is to be held next spring at New Orleans.

On December 22 Professor Ulrich von Wilamowitz-Moellendorff of the University of Berlin will celebrate his sixtieth birthday. For many years he has been regarded by his fellow-workers of all countries as the foremost Hellenist of his time; his spirit and sympathies are singularly catholic; his pupils are found in every land where classical studies flourish; and his writings have been a source of inspiration to scholars and teachers everywhere. Accordingly, to give an opportunity to all who would delight to do him honor on his birthday, an international committee of twenty-two members has been organized. In their opinion the most appropriate memorial which could be presented to Professor Wilamowitz would be a fund placed at his disposal for the prosecution of some large scholarly undertaking. Each contributor will receive a copy of the list which will be presented to Professor Wilamowitz, together with a statement of the amount of the fund. All who would like to contribute are requested to send their subscriptions to the undersigned at as early a date as possible.

PRINCETON UNIVERSITY EDWARD CAPPS.

G. P. Putnam's Sons have just published the third and fourth volumes of the translation of Ferrero's Greatness and Decline of Rome. The first two volumes will soon be reviewed in THE CLASSICAL WEEKLY. Volume 3 has to do with the Fall of an Aristocracy, volume 4 with Rome and Egypt (each $2.50 net).

E. P. Dutton and Co. have either just published or are just about to publish the first volume of a translation of Friedländer's Sittengeschichte. The book bears the title of Roman Life and Manners under the early Empire.

shows that they had no intention of fighting against Ariovistus, who was in the land of the Sequani.

The difficulty of Caesar's position at the end of his governorship is rightly emphasized by Sig. Ferrero. Deserted by Pompey, who had accepted from the conservatives the office of sole consul for 52, Caesar found that a reaction had set in against him and his policy of imperialism. The Italian public could not understand why the war in Gaul lasted so long. Largesses and banquets failed to restore his prestige, and even his Commentaries, calculated to show the Romans that the Proconsul of Gaul was a capable and merciful general, failed to arouse confidence in him. At the outbreak of the Civil War Caesar was generally discredited and despised.

The author then shows that Caesar was most reluctant to fight with Pompey and the conservatives, and that the war was due to the machinations of a few politicians. These men, blinded by their hatred for Caesar, caused the Senate to reject all advances from him, and forced Pompey to assume command of the troops in Italy. Yet it may be doubted whether Caesar was really so unwilling to engage in war. A man of his keen penetration must have realized the futility of his overtures of peace, and must have recognized that war was inevitable. Sig. Ferrero's estimate of the two leaders is a healthy reaction against that of Mommsen. He deals sympathetically with the shortcomings of Pompey, and is fully aware of the weaknesses of Caesar. He rightly shows that after the Civil War the Director was no longer equal to the task of accomplishing what he had begun. Worn out by a multiplicity of cares, and often nervous and irritable, he now offended the Romans by a tactless act, now sought to win them by some wise reform or some grandiose project such as the scheme for the conquest of Parthia. But none of these measures could save him, for Caesar was not a great statesman, but only the greatest demagogue of history (Italian version, 2. 514).

Sig. Ferrero's work is characterized by keen insight and vivid historical imagination. He has seen through masses of misleading details, and has used his knowledge of the political and social conditions of to-day to illuminate the fragmentary record of Rome, and has produced a work which is invaluable to all who are interested in the history of Antiquity.

PRINCETON UNIVERSITY DAVID MAGIE, JR.

SUMMER MEETING AT CAMBRIDGE

The Summer Meeting of the University Extension movement, held at Cambridge during last July and August, afforded such a unique opportunity for classical students that it seemed a pity it had not been more widely advertised among American colleges. Very few Americans, apparently, were present, which would certainly not have been the case if the advantages offered had been more widely known. It seems therefore worth while to state thus far in advance that next year's summer meeting will be held at Oxford in August, and that the subject will be Mediaeval and Modern Italy—less interesting, no doubt, to most readers of THE CLASSICAL WEEKLY than this year's subject, Ancient Greece. Other courses of lectures were, of course, included, in science, economics, hygiene, education, and other subjects, but these were offshoots from the general scheme, in which four or five lectures each day dealt with Greek literature, history, geography, art, archaeology, or philosophy. Nor were these lectures merely popular; to guarantee their quality it is only necessary to mention the names of the lecturers—Professor Jackson, Professor Ridgeway, Dr. Verrall, Miss Jane Harrison, Dr. Arthur Evans, Professor R. C. Bosanquet, Professor Waldstein, Mr. Cornford, and many others of like eminence, but too many to enumerate.

Professor Jackson gave a course of four lectures entitled Some Aspects of Greek Thought; the first lecture was devoted to the early philosophers, the second to Socrates, the third to Plato, and the fourth to Aristotle, in which he marvellously contrived to give—*experto crede*—the substance of the course of lectures he delivers in preparation for the paper on Greek philosophy now included in the first part of the Classical Tripos. Even apart from the value of the lectures, it was a great pleasure to come in closer contact with Professor Jackson's delightful personality, and to write down some of his *obiter dicta*, e. g., "Plato's views of women were based on abstract principles of justice; all he knew of contemporary women must have been entirely opposed to this; therefore his abstract sense of justice must have been strong".

Professor Ridgeway gave six lectures on The Making of Greece, beginning with the material remains of the stone and bronze ages, and ending with the Dorians and the beginnings of classical Greece.

Dr. Verrall's subject was The Oracle of Delphi in relation to Greek Tragedy. His first and third lectures, dealing with Aeschylus and Euripides, while including some new material, dealt largely with questions already familiar to those who know his books, but the second, on Sophocles, was mainly new, for, curiously enough, Dr. Verrall has published almost nothing on Sophocles except the chapter he contributed to the Life of Sir Richard Jebb, in which he confined himself mainly to the Philoctetes and the Trachinians. In the lecture Dr. Verrall devoted a large space to the Electra, and the extraordinary skill with which in that play Sophocles disengages the story as a story and makes it the center of emotional interest, waving away the moral question of matricide. He also dealt with the Oedipus Tyrannus, and read the wonderful chorus in which the search for the

unknown murderer is described, giving much delight to his audience thereby, even though a large proportion of them must have known no Greek.

Miss Jane Harrison (who has been pronounced by high authority as the best of all models for would-be lecturers) gave two illustrated lectures on Greek vases, which were among the most popular in the course. She herself called the lectures merely elementary, but it may safely be conjectured that those of her hearers who knew most before learned most from them. Dr. Arthur Evans gave an account of the discoveries in Crete, brought up to date, and well illustrated by lantern slides, many of which had not been shown before. Among these was the wonderful bull's head, with nostrils inlaid with shell, and eyes of crystal with iris painted underneath, described in his communication to the London Times of Thursday, August 27th, and also the shrine from Hagia Triada, on which a priestess is depicted with an altar and pillar with the double axe. Professor Bosanquet gave two lectures on Some Results of Recent Excavations in Greece; the first dealt with temples and religious festivals; the second with cities and city life, starting from the Cretan cities and going down to the Hellenistic period, of which three typical cities were taken—Priene, a model town, laid out by Alexander about 330 B. C., Pergamum, the seat of wealthy princes, and Delos, a cosmopolitan sea-port. Professor Waldstein dealt with the art of Pheidias and Polycleitus. The title given to Mr. Cornford's three lectures—perhaps not entirely a happy one—was From Saga to History. The third lecture, on Thucydides, in the main covered the same ground as Mr. Cornford's well-known book, but the two earlier ones dealt with Herodotus and Epic, and Herodotus and Tragedy respectively. The second lecture was perhaps the most brilliant and interesting dealing with the stories in Herodotus that have a dramatic plot, of which Mr. Cornford took the fall of Croesus as an example, and subjected it to an exhaustive analysis.

Enough has already been said to show how much was enjoyed by those who spent a month at the summer meeting this year, or even by those who only came for one of the two fortnights into which it was divided, but many other lectures ought to be mentioned—Prof. Grant and Mr. Kaines Smith on various periods of Greek history, Mr. Yule Oldham and Mr. Hannah on Greek geography, Mr. Kaines Smith on Greek religion and Greek art, Mr. A. B. Cook on Greek architecture, Mr. Langdon-Davies on Homer, Dr. Rouse on the Greek World after the Roman Conquest, and on Ancient Survivals in Modern Greece, and Mr. Wicksteed on Aristotle's influence in the Middle Ages. There must not be omitted, also, a most interesting section on theology, in which Prof. Swete gave two lectures on the Septuagint, Prof. Stanton one on The Spread of the Greek Language and Literature in relation to the early History of Christianity, and one on the Christian apologists of the second century, two by Prof. Inge on Gnosticism, and many others. Many students came expressly for the lectures in economics, especially Prof. Chapman's, and there was a large contingent of foreign students, some of whom seemed to find their pleasure and profit in hearing lectures in the English language, irrespective of the subjects treated. Some of the lectures were more especially designed for foreign students, such as Dr. Breul's on the University of Cambridge, and one by Mrs. Sidgwick, Principal of Newnham College, on Colleges for Women at the Universities.

G. M. Hirst
Barnard College

THE NEW YORK LATIN CLUB, 1908-1909

The first luncheon of the New York Latin Club will take place on Saturday, November 21, at the Marlborough Hotel, at twelve o'clock noon. The Club is fortunate in having a very attractive program for this season. It is to be addressed at its first meeting by Professor Thomas D. Goodell of Yale University, whose subject has the stimulating title, Some Present Aspects of the Question. Members of the Club are strongly urged not merely to attend themselves, but to bring their friends, particularly those who are interested in Greek, because, while Professor Goodell is going to talk on the general aspects of classicism, he is particularly well known as a teacher of Greek and an investigator of Greek music and literature. Those who expect to attend should notify Mr. J. Clarence Smith, 430 Fourth Street, Brooklyn, as soon as possible.

The second meeting of the Club, on February 27, will be addressed by Professor John C. Kirtland of Phillips Exeter Academy. Professor Kirtland is well-known to all secondary teachers of Latin by his editions, and it is hoped that he will give us the impressions that he has received from his trip of examination to the great English schools which he is just about to undertake.

The last meeting, on May 22, will be addressed by Professor Samuel Ball Platner of Western Reserve University. Professor Platner is well known for his studies in archaeology and his important book on The Topography and Monuments of Ancient Rome, and it is hoped that he will address us on some topic of an archaeological nature.

It is evident from this program that the Club is not to be regarded in any narrow sense as restricted only to Latin, but as exemplifying the truth of the famous remark that Terence has immortalised: *Homo sum, nihil humani a me alienum puto.*

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Professor Charles S. Smith of George Washington University has sent to me the following extracts from the inaugural address of Dr. Harry A. Garfield, President of Williams College, on October 7, published in the Princeton Alumni Weekly of October 14:

To adopt as a plank in our educational platform the statement which I have ventured to formulate concerning the college ("the chief end of the American college is to train to citizenship") does not lessen the difficulty, for citizenship of the kind described is possible only among men whose minds are well trained and broadly cultivated, and whose view of life is generous as well as clear. It therefore follows that those subjects should be taught which train the several aptitudes and powers of the mind. Extensive knowledge cannot take the place of intensive training. While all subjects lend themselves to this result, some are more suitable than others. Experience has proved the value of language, mathematics, philosophy and science. . . . Therefore every college student should be required to take courses in each of these general fields or groups. Breadth of training makes a balanced man, and balance is as essential to intellectual progress as to walking. It is a condition precedent to success to the scholar as well as to the citizen. . . .

That some subjects produce better results than others in the same general group is due rather to the accident of time and to perfection of method than to qualities inherent in the subjects. Consider, for example, the teaching of Greek. Both the language and the method of instruction have been standardized, if I may borrow a term from the shops. This result has come about in part because the language is dead, thereby lending itself to fixed methods of analysis and treatment, and in part because it has been studied long enough since its revival to enable teachers to agree upon the authors to be read and the order in which their work can most profitably be placed before the student.

These considerations give to Greek, as to Latin, a peculiar claim to consideration as a discipline, wholly aside from the question of literary quality and historic value. A like result, so far as intellectual training is concerned, may be obtained in the teaching of a modern language, but with far greater difficulty. Methods of teaching, the substance and extent of courses, differ so widely that in reducing the results to a common basis for classroom work serious loss is inevitable. Furthermore, the outcry that is heard when a modern language is thoroughly taught raises the suspicion that opposition to classics is largely due to the very thing which commends them to the educator, namely, their value as training subjects. If modern languages are to be treated as substitutes for the classics in any real sense, they must be studied with the same degree of attention to grammatical construction and composition that is required of the student of Latin and Greek, subject only to such differences as arise because of the fact that they are still spoken languages. To those who advocate the substitution solely on the ground that French and German are useful languages and that thoroughness is less essential than facility, I have only to repeat that the college is not a vocational school and that mastery of one's mental processes is more important than fullness of knowledge and ease of expression.

President Garfield was for five years Professor of Politics in Princeton University. The views above expressed are, therefore, of particular interest and encouragement to classical teachers because such a man would naturally be more closely drawn to the scientific side of culture than to the literary side. He is in strict agreement with the position of President Wilson as stated in his address before the Association of Colleges and Preparatory Schools of the Middle States and Maryland last fall. This position is being taken more and more by purely scientific men themselves, and it looks very much as if the opposition to the Classics that may be expected in the future will proceed from those who are qualified to talk neither by cultural nor by scientific training. It is unfortunately the case that the world is apt to give most consideration to those who present it with the least difficult proposition, and those who advocate the emasculation of education so as to deprive it of the labor necessary for genuine value will find great support among the unthinking. So much the more, therefore, should we ourselves unite to maintain our vocation in its most vigorous form, being assured that in the eyes of those who are justly qualified we have nothing to gain and everything to lose by reducing our standards or going too far in the popularization of our subject. Classical training is not easy, is not for every mind, but for those who are capable of receiving it it is still the best instrument for mental development.

G. L

RECENT LITERATURE ON COMPARATIVE PHILOLOGY

The fourth edition of Delbrück's Einleitung in das Studium der indogermanischen Sprachen (Leipzig, 1904: pp. 142) characterizes one aspect of the history of the science of comparative philology as follows: "The science of language at first undertook a lofty flight; scholars were sure of their ability to solve the riddles of morphology and word formation, they confidently constructed a primitive language, determined the home of the people who spoke it, and traced their separation and the migrations of the several nations. To-day, however, our attitude toward such glottogonic and ethnologic problems is cautious, groping, hesitating, and often disdainful". But as early as 1900 the pendulum had begun to swing in the other direction, and it has since acquired momentum. It is precisely these remoter and more fundamental problems that have been most copiously treated within the last four or five years. Consequently Delbrück's excellent little book is already out of date.

The revival of interest in the theoretical side of the science has been largely promoted by Wundt's Völkerpsychologie, I die Sprache (Leipzig, 1900). A second edition, which appeared in 1904, makes no material advance beyond the first.

The philosophical as distinct from the psychological point of view is illustrated in Karl Vossler's two books, Positivismus und Idealismus in der Sprachwissenschaft (Heidelberg, 1904), and Sprache als Schöpfung und Entwicklung (Heidelberg, 1905). The development of language is explained from the phenomena of style; sound-change, for example, is said to be ultimately due to the varying intonation required by differences in situation, context, etc. Both books are suggestive throughout, but the conclusions will hardly be accepted without modification.

Francis A. Wood, in an article entitled How are Words Related?, Indogermanische Forschungen 18. 1-49, shows the danger in basing etymology upon synonymy.

Important discussions of Indo-European ablaut are F. A. Wood, Indo-European $a^{x} : a^{x}i : a^{x}u$, a study in ablaut and in word formation (Strassburg, 1905), and N. Van Wijk, Zum indogermanischen Ablaut, Indogermanische Forschungen 20. 332-346. The latter tries to show that some posttonic vowels were not reduced by the series of changes that produced ablaut, and that in certain cases these vowels were lengthened under a secondary accent.

A. Thumb, writing on Psychologische Studien über die sprachlichen Analogiebildungen, Indogermanische Forschungen 22. 1-55, continues the work he began several years ago in collaboration with K. Marbe, the psychologist. It is quite possible that tables showing what other word is most commonly suggested by each of a number of given words, and the time required for the process, will one day yield tangible results for linguistic science. But that day can hardly come until we have at hand a great many records of unquestioned validity, and at present other philologists show little inclination to follow Thumb into the field of experimental psychology.

H. Oertel and E. P. Morris publish an Examination of the Theories Regarding the Nature and Origin of Indo-European Inflection, Harvard Studies in Classical Philology 16 (1905), 68-122. They find that adaptation was the main factor, i. e. that suffixes and inflectional endings were at first meaningless, and got their force from word-meaning and context. Hence there never existed any 'fundamental' meanings of case, mood, etc. More daring and far less trustworthy is Herman Hirt's Ueber den Ursprung der Verbalflexion im Indogermanischen, Indogermanische Forschungen 17. 36-84.

Eduard Hermann's article, Ueber das Rekonstruieren, Kuhn's Zeitschrift 41. 1-64, is characterized by extreme caution. The author prefers to work backwards from the several historical languages as far as possible before resorting to comparison.

The theory that Indo-European and Semitic sprang from a common origin has often been suggested and rejected. The first scholar equipped with exact knowledge of both fields to undertake its defence is H. Möller in his book Semitisch und Indogermanisch. I Konsonanten (Kopenhagen and Leipzig, 1906). His argument rests necessarily upon a series of phonetic laws which describe the variations of the two main branches from the assumed parent language. On the Indo-European side Möller starts with the hypothetical forms that all Indo-European scholars use (though with varying views as to their value). For the other term of the comparison, however, he has to construct for himself a prehistoric Semitic. Some reviewers see in this preliminary task the chief value of the book. The main thesis has been accepted by two or three scholars, notably by Holgar Pedersen, of the University of Copenhagen, who, in fact, was already of the same opinion. Möller's book has led him to discuss Die indogermanisch-semitische Hypothese und die indogermanische Lautlehre, IF. 22. 341-365.

Prehistoric Indo-European antiquities and history have been treated by several writers. J. Hoops, Waldbäume und Kulturpflanzen im germanischen Altertum (Strassburg, 1905), brings arguments for placing the original home of the Indo-Europeans in North Germany. Louis Erhardt, however, in an article on Die Einwanderung der Germanen in Deutschland und die Ursitz der Indogermanen, Historische Vierteljahrschrift 8 (1905), 473-508, thinks that historic data (in Tacitus and elsewhere) make it impossible to suppose that the Germans were autochthonous.

Of the utmost importance is H. Hirt's Die Indo-

germanen, ihre Verbreitung, ihre Urheimat, und ihre Kultur (Strassburg, 1905-1907). Like other books from the same pen, it is distinguished by exhaustive learning and brilliant originality, but marred by overconfidence. The boundaries of the original territory, which the author places in North Germany, are stated more definitely and the several migrations described in greater detail than was usual even in the early days of the science. It must be granted that Hirt starts with more numerous and more certainly proven facts that his predecessors, but he has their disconcerting habit of drawing a "probable" conclusion and then building a lofty structure upon it. Many of Hirt's theories are discussed by A. Fick, Die Indogermanen, KZ. 41. 336 ff. He shows, for example, that some of Hirt's arguments against South Russia as the primitive home are unsound.

Otto Schrader's Sprachvergleichung und Urgeschichte has appeared in a third, thoroughly revised edition (Jena,1906-1907). This and the same author's Reallexicon are still the standard works, although in some respects inferior to Hirt's book.

The Macedonian question has been treated with great thoroughness by Otto Hoffmann, Die Makedonen, ihre Sprache und ihr Volkstum (Göttingen, 1906). Macedonian is shown to be a Greek dialect, most nearly related to Thessalian. There are important reviews by Solmsen, Berliner philologische Wochenschrift 27 (1907), 270 ff., and by Buck, Class. Phil. 3 (1908), 102 f. The former argues that the use of the mediae for the Greek aspirates, as well as other peculiarities, was borrowed from a non-Hellenic source. The latter points out that the language very likely could not be recognized as Greek by the Greeks themselves.

P. Kretschmer, in an article on Ionier and Achäer, Glotta 1. 1, suggests that the Ionians were the first Hellenes to settle in Greece. After they had spread over the islands of the Aegean, the Achaeans invaded the land, much as the Dorians did at a later day.

An article by C. D. Buck, on The Interrelations of the Greek Dialects, Class. Phil. 2 (1907), 241-276, gives a chart of the dialectic variations which bear upon the subject.

The most important volume of recent years on Indo-European Comparative Philology is Brugmann's Grundriss der vergleichenden Grammatik der indogermanischen Sprachen, II Lehre von den Wortformen und ihrem Gebrauch, 1 Allgemeines, Zusammensetzung, Nominalstämme, Zweite Bearbeitung (Strassburg, 1906). It is misleading to call this the second edition of the volume that appeared in 1889. It is really a new book: the increase in the number of pages—from 462 to 688—does not fully represent the increase in the subject matter, for the treatment is now more compact. As indicated in the title, usage is now treated side by side with form, an arrangement already adopted in the author's Kurze vergleichende Grammatik.

The second edition of Meillet's Introduction a l'étude comparative des langues indo-européennes (Paris, 1908) is a thorough revision of an excellent work published in 1903. Some parts of the book, notably the treatment of morphology, have been considerably enlarged.

The sixth edition of Henry's Précis de grammaire conparée du Grec et du Latin (Paris, 1908) does not show the changes that might have been expected if the author had lived to make the revision himself.

J. M. Redmond's Introduction to Comparative Philology for Classical Students (Cambridge, 1906) has been "damned with faint praise" by Prellwitz in the current volume of Berliner philologische Wochenschrift, 1027. The writer has not seen it.

A. Meillet, Les dialectes indo-européennes (Paris, 1908) discusses the progressive development or evolution of the Indo-European languages, laying particular emphasis upon the fact that they all develop in the same direction—toward simplicity and regularity in morphology and syntax. There is a brief summary of the subject in the ninth chapter of the abovementioned edition of the same author's Introduction.

Coincident with the revival of interest in the remoter problems of the science, more and more attention is being paid to details in the history of the several languages: one sees nowadays more discussion of etymologies and less of phonetic laws; there are more articles on the Greek or the Latin perfect than on the Indo-European perfect. It will be impossible to mention here even the most important of these papers, but the tendency will be evident from the grammars and etymological dictionaries mentioned below.

Jacob Wackernagel's Altindische Grammatik, II. 1 Einleitung zur Wortlehre und Nominalkomposition (Göttingen, 1905) is a continuation of the invaluable Lautlehre published in 1896.

Thumb's Handbuch des Sanskrit mit Texten und Glossar, eine Einführung in das Sprachwissenschaftliche Studium des Altindischen (Heidelberg, 1905), like the first grammar in its series, Sommer's Handbuch der lateinischen Laut- und Formenlehre (1902), is an excellent school book, but not merely a school book. The appended reader, however, is full of misprints, and much too difficult for beginners.

Chr. Bartholomae's Altiranisches Wörterbuch (pp. XXXII + columns 2000: Strassburg, 1904) is of the utmost importance for comparative purposes, as may be inferred from the fact that it has enabled Brugmann to treat Iranian with something like the same fullness as Indic in the new edition of the second volume of the Grundriss. Important additions are to be found in the same author's Zum altiranischen Wörterbuch, Beiheft zum 19 Band der IF. (1906: pp. 287).

The most important recent contributions to Greek grammar are Edwin Mayser, Grammatik der griechischen Papyri aus der Ptolemäerzeit, Laut- und Wortlehre (Leipzig, 1906), and R. Helbing, Grammatik der Septuaginta, Laut- und Wortlehre (Göttingen, 1907). Both books are thoroughly reliable helps in the study of the Greek κοινή although Helbing seems unfamiliar with modern linguistic theory.

Paula Wahrmann's Prolegomena zu einer Geschichte der griechischen Dialekte im Zeitalter des Hellenismus (1907: pp. 23) contains a useful discussion of the sources of our knowledge of the dialects, with especial reference to the date of their extinction.

Stürmer's Griechische Lautlehre auf etymologischer Grundlage (Halle, 1907) is a supplement to the school grammars and is intended to be placed in the hands of young students.

Walther Prellwitz's Etymologisches Wörterbuch der griechischen Sprache, zweite verbesserte Auflage (Göttingen, 1905) differs from the first edition chiefly in the introduction of some citations of literature. It must still be used with caution.

There is every reason to hope, however, that we shall soon have a satisfactory work on Greek etymology in Émile Boisacq's Dictionaire étymologique de la langue grecque (Heidelberg and Paris, part 1, 1907, part 2, 1908). The treatment is fuller than that of Prellwitz: the first three letters of the alphabet, which are already at hand, cover 160 pages as against 102 in the earlier book. Citations of literature are very full, and pains are taken to separate the doubtful from the certain.

Max Niedermann, Précis de phonétique historique du Latin (Paris, 1906; cf. Id., Historische Lautlehre des Lateinischen, deutsche Bearbeitung von Ed. Hermann, Heidelberg, 1907), is the best introduction to Latin phonology for young students; it is accurate and systematic, but still easily understood.

C. E. Bennett, The Latin Language, a historical outline of its sounds, inflections, and syntax, (Boston, 1907), a new edition of the same author's Appendix, is, in spite of many inaccuracies, the best book of the sort in English.

C. F. Grandgent, professor of Romance Languages at Harvard, has published An Introduction to Vulgar Latin (Boston, 1907), which contains a large amount of conveniently classified material. The frequent statements about the Italic dialects and the prehistoric period of Latin require to be constantly checked by reference to such grammars as those by Sommer and Buck, which we mention elsewhere. The usefulness of the book would have been increased if the author had omitted some unimportant and doubtful details, and given a fuller explanation of some others that are of prime importance.

A. Walde, Lateinisches etymologisches Wörterbuch (pp. XLVIII + 807: Heidelberg, 1906), is a book of the first rank. Each article gives exhaustive references to recent literature, but this causes no confusion, since the theory which the author believes to be correct is duly emphasized. The book is fully abreast of the times, and contains noteworthy contributions by the author.

Gustav Körting, Lateinisch-Romanisches Wörterbuch, dritte Ausgabe (Paderborn, 1907), is, like the earlier editions, extremely important for students of colloquial Latin as well as for Romance scholars. It must, however, be used with caution.

P. Regnaud's Dictionaire étymologique du Latin et du Grec dans ses rapports avec le Latin (Lyons and Paris, 1908) is unsound in method and displays ignorance of all recent work in Latin etymology.

C. D. Buck, A Grammar of Oscan and Umbrian (Boston, 1904), is an excellent manual for the study of these long-neglected Italic dialects, and at the same time a convenient and reliable reference book for scholars in related fields.

Wenzel Vondrák, Vergleichende slavische Grammatik, I Lautlehre und Stammbildungslehre (Göttingen, 1906), will be of service; but W. Porzezinski, Archiv für slavische Philologie 29. 411-428, points out several fundamental errors in method.

Two important changes in the journals devoted to the science deserve notice. Beginning with 1907, Bezzenberger's Beiträge zur Kunde der indogermanischen Sprachen was merged in Kuhn's Zeitschrift für vergleichende Sprachforschung, under the latter title. The new series begins with Volume 41. The editors are A. Bezzenberger, E. Kuhn, and W. Schulze. The combined journal is to issue more frequently than either of its predecessors. The same year saw the beginning of a new linguistic periodical, Glotta, Zeitschrift für griechische und lateinische Sprache, herausgegeben von Paul Kretschmer und Franz Skutsch (Göttingen).

BARNARD COLLEGE E. H. STURTEVANT.

REVIEWS

Primitive Athens as Described by Thucydides. By Jane Ellen Harrison. Cambridge, England, at the University Press (1906). Pp. xii + 168. 6s net.

Πηγὴν μὲν πολύκρουνον Ἀθηναίης ἀνέφηνας,
Πηγὴ δ' αὐτὸς ἔφυς καλλιρόου σοφίης.

With this graceful tribute Miss Harrison dedicates to Wilhelm Dörpfeld her second work on the topography of ancient Athens. Her frankly avowed purpose is to set forth clearly and connectedly the views of Professor Dörpfeld on the topography of primitive Athens and thereby to give to the reader as clear a picture as possible of the city in the days of its comparative obscurity. In successfully accomplishing this purpose, she has rendered a most important service to all students of the Classics, to those

who stay at home as well as to those who visit Athens.

Her text is naturally the well-known description of primitive Athens by Thucydides (2. 15), on the interpretation of which hinges so much that is of importance for the topography of the city. The central purpose of the book demands that an attempt be made finally to clear away from this passage the smoke of the long and fierce battle that has been waged over it. Miss Harrison brings to bear upon its interpretation all the evidence that archaeology and her own specialty, mythology, have to offer upon the subject. The clear analysis of the problems involved, the lucid presentation of the results of recent excavations and their significance for the solution of these problems, and the simple and vigorous language make the book not only exceedingly valuable, but very interesting and readable as well. It must be admitted, however, that the writer's enthusiasm sometimes leads her to regard a well-established probability as an undeniable certainty, and final judgment in some of these problems must be suspended in the hope that they may be definitely settled by the excavations to be made in the agora.

The arrangement of the book follows strictly the account of Thucydides. Chapter 1, on the character and limits of the ancient city, deals especially with the Pelargikon (or Pelasgikon); chapter 2, on the sanctuaries in the citadel, deals with Erechtheus, the old Erechtheion (and incidentally with Dörpfeld's Original Plan of the Erechtheion), Kekrops, the Acropolis Maidens, and the rival cults of Poseidon and Athena; chapter 3, on the sanctuaries outside the citadel, is chiefly devoted to the Pythion and the sanctuary of Dionysus-in-the-Marshes; chapter 4 is almost exclusively concerned with the fountain Kallirrhoë-Enneakrounos of controversial fame. The concluding chapter is a "study of the genesis of errors", which gives a clear analysis of the conflicting evidence in the old Enneakrounos controversy. In the first place, "the lie of the modern town" has prevented scholars from realizing that a part at least of the ancient agora must have lain in the valley between the Pnyx, Areopagus and Acropolis. Secondly, the Thucydides passage, καὶ τὰ ἔξω (sc. ἱερὰ) πρὸς τοῦτο τὸ μέρος τῆς πόλεως μᾶλλον ἵδρυται is interpreted by Dörpfeld's opponents as fixing the outside sanctuaries in this part of the city (i. e. in the part south of the Acropolis just mentioned), whereas Dörpfeld and Miss Harrison interpret "near" or "towards this part (i. e. the Acropolis *plus* the Pelargikon, which is mostly to the south) of the city more than elsewhere", which allows the sanctuaries in question, i. e. the Olympion, the Pythion, the sanctuary of Ge, and that of Dionysus-in-the-Marshes, to be placed on *any* side of this nucleus of the city, so long as they are placed *near*. Though this interpretation of the text is perhaps not so obvious as the former, it is certainly equally justifiable and has the great advantage of agreeing with the other evidence we have upon the subject. It allows the Kallirhoë-Enneakrounos, the sanctuaries mentioned by Thucydides and the earliest agora to be placed *near* the entrance to the Acropolis, where they naturally belong, and disposes of the troublesome "Enneakrounos Episode" in Pausanias, 1.8.6.-1.14.5. A third source of error is explained by the shifting of a considerable part of the population of Melite (west of the Acropolis) to Diomeia (to the south-east); cf. Plutarch De Exil. 6. This would account for the curious duplication of sanctuaries, such as the Olympieion and the Pythion. Most of the evidence tending to identify the Enneakrounos with the Kallirrhoë of the Ilissus valley is satisfactorily disposed of as unreliable and resulting from a confusion of the two Kallirrhoës.

It may be noted here that Professor Judeich, the author of the latest and best complete work on Ancient Athens (Topographie von Athen, in Müller's Handbuch, 1905), while differing with Dörpfeld on the interpretation of the Thucydides passage, accepts his views as to the location of the Enneakrounos and of the Dionysion-in-the-Marshes.

The value of Miss Harrison's book is greatly enhanced by the fifty well chosen illustrations, including many valuable maps and plans, a good bibliography and an index. Typographical errors are remarkably few.

HAROLD R. HASTINGS
PRINCETON, New Jersey

Decimus Junius Brutus: A Historical Study. By Bernard Camillus Bondurant. Chicago: The Chicago University Press (1907). Pp. 113.

This work, a doctorate dissertation prepared in the University of Chicago, treats of the ancestry, the career, and the character of "the most considerable figure" in the conspiracy against Caesar. While making use of modern authorities, the author has examined the sources with commendable diligence and has arrived at his own conclusions. Necessarily the chief interest attaches to the part taken in the conspiracy by the hero of the story. The leading facts are that Decimus had served Caesar faithfully through the Gallic and Civil Wars; but in spite of the great benefits and honors received from his commander, he misused the confidence of the latter to bring about his assassination. The author does not undertake to justify that conduct by modern ethical conceptions, but attempts rather to present it "in the light in which he himself viewed it". This one-sided purpose naturally makes the author a partisan. The historian must take a broader view of the situation. In every great political conflict something can be said in favor of both parties. The Senate would have been right in opposing Caesar, but nothing can justify cowardice and treachery

even according to Roman standards. Decimus and his fellows had a part in the servility of the Senate in so far as they did not speak against it.

There are some errors of typography. On p. 15 'Shuckburgh' lacks the final *h;* on the following page 'tribunizische' is misspelled; on p. 42 προεχειρίσαντο has lost its augment. The language is often faulty. On p. 36 the author's interpretation of Dio Cassius wrongly places Antonius among the conspirators against Caesar; on page 42 "some" is awkwardly used instead of "all". "Effected his death" (p. 6) is a convenient euphemism for murdered. A few misstatements have been noticed. Lange, vol. 3, was published in 1876, not 1879 (p. 15). Caesar was not censor (p. 44), but exercised the censorial power as *praefectus morum* (cf. Druman-Gröbe, Gesch. Roms, 3. 595). That with Caesar the title *imperator* was a cognomen, not a praenomen, is proved by CIL. ix. 2563. The word προεχειρίσαντο in Dio Cass. 43, 45, 1 (p. 42, n. 42) applies merely to the grant of the right to the consulship and not to a group of honors. There is no warrant for the following statement that the "people also voted that Caesar alone should . . . have soldiers"; in fact it is in most cases impossible to determine what *senatus consulta* in favor of Caesar were ratified by the comitia. The paragraph (p. 50) relating to the precedents for the killing of Caesar contains various misconceptions. Notwithstanding such defects the material collected will doubtless be useful to those who are interested in the details of the subject treated.

G. W. Botsford
Columbia University

Griechische Bildwerker. By Max Sauerlandt. Düsseldorf and Leipzig: K. R. Langewiese (2nd edition, 1907). Pp. XV+117+X. In flexible covers, 1.80 Mks.

The brief introduction to this book discusses the Greek artistic temperament and certain characteristics of Greek art. Then follow 140 photographic reproductions of important specimens of Greek art, some 50 of which are full-page cuts. About 20 of the illustrations are based on coins; the remainder represent for the most part statues or single figures or groups from pediments, etc., such as the pedimental group from Aegina now in the Glyptothek at Munich, or the groups from the pediments and the frieze of the Parthenon. A few vases and lecythi are also figured. Copies are carefully distinguished from originals; the word "Marmorkopie" beneath a figure indicates that the original was in bronze; "Kopie" indicates that the copy is in the same material as was the original. The figures are arranged in the main in chronological sequence. Beneath each figure is given the date, actual or approximate, of the piece of sculpture represented by the cut; in the case of figures that are copies the date of the original is given, not that of the copy.

I need not enumerate the figures given. It is enough to say that the more important specimens of Greek sculpture are well represented, and that the photographic reproductions are distinctly good. The charioteer of Delphi is given; one misses, however, the fine bronze statue of a youth found at Anticythera, and now in the great museum at Athens. A sort of appendix gives an Inhaltsverzeichnis. In this the figures are all listed and a good account is given of each.

Both by reason of its intrinsic excellence and its uncommonly small cost this book ought to receive a hearty welcome. Every pupil in school or college who is studying Greek might well be required to possess a copy. Nor would the possession of a copy hurt a student of Latin.

C. K.

CORRESPONDENCE

Under the auspices of the Summer Session of the University of California there was held at Berkeley last summer a conference for the purpose of discussing how there might be developed in the communities and schools of the Pacific Coast a more genuine and widespread interest in the Greek language and literature. It was thought that by reforming the methods and enlarging the scope of the teaching of Greek, increasing the attractiveness and the efficiency of the subject, and by uniting the now scattered forces for concerted action, it might be possible to emphasize anew the importance not only of the intellectual but also of the aesthetic aspects of Hellenism as elements of education and culture.

The attendance was large and the sessions were enthusiastic. Before adjournment we voted to organize a Classical Association of Northern California. Temporary officers were elected as follows: Jas. T. Allen, President; M. C. James, Principal of the Berkeley High School, Vice-President; W. H. Graves, Oakland H. S., Secretary-Treasurer. We plan to meet to form a permanent organization next December at San José, when the Teachers' Institute is held there. We are hoping thus to do something to revive an interest in classical study. There has been a Classical Conference of Southern California for several years.

Your readers may be interested in the Homer Club which I am conducting. It is limited to twelve students who have completed my course in Homer (Iliad xiii-xxiv) for Freshmen. The students come to my house one evening a week and read, each in turn, for an hour or an hour and a half (7:30 to 9) at sight from the Odyssey. Each one reads first the Greek and then translates, while the others hold themselves in readiness to help him over any diffi-

that may arise. In this way we read from 300 lines an evening, and in all about twelve in a college year. The students evidently en- e reading, for they are remarkably regular in ance, while it enables me to get thoroughly nted with them. I see no reason why Vergil l not be read in the same way. It is certainly worth doing.

ity, California JAMES T. ALLEN.

GEORGE BANCROFT'S TRAINING

h reference to the theses published in THE ICAL WEEKLY 2. 311, a few explanatory words ıot be out of place.

first and third (Greek myths must not be ex- d from Oriental sources; Philosophy and lit- e are a native Greek product) take us back ıe exceedingly important methodological strife en Creuzer of Heidelberg on the one and Lobeck of Koenigsberg on the other. er, and with him a large and influential school, ıdulged in the wildest mysticism, according to all Greek civilization was the product of Ori- superior wisdom, and Greek doctrine contained :epest philosophy. Yea, they did not hesitate ınect with these mysteries Freemasonry and :osicrucians, an illusion even now met with ; otherwise sane people. It was eight years Bancroft's 'promotion' that Lobeck's Agla- ıus, so delightful both in content and legant and witty Latin style, appeared and d the sultry mystic air of religious science bolt from the sky. That so early Bancroft side with the Lobeckian views shows his in- anity and soberness.

fifth thesis is an echo of the famous strife l up by Niebuhr's Roman History. To-day, the insight into prehistoric development is on property, such as it is, even of High School its, we can hardly understand that to take the tionary standpoint required great courage in ıdding scholar. E. R.

SUMMARY

Humanistic, and Particularly Classical Studies a Preparation for the Law, by Dean H. B. utchins, Department of Law, University of ichigan. (See School Review xv. 423-429 for ıne, 1907).

law differs from the other professions in that rticular subject is essential as a basis for its but it does demand preliminary training of idest possible range and of the most rigorous

The ordinary layman does not realize the and variety of learning, aside from the strict- ɔfessional, which the lawyer requires. It is ntly necessary in dealing with the testimony ɔerts in various lines of work to have a work- ing knowledge of the subject with which they are dealing. It is of the highest importance, therefore, that when the lawyer has not the special knowledge required for a particular emergency, he should have "what is quite as useful—the ability to acquire at short notice and under pressure the necessary special information".

. . . preparatory training, if of the proper sort, will furnish what, in a large way, is vastly more important than special knowledge, namely, the ability to assimilate and put to practical use, as the occasion demands, the results of the work of other men . . . preparation for the law should be made by the study of such subjects as will train a man *to acquire easily and rapidly, and to think logically and independently.* And in my judgment, the subjects the study of which tends to the development of these qualities are those which require of the student strenuous, painstaking, and persistent effort for their mastery. If I could regulate the preparation of law students, I would eliminate from the course all predigested and specially prepared foods, and I would give the young man something that would demand earnest effort on his part to assimilate. While I believe in and advocate a thorough college course as as a preparation for the study of law, and while I hope that the time is not far distant when such a course or its equivalent may be made a pre-requisite for legal study, I am frank to say that the young man who has a thorough, old-fashioned classical and mathematical preparation for college is, in my judgment, much better fitted for the study of law than is the man who during four years in college has dissipated his energy and weakened his power to think clearly and logically by desultory and pointless work in "snap" courses that require little or no effort on his part. But I wish it understood that in making this statement, I do not intend a criticism of the elective system as such, for I believe in it, but I believe also that it should always be so supervised and regulated that disciplinary subjects predominate during at least the first half of the course. Under such a plan the student comes to the specialized work of the last two years with a quickened and strengthened mind and an informed judgment.

One of the difficult tasks of the law teacher is to get from the student a clear, concise, and definite statement of the facts of the case that is to form the basis of discussion, and in this part of the work the noticeable superiority of the classically trained student is apparent.

The case that we seek to establish would not be complete without the suggestion that the *culture* value of humanistic study should not be overlooked in the consideration of what should be the training of the prospective lawyer. We are too apt to forget, in these intensely practical times, that the professional man should be first of all the well-educated gentleman. . . . . I would not for a moment claim that a man cannot be well educated without a knowledge of the ancient Classics, for such is not the fact, but that humanistic study stimulates the mind to seek what is best in literature and art, and furnishes a source of culture and entertainment that broadens the man, and enables him to have an appreciative sense of the value of things outside of the narrow limits of his specialty, cannot admit of doubt. T. E. W.

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The dullness of vacation was illumined during the latter part of July and the first part of August by a series of discussions in the New York Times Saturday Review of Books on the subject of Latin as a universal language.

The Esperantists have been making a determined effort during the last year to draw attention to their hobby, and defenders of the new speech have been ready to appear before all gatherings. In despite of their zeal Esperanto bids fair to follow before very long the path of Volapük and other similar attempts into oblivion. But the claims of the Esperantists have had the good effect of drawing attention to the possibilities of Latin as a universal language. The cudgels for Latin were taken up and wielded very effectively by Arcadius Avellanus in the Times Review for August 15, following a previous communication on August 1, and replying to various other criticisms and objections both before and after his first article. Still later, in the Evening Post for October 10, he returns to the charge in a long and very interesting communication.

Arcadius Avellanus needs no introduction to teachers of Latin in this country. We remember the Praeco Latinus and other books edited by him with lively interest and gratitude for teaching those of us who were still without knowledge that spoken Latin is not as difficult as many of our university professors seem to regard it. Mr. Avellanus draws attention to the fact that Latin is the medium of communication of a large number of people already, that it furnishes ninety per cent. of the vocabulary of the Romance languages and a very large proportion of the vocabulary of English, German and Slavic. He also lays emphasis on the fact that the method of formation of Latin words is distinctly easy and well-known and that the addition of modern terms to the Latin vocabulary is not only not sacrilege but is demanded by the conditions of Latin linguistic history. Pedantry may have checked neo-Latin words but it is only pedantry that will. Of course, the formation of new words can be carried to an extreme and perhaps we would not all agree with the taste of *boycottisimus* although it appears in the preface of one of the most erudite of the Teubner texts, but such new words as were referred to by Dr. Rouse in his letters to the London Journal of Education cited in THE CLASSICAL WEEKLY, I. 193, certainly are indications merely of a healthy growth.

The contention, then, that Latin could be used without difficulty as a universal language is not really so far-fetched as most people imagine. It is certainly not true that Latin is dead although it is just as certainly true that the professors of Latin are doing their best to kill it. We may admit without reserve that practice and continual practice is needed to produce any fluency in speaking any language, but surely we give enough time to the teaching of Latin in our public schools to attain that result. Bear in mind that more time is given to Latin than to any modern language—in many cases double the time. It, therefore, stands to reason that unless Latin is a language much more difficult of acquisition than German or French some facility in using it ought to be gained during this study. But the barbarians of the ancient world seem to have had little difficulty in acquiring Latin; in fact the whole history of modern languages shows the tremendous influence that Latin exerted in the most remote quarters of the earth. Why then should we give up without a struggle what has been proved to be not so difficult to acquire? It is true that the ancient barbarians learned their Latin by the direct method. Why not then employ the direct method ourselves more than we do? Those who have tried it speak with no uncertain sound as to its success. The answer will be made at once, "We have no teachers", and it is a just retort, but whether is it better to spend a year of graduate study in a university upon the technical details of textual criticism or upon the acquisition of a reading and speaking knowledge of the tongue? If the student is going to teach which will be of more value to him? If he is going to read the Latin language which will be of more value to him? If he is going to pay attention to English study which will be of more value to him? I do not mean to disparage utterly attention to textual criticism. This, too, "ought ye to have done and not to leave the other undone". The fact that practically none of our college instructors handle Latin as a living tongue may be an explanation but it is certainly no excuse for our conditions. The Latin authors still make their appeal to the world; but not to the graduate students of Latin—more's the pity!

Greek has also been suggested as a universal language and its claims are urged in an article in the Medical Record (New York) for August 15, quoted

in the Literary Digest for September 5. Avellanus disposes of these claims in the Evening Post article and as compared with those of Latin they seem to have no particular justification. G. L.

PRINCIPLES OF TEACHING LATIN[1]

Last summer at Columbia University I attended a course of lectures, given by Professor Henderson, on Principles of Education. In connection with the course the professor required that each student should choose a subject for special investigation. It occurred to me, as a teacher of Latin, that it would be interesting and profitable to make a study of methods of teaching Latin and of the general principles on which they are based, and so to work out a creed for myself. The essay which embodied the results of that investigation, founded on such books as Horne's Philosophy of Education, Bagley's The Educative Process, Thorndike's Principles of Teaching, and the McMurry books, Elements of General Method and Method of the Recitation, I have been requested to read before this Association. This is my apology for the fact that I come before you with a paper which is simply a statement of the faith that is in us all.

"Given these children to be changed and this change to be made, how shall I proceed?" is Thorndike's statement of the teacher's problem. Let us consider the answer from the point of view of the teacher of Latin. What is the desirable change? Is Latin an effective instrument? To maintain a place in the modern curriculum, since the passing of the dogma of formal discipline, Latin must prove itself capable of furthering the aim of modern education. The prevailing conception of that aim is Herbart's—the development of moral character. But "morality means the control of impulse with reference to a social end", says Bagley, who restates the Herbartian aim thus "The development of the socially efficient individual is the ultimate end of education". Now the socially efficient individual is the product of an education which, by the use of chosen materials, subjects of the curriculum, has consciously developed in him certain ideals of conduct and has taught them to function in specific habits. Since useful materials may develop ideals as well as useless ones, a subject may claim its place in a modern course of study only by proving itself intrinsically valuable and capable of developing ideals of right conduct. Can Latin prove its claim to both characteristics?

The content of Latin is intrinsically valuable both in its technique and in its literature. The proof of the former rests on three results of its study, the development of language sense, of facility in the use of English, and of accurate comprehension of the meaning of English words. First, with the acquisition of the mother tongue the child gains an unconscious language instinct, but a language sense comes only with the painstaking logical effort necessary to comprehend distinctions in a tongue whose structure and means of expressing relations are so different from the modern analytic language. Says De Garmo, "This makes grammatical study a concrete sort of introspection, the vestibule to psychology and logic. The student begins to think about his thinking". The educated man thinks clearly, commands the exact means of expression and adequately appreciates the fine and noble in the thought of others. If training in language analysis as distinct from instinctive acquisition did not make this difference, then, as Bennett says, "the polyglot couriers of Europe ought to be the most highly cultivated persons of contemporary society". Secondly, facility in the use of English comes with proper training in translation. The teacher should uniformly insist on accurate, idiomatic and literary English. The pupil gains by this drill an appreciation and command of the resources of his own language. Thirdly, English words gain a deeper and fuller meaning for those who see in them the Latin original. Who that knows *splendeo* will misuse 'splendid'? Or, seeing therein *cum sidere,* will fail to rejoice in the poetic 'consider'? These results for English are true for other languages as well. The student of Latin is prepared to acquire with comparative ease the modern languages. He needs drill for no end save that of practical use. He will learn in three years along with Latin as much German as he would learn in four without it. Together with this 'preparatory' value of Latin goes its 'theoretic' value, the unification of language knowledge which must otherwise be fragmentary.

Is the content of Latin literature intrinsically valuable? Since translations bring to the student whatever of history, political and social institutions and antiquities Latin literature contains, its claim rests on the fact that only through its literature can one reach the inner spirit of a people, its aspirations, ideals, literary forms. "One has as many souls as one understands languages". To enter into the civilization of a people through its language is to get a view of world relations and to broaden one's spirit. Especially is this true of the Romans, whose civilization is the parent of the modern world.

Is Latin capable of developing ideals of right conduct? While men have lost faith in the general disciplinary value of any course of study, it is agreed that ideals of conduct may be developed consciously by the teacher. Education must create noble desires, high interests and a strong and moral will. Let the teacher give to his pupils noble examples, rouse interest in them and appeal to the feelings which influence the will in the right way. But he must not stop here. Ideals must find practical application.

[1] This paper was read at the second annual meeting of the Classical Association of the Atlantic States, at Washington, D. C., Friday, April 24, 1908.

"When a resolve or a fine glow of feeling is allowed to evaporate without bearing practical fruit, it is worse than a chance lost", says James. Imitation, interest and effort are the great trinity, but the greatest of these is effort. Latin furnishes the material for just such training, noble examples, high interests, will incentives, opportunities for its exercise. The very 'Zeitgeist' of every age of Rome was steadfast devotion to duty, unselfish love of family, state and gods. *Virtus, pietas, fortitudo, constantia, exercitus* —these are the keynote of the Roman attitude toward life. Let the pupil learn patriotism as he reads his Cicero; unwavering devotion to duty as he follows Aeneas's story; simplicity and content in Horace's songs, and courage and perseverance in the face of difficulties in Caesar's conquest of the Gauls.

Let the teacher appeal to the highest possible interest; show the pupil the connection between this Roman life and his own; convince him that here is something valuable for him. Interest there must be, else there will settle down upon the student that habit of inattention, that feeling of disgust, which are fatal to progress. He himself brings to his task a host of helpful instincts which develop during the adolescent period. Curiosity has become love of knowledge for its own sake. Emulation has become ambition. "This is the seed-time of ideals". Interest in achievement and in causes and relations comes naturally. Yet no matter how deep the pupil's interest may be, to master a translation requires a resolute effort of the will, a subordination of present ease to ultimate and higher ends. Let the pupil develop precision, thoroughness, self-reliance, self-denial and ability to manage ideas in doing his Latin work. If the teachers of other subjects would unite in a conscious effort to universalize the application, these might become generalized habits of work. Tasks must be within the pupil's power in order that he may experience the delight of achievement and form the habit of succeeding in his work. But they must be accomplished in order that he may form the habit of resolutely mastering difficulties. No education is worthy of the name which stops short of this summum bonum. One has said, "The great difference between men—between the feeble and the powerful, the great and the insignificant—is energy, invincible determination, a purpose once fixed, and then, death or victory!"

Since, then, Latin has proved its power to further the aim of modern education, how shall it be taught in its three divisions, forms, syntax and translation, in accordance with this aim?

[1]The study of forms is a means to an end. The most essential should be learned quickly and used at once in the translation of connected Latin. Secure thoroughness and accuracy in this special subject and watch for chances to apply these habits to other fields. How, then, may the essentials be learned most quickly and most thoroughly?

Methods of teaching Latin forms rest on the principle of habit formation. Currents pouring into the brain along the nerve paths find a way out by making fresh paths along which impulses discharge, deepening the path by every repetition. By this process useful acts become automatic. Conscious attention and therefore fatigue are greatly diminished. Learning Latin paradigms is simply the process of forming a useful set of habits connecting the proper response with each stimulus. The corollary of this principle is the law of association—put together what you wish to have go together. Now what the pupil needs most to associate with one Latin form is not the other Latin forms, but the English meaning. So in teaching and drilling paradigms, emphasis should be laid on the translation of separate forms and of the various parts which make a form. How often a young teacher whose pupils can recite the future tense of *amo* perfectly is disappointed to find that they can not write it. The brain-path leading to the oral response is not the one along which the written response travels. But when the teacher has carefully established the second path, she finds that the pupils do not readily recognize *amabis* in a sentence and a third brain-path must be made. As the translation of *amabis* in a sentence is the object of the study of the paradigm, how much time would have been saved, if the pupil had been taught to connectly directly *'s'* with *'you'*, *'bi'* with *'will'*, *'shall'*, and *'ama'* with *'love'*?

So a pupil who has been taught that *regis* is the genitive of *rex,* will stumble in translation and will need the question, "What preposition in English corresponds to the genitive?"—whereas the pupil who has been taught that *-is* in the third declension means *of* will automatically translate *regis* by 'of a king'. In the same way adjective forms should constantly be connected with noun forms and not with other genders of their own declension, else a pupil who with perfect ease will give *omni* as the ablative of *omnis-omne,* will write *ab omne civitate.* Of course, the pupil must know the technical terms, names of cases, tenses, tense-signs, personal endings, etc., but the emphasis must not be here. "Translate with a girl, of a girl, girls", etc., is a better exercise than "Decline puella". In order that one thing may call another to mind, they must be connected often or energetically by active recall. The latter is far the better, especially in teaching Latin forms to adolescents to whom drill is irksome. The self-activity of recalling and writing Latin forms is most economical of time and nervous energy, for the pupil learns at once whether he knows the form or not, and has his attention focused and held with the least effort through his interest in finding the correct forms. The teacher should urge upon the pupils this

[1]The point of view here is that of the secondary teacher whose pupils begin Latin in the high school. The study of forms should begin at the age when verbal memory is strongest—about the tenth year.

method of study, explaining the reason for it, and should give such exercises in class. He may guard against mere verbal memory by asking for the translation of widely separated forms and insisting that the pupil rely on his knowledge of the laws governing the formation of Latin words.

This knowledge depends on the pupil's power of analysis, of seeing the same essential element in different complexes. Since Latin forms are made of varying stems and certain fixed systems of signs and endings, the pupil must be trained to distinguish in new words the permanent elements which fix the meaning. For instance, he must compare the elements of such forms as *monuit, auxit, complevit,* see the variable and the permanent, and then frame his law. By associating the meaning of each element and the technical term with the form and by exercising the student in the formation of corresponding forms, the proper response is established for all similar words.

A good memory depends on the physiological property of the brain which makes the brain-paths permanent and on the number and quality of the connections between the fact to be remembered and other facts. Since the second factor alone can be controlled the increase of the number of connections and their arrangement in useful systems must be the work of the teacher. This depends on reasoning, the highest and hardest intellectual act. The failure of one out of every two who begin the study of Latin to continue it in the second year is due chiefly to failure here. The teacher must, according to Thorndike, "arouse the system of ideas relevant to the work in hand; lead the pupil to examine facts in the light of the aim of that work; focus attention on the element which is essential; insist that he test by verification".

The formal steps in the case of Latin are those of the inductive development lesson. The usual beginner's class starts with nothing more than a knowledge of the simplest principles of English. Before proceeding to a study of a declension or conjugation the teacher must recall to his pupils the various ways of expressing the relations of a noun in English or the significance of the forms of an English verb. The aim will then be to see how Latin expresses these same ideas. The new Latin forms should reach the child through ear and eye. So much of the work of the lesson should be done when it is assigned. The paradigm itself is a generalization whose application to new words gives an opportunity for a necessary and interesting drill. When the first declension has been learned it becomes with its English connections a new apperceptive system for grasping the second.

The review lesson, when work on a set of forms has been completed, may begin with the step of comparison and abstraction and so work out the general laws of likeness and difference for the series. The pupil must then be taught to refer a new word to its own class. Nor may the teacher forget the examination lesson in whose preparation with attention at white heat the mind will receive valuable training. In these ways the pupil can acquire what he needs in the form in which he will need it for reading and writing Latin.

In teaching syntax the needs of two classes of pupils must be considered, those who intend to go to college and therefore need thorough preparation to meet college requirements, and those who will get no more training than the secondary school gives. In order that the necessity for more detailed work and the special ability of those preparing for college may not interfere with the progress of the generally less able pupils of the other class who must reach a different ideal of training in syntax and literary appreciation, it is very desirable that the two classes be separated[1].

In the teaching of the second class syntax must be reduced to a minimum—enough to insure a thorough understanding of the text. Direct interest is easily obtained, if the pupil is made to realize that only with this key can the meaning be unlocked. Before the translation of connected Latin is begun, there must be a working knowledge of the simplest constructions, a knowledge which can be given most easily through the steps of the inductive development lesson. In the beginning state plainly to the pupil the aim in mind, for instance, to show how Latin expresses cause by means of a noun. Let the class give examples of English sentences which express cause in this way. The teacher should then put upon the board a number of Latin sentences in which the expression of cause is, according to Thorndike again, "as obtrusive as possible, as little encumbered by irrelevant detail as possible and in which the surroundings vary". By skillful questions direct the attention of the pupils to the essential elements and help them to compare the sentences and abstract the significant details. If there is a difference in idiom show by a development lesson, if possible, or by statement, if the matter is beyond the pupil's powers, the logic of the Roman point of view. Let the pupils frame a generalization in their own words and then let them see in the grammar the best way of stating their conclusions.

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(To be concluded)

REVIEW

An Introduction to Vulgar Latin. By C. H. Grandgent, Professor of Romance Languages in Harvard University. Boston: D. C. Heath and Co. (1907). Pp. xvii + 219.

Those who are already familiar with the author's excellent Outline of the Phonology and Morphology

[1] When a much needed reform in college entrance requirements has come to pass, this division will cease to be necessary.

of Old Provençal will welcome this addition to our meager practical outfit for the systematic study of the Latin folk-speech. Intended primarily for the students of Romance philology, it is the author's hope that the present manual may be of interest to classical scholars as well. The work constitutes, indeed, an admirable middle ground in its presentation of a subject of scarcely less importance to the Latinist than to (what the Germans call) the Romanist.

Into the first five pages we find compressed a general statement of the complicated linguistic situation, a detailed exposition of which is set forth in the remainder of the book. So brief a space naturally permits of no elaborate discussion of the subtle and fascinating interplay of influences that gradually resulted in the differentiated phases of what may be conveniently designated as folk-speech and book-speech—terms which may well come to be regarded as pointing more definitely to the nature of the problems involved than the consecrated 'classic' and 'vulgar'. How difficult it is, in a few sentences qualified only by "perhaps" or "probably", to put before the student generalizations suited to command unlimited assent may be exemplified by one or two citations: "Under the Empire the variations probably came to be no greater than those now to be found in the English of the British Empire". In such an estimate, can full account have been taken of the present universality of the printed page and the unprecedented ubiquity of the school-mistress, not to speak of the space-annihilation of steam and electricity and the omniprevalence of the *cacoethes dictionarii*? "Literary influence is conservative and refining, while popular usage tends to quick change", a statement which is as obviously correct, in one aspect, as the converse is true, in another—viz., that archaisms of vocabulary, locution, pronunciation and syntax are a notable characteristic of unlettered speech, while innovations and conscious or unconscious affectations (such as 'would better' for 'had better' in English) are of the essence of literary influence; in other words, as our author tells us in the next sentence, "educated speech became highly artificial". "What we call Vulgar Latin is the speech of the middle classes, as it grew out of early Classic Latin". What may be called Folk-Latin was the substratum of unstudied, every-day, vernacular speech of *all* classes, as affected by variations from man to man, from class to class, from decade to decade.

Given a state of linguistic affairs so difficult of strict definitions and delimitations, generous allowance must be made for the embarrassment of an author in determining the most available point of attack. In discussing, for instance, the borderland between Latin and the derived tongues, should he represent, apropos of the subjunctive, that "at the end of the Vulgar Latin period it was probably used, in popular speech, very much as it is used in the Romance languages" (sec. 117), or shall he take the other point of view, and indicate that the stage of evolution in which the subjunctive is found to approach the usage of the Romance languages may be roughly designated as marking (with other, similar features) the end of the Vulgar Latin period? Again, it is not very important whether the example *ad ecclesia majore* (with half a page more) is recorded under the rubric "the ablative is very often written for the accusative" (§ 96), or under section 94, where it is explained that after the fall of final *m* the accusative and ablative case forms were no longer discriminated; but it seems to be worth while making a distinction between the purely phonetic reduction of *ecclesiam* to *ecclesia*, and the resulting confusion of case forms which leads to *cum epistolam*, etc. (§ 95).

In one important respect the treatment in this book differs from that of our author's Old Provençal, viz., in the omission for the most part of one of the terms of the linguistic equation, Latin = Romance. Inasmuch as a considerable proportion of all the examples and illustrations cited are starred forms, in other words, forms of which the Latinist can have no knowledge excepting as they are deduced for him by the Romance specialist, and inasmuch as the Romance student in general is himself not yet a specialist, this omission of the Romance equivalents may be found by some to detract from the practical usefulness of the manual. It is at least certain that for the reader who is sufficiently familiar with the subject a large part of the significance and suggestiveness of the work comes with the constant mental evocation of the silent but vital testimony of the Romance languages, in an otherwise somewhat perfunctory application of attention to the enumeration of linguistic vulgarisms. It remains to be seen, however, whether this omission may not be made the occasion for a series of practical exercises, in connection with the use of the work as a text-book.

In point of scholarship, it is superfluous to say that the work is most painstaking and accurate. A few questions, however, may be raised. Section 5: It is perhaps misleading to characterize the Appendix Probi as "a list of bad *spellings*". In a few instances, to be sure, we find examples of bad spelling: "occasio non *occansio*", "arundo non *harundo*"; but in the great majority of cases (fortunately for us) the spelling of the Appendix gives an excellent reproduction of folk-speech peculiarities the significance of which does not turn upon the spelling: cf. e. g. "pecten non pectinis", "catulus non catellus", "auris non oricla", "rabidus non rabiosus". Section 8: "Very many Classic words are used in Vulgar Latin in a different sense; *comparare* equals 'buy'". Bréal (Dict. Ety., s. v. paro) has "*comparo, as* acheter (ne pas confondre avec *comparo* venant de *par*"). Section 11: "Very many adverbs and conjunctions disappeared", among them, says our author, *vel*; but Old Fr. and Old Prov. have *veaus*, *siviaus*.

Section 17: "**gentis*, adj. (Fr. Pr. *gent*, It. gente[1]), apparently a cross between *genitus* and *gentilis*"; but the fact that Prov. always has fem. *genta* makes it reasonably certain that the word is Lat. *genitus* pure and simple. Section 134: As exceptions to the rule that the penult vowel before mute and liquid normally has the stress in Vulgar Latin are mentioned *pálpebras* > O. Fr. *palpres*, **púlitra* > O. Fr. *poltre*, "and perhaps some others". The present writer is able to add only *feretrum* > O. Fr. *fiertre*, Ital. *feretro*. Section 138: "Aside from these [above-mentioned] cases, hiatus seems to have had no effect on the accent in Latin. It is possible, however, that *dúos, súos, túos* were sometimes pronounced *duós, suós, tuós*". The fact which is here tentatively mentioned without explanation or cross-reference, is correctly, if too briefly, set forth in section 158: "Words sometimes stressed and sometimes unstressed tended to develop double forms: *íllás* > *íllas* and **las, sua* > *súa* and *sa*". It is such vital processes as this, teeming with the possibilities of momentary deviation from norm, that should claim the fullest elucidation, even in a succinct manual. An exposition of this phenomenon, in particular, would serve to illuminate the differentiation of the so-called conjunctive and disjunctive personal pronouns of the practical grammars and of the adjectival and pronominal forms of the determinatives (including the definite article). Section 170: Apropos of *pejor*, and the discussions of Terentianus Maurus and Priscian, it would have been appropriate to start with **per-ior* > *pejor*. Section 358: "An ablative in *-abus* is occasionally found". It may be entertaining *virginibus puerisque*—as well as eminently proper—to find here, duly chronicled as rarities, and with all the critical apparatus of reference to the *Archiv*, to Person and to Bonnet, our familiar friends of the nursery and of Lesson I of all the Latin primers, *deabus* and *filiabus*.

But such desultory comment must not even seem to be permitted to obscure the wealth of systematically accumulated detail, ranging progressively through the chapters on vocabulary, syntax, phonology and morphology. In addition to a full general bibliography, the successive paragraphs are supplied, wherever requisite, with more specific references; and there is an adequate index. The book is presented in attractive garb, and typographical errors are commendably few. In Section 178 ω is twice misprinted *cc;* in Section 192, last line, a rough breathing is twice printed under δ, in place of iota subscript.

Columbia University H. A. Todd

[1] This is one of the few paragraphs in which Romance equivalents are given.

SUMMARIES

Community of Interests and Trusts in Rome

R. Laurient-Vibert has in the Melanges d'Archéologie et d'Histoire of May-July, 1908, a very interesting article on the *publicani* of Asia in 51 B. C.

In general, of course, every teacher of Cicero is familiar with the farming of the Roman revenues in Asia and elsewhere by the Societates publicanorum. It appears, however, that in the year mentioned, the governorship of Cicero in Cilicia, we find the management of the revenues of all Asia Minor in the hands of a syndicate, headed by, and named after the Societas Bithyniae, probably because the latter had been the moving spirit in the consolidation. Ordinarily the different societies dealt with the different departments of the revenues—*decuma, scriptura, portoria*—had their special *magistri*, or managing directors, and could place themselves under the patronage of different influential officials. Legally, the censors of each lustrum made new contracts, and hence the life of a farming society would have been limited to the space of one lustrum, i. e. five years. Apparently, however, these societies occasionally were above the law. Thus we find that during the administration of Cicero, the corporation, thanks to the wise dealings of the proconsul, was able to collect not only the taxes due during its own lustrum, but also those owing from the preceding one. It seems thus that the one company had held the contract since 61 B. C. Now we know from the earlier correspondence of Cicero that the contractors of 61 had demanded the repeal of their contract with the Roman state, because, as they claimed, their bid had been ruinously high. This demand had been energetically fought by Cato, who had succeeded in blocking all legislative progress, and it had been only during the consulate of Caesar, 59, that the contractors had gained their point, and had had their contract reduced by 33%. The fact that there were at that time no other bidders willing to compete shows the existence of a tax trust, which had the state at its mercy. Caesar, indeed, sought to safeguard the republic against further imposition by stipulating that thereafter the societies should never bid below the price of 59. A further examination of the details by M. Laurient seems to reveal the existence of a very clever plot on the part of the different *societates*. One of them, by outbidding all the others in 61, secured the contract at what appeared an exceedingly advantageous offer for the state. It then bought up all its competitors, and by refusing to carry out the contract compelled the state not only to grant very much reduced terms, but also to extend the franchise for more than the legal period. It is unnecessary to point to the very up-to-date character of the transaction. E. R.

Classical Studies as a Preparation for Law

IV. Discussion of the first three Papers.

(1) By Hon. Harlow P. Davock, of the Detroit Bar.

The question when and how far Latin and Greek should be studied may be left for determination t

the educational expert, but I wish to enter my protest against the apparent ease with which other studies at the present time can be substituted. The substitution of superficial polish for deep culture—the substituting of a kind of Chautauqua or lyceum course of lectures for the rigid training of classics, mathematics and philosophy—is to my mind the imminent peril which presents itself in the present type of college and university curriculum, and surely for no profession is sound and thorough preliminary study more needed than for the law.

. . . Whatever makes the interpreters of law intellectually honest, whatever makes them true thinkers and close analysists, is not only for their betterment, but for the betterment of society as a whole. I believe that the humanistic studies will best help prepare the lawyer for his part in life, and I know no greater responsibility than that which rests upon the teachers in our intermediate schools —those who guide, direct and control the mind of the student in its formative period, who should see to it that the studies of the young student are rightly chosen.

(2) By Hinton E. Spalding, of the Detroit Bar.

It is because, from my own experience, I believe in the value, the great value of classical training as a preparation for the practice of the law . . . that I came out here this afternoon to give such reason as I might for the "faith that is in me".

It is almost thirty years since Professor D'Ooge gave me my entrance examination in Latin and Greek. I liked classical study, and for that reason, and for no other, I have continued to read the classics ever since; without pursuing any systematic course I have I think in every year since I left college and in most of the months of every year, read more or less Greek and some Latin.

. . . The ability to read Greek and Latin at sight has, in my estimation, a value aside from the disciplinary for professional purposes; in that way, and in that way only, can one get the close and intimate knowledge of literature, which after all is most essential.

Fundamental in the work of the lawyer is the investigation of truth. This investigation he carries on under great disadvantages, because his material is the infinite multitude of facts of human life continually shifting and varying, imperfectly understood at the best, and subject to continual modifications. He can carry on no exact experimentation in his work, and his instrument in his investigation is language considered as a vehicle for the exact expression of thought. . . . A prime characteristic of the classical literature, and particularly the Greek, is an ever-present sense of measure and proportion, clear perception of the idea in mind and adequate expression of it, a perfect command of all the resources of expression and of all the powers of the mind, so that no one either dominates or is dominated by another. The study of such literature to the point which I have suggested, when you can really sense it without looking through the pages of a dictionary, will give, as I think, better than anything else can give, the ability essential for professional success. In this connection it has been suggested that Latin is of more importance than Greek. With that point of view I cannot agree; for the purpose I have indicated, Greek seems to me to be more important than Latin. T. E. W.

Two important Cretan discoveries, made by the Italian expedition, are reported by Luigi Pernier, in the *Marzocco*, Florence. The first is a terra-cotta disc more than six inches in diameter bearing on both sides a pictographic inscription. The small figures representing men, fishes, birds, trees, plants, and various utensils, are contained within incised spirals running from the rim to the center. These figures are brought together into groups by scratched lines and are undoubtedly characters of a very ancient pictographic writing of which a few specimens of a simpler sort have been noted on gems found at Knossos. But on each side of this plaque, which was found at Phaestus, are no less than 120 signs. And since we have not to do with letters but hieroglyphs, this indicates a document of considerable extent from which one may even hope to decipher the earliest Cretan inscriptions. The characters are not worked with a point, as has always been the case in previous scanty finds, but struck with punches which must have been beautifully and accurately cut. "A true example of typography", says Signor Pernier, "which goes back to 2,000 years before Christ". At Prinia the expedition discovered an archaic Greek temple containing many fragments of colored sculpture in soft limestone. The most important of these is a goddess half life size, seated with arms close to the body and hands resting on the knees. The heavy chiton is ornamented with rosettes and small figures of animals carved in low relief, representing embroidery. Under a sort of miter the hair falls heavily and symmetrically upon the shoulders. Upon the sculptured base of this statue is carved the same divinity in the same costume, but standing with the arms pressed closely to the sides. At the right and the left are three lions and three feeding stags in a highly developed naturalistic style. Signor Pernier surmises that in this sixth century fragment we may have a precious relic of the so-called Daedalan art of Crete, which the ancients believed to be the beginning of their sculpture.—*The New York Evening Post.*

A few years ago, when I was using a text of Caesar in which *jam* appeared, one of my boys translated the first line of the 11th chapter of Book I *Helvetii jam per angustias et fines Sequanorum*, etc., by "The Helvetians jammed through the narrows and finished the Sequanians". That boy is now a prominent lawyer in the state. You see, he had the 'push' in him. One of my students here once rendered *pressi copia lactis* of Vergil's first Eclogue by "an abundanc of condensed milk".

It is not the college alone that receives poorly equipped students. The following comment on Aeneid 6. 808 was written by a boy from another school who has been admitted to my Senior Latin class, having passed the entrance examination in elementary Latin of one of our largest universities: "Ille refers to Tullus who overcame Agememnon king of Persia and took Mycene the ritchest city in the Empire". WALLACE P. DICK,

STATE NORMAL SCHOOL, West Chester, Pa.

The CLASSICAL WEEKLY

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by Charles Knapp, Ph.D., Barnard College, Columbia University

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THE CLASSICAL WEEKLY

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In the Classical Review for September Professor Sonnenschein contributes a short article entitled An Experiment in University Education, being a new departure which has been made at Birmingham in the teaching of Greek literature.

Every university, particularly a university of the very modern type, must have a large number of students who have never come into touch with Greek at all, even to the extent of learning the alphabet, and thus are entirely shut out from any kind of knowledge of what Greek literature means to the world. At Birmingham they have recently made a regulation by which a student may take a course in the history of Greek literature in English translations as a subsidiary subject for the Arts degree. The class meets three times a week, and takes up in the three terms (1) Homer, (2) the Drama, (3) Plato. The intent is that the student should read the essential parts of the Iliad and the Odyssey, select plays of the Greek drama and some of the shorter dialogues of Plato. Occasional lectures will deal with the literary aspect of these works, but merely in the way of illustration.

Professor Sonnenschein frankly admits that this new departure is an important one, but is sure that it will not be inimical to the study of the Greek language, because students who have learned Greek at school will, to the same extent as at present, take it up as a degree subject at the university. He thinks it likely that some who have never studied it before may be induced to take up the study of Greek later. His defense follows:

But whether this latter result follows or not we feel that it is an injustice to students who have not had the advantage of a classical school education to be debarred, as they practically are at present, from all contact with the mind of Greece. That much of the spirit of Greek literature can be acquired from the excellent translations now available is attested by a cloud of witnesses; and it is, indeed, not impossible that, in spite of the fact that for the full appreciation of Greek literature a knowledge of Greek is necessary, students who attend our new course may form a better idea of the contribution made by the mind of Greece to our European civilization than is formed by many a schoolboy who has painfully toiled through the elements of the Greek language and a few isolated products of the literature. Moreover, it should be borne in mind that the maintenance of Greek as an element in a liberal education depends in the long run on the existence of a widely diffused belief in the intrinsic value of Greek studies; and this belief can hardly be better fostered than by bringing home to the mass of students at the Universities an understanding of and love for the treasures of Greek literature. They will, in many cases, desire for their children the advantage of a knowledge of the Greek language which has been denied to themselves.

The course is safeguarded from becoming slipshod and unreal, says Professor Sonnenschein, by the fact that it is conducted by a teacher who knows the works in the original,

and will, therefore, be able to make the students feel that a translation is not the ultimate thing, but only an attempt to represent it; it will be his aim to communicate to his pupils something of his own first-hand feeling for the original. Secondly, we encourage an intelligent study of the literature by connecting it with a course of lectures on history.

Such a suggestion has been made more than once on this side of the water, and in opposition it has been urged with justice that in reality such a course as here indicated is a course in English literature rather than Greek. At Birmingham the attempt is made to avoid this criticism, as it appears, but it is very questionable whether it can be avoided and whether, in fact, it is worth avoiding. If a course of this kind is really made stiff enough a great deal may be gotten out of it by mature students. At Birmingham only students in their second or third year are admitted. If such a scheme were to be tried in this country it should likewise be under the direction of a trained classicist, and at the same time it should be open only to juniors or seniors in College. I cannot see that there would be any danger in having such a course connected with the department of Greek or Latin if handled in the way suggested. The danger lies in offering such a course too early, in allowing the possibility of such a course in the High School, in the certainty that in the attempt—so common in this country—to reach the goal without crossing the intervening swamp, pupils who might otherwise study Greek or Latin in their early years will be diverted. If a person cannot study Greek or, for that matter, Latin, in the original, he should by all means read translations, and if he reads these under strict supervision at the hands of those and those alone who really know the classical literatures at first hand, much good may come of it; but it is entirely right to emphasize that substitution of such work for a course in Latin or Greek will be inevitably dangerous to the student of Classics as well as to the cause of classical study. G. L.

PRINCIPLES OF TEACHING LATIN

(Continued from page 60.)

When the pupils begin reading their first Latin author, the more difficult constuctions must be taken up as they occur in the text. In assigning the advance lesson the teacher should prepare the pupil for working out the translation by developing the new constructions as indicated above. These become apperceptive systems which may be called up when the same constructions occur again. Continue this until the pupil has enough examples to verify his conclusion and fix it in his mind.

Next the ability to refer each construction to its proper class when it is found in a new sentence must be developed. The method of the teacher here is that of the deductive development lesson. Teach the pupil so to observe the combination of words in question that he can point out the essential elements; for instance, a verb in the subjunctive introduced by *ut*. Let him consider all the classes to which such a clause can be referred. Let him criticize these classes in order and give "the reasons why the right one is the right one". In this way a language sense, an appreciation of the scheme of language, is developed as it can not be in a modern language learned for practical use.

An intensely thoughtful self-activity, a method of seeing constructions from a new point of view, of memorizing them by active recall and of developing precision and self-reliance, is the prose composition. Each lesson should have a definite aim which the pupil should know as well as the teacher; it should deal with two or three constructions only, and should present these in all possible combinations. The vocabulary should be familiar to the pupil and yet increase his store of words. An excellent device is the use of the words contained in the text read recently. The successive lessons should deal with one subject, for instance, the ablative case, until completed. The uses of the case should be viewed as a whole; different uses fundamentally the same should be grouped and arranged under proper headings. In this way is continued the training in logic mentioned above.

A live interest grows out of subjects not formal, out of those which deal with humanity and life. The pupil must see the use of all this effort and be rewarded for it. Translation of connected Latin must be begun at the earliest possible moment. The interest of the normal child in this in spontaneous. Its loss is generally due either to the pupil's utter lack of power to grasp the necessary principles and apply them or to the teacher's insistence on a long and tiresome drill in forms and syntax.. He should select a few definite points for discussion in each lesson, keeping, as nearly as the text will permit, to the same subject each day, for instance, uses of the ablative, until it is finished. At the same time, let the reading move on as rapidly as possible.

For the same reason the choice of authors and of the order in which they are to be read is exceedingly important. The first texts must be simple, dealing with the familiar and the concrete, and short enough to be finished quickly and so preserve their unity and give the pupil a sense of achievement. All the chosen literature must be interesting, not superficially, but with an appeal which the skillful teacher may bring out; it must be varied and suited to the student's stage of development. To labor over the meaning of a passage only to find it not worth the trouble, is discouraging to the pupil and humiliating to the teacher. The authors must be characteristic, that is, represent truly Roman life, thought and character, and they must stand for the best and noblest of these.

The Viri Romae with its short and simple biographies of the famous men of early Rome fulfills all the requirements of a first text. The narrative appeals to younger children. They can read a chapter in a short time. They get the spirit and the stern ethics of "the brave days of old".

Professor Lodge, of Columbia University, in an article on the Vocabulary of High School Latin, proves that Caesar meets the requirements of a good Latin reading book more fully than any other Latin author. It is narrative; the vocabulary is concrete; the range of the vocabulary is narrow and is composed of words which will occur again and again in later Latin reading. The story is interesting because it is deeply significant in its relation to the history of ancient Rome and modern France. It is characteristically Roman and it is in certain chapters heroic. It will maintain its place after such books as Viri Romae. But its disadvantages should be overcome. It lacks variety and even the four books usually read are twice too long. Why not select the most interesting and vital campaigns, such as the Belgian, the war with the Veneti, the invasions of Germany and Britain, the Ariovistus incident, and devote the time thus gained to Ovid? The high school pupil should have as wide an experience as possible in Roman literature, if he is to realize that Latin was the language of a living people and to learn what sort of people they were. Ovid is the Roman Hans Andersen and the best introduction to Roman poetry.

And now the pupil is ready for Cicero. How can he fully understand this many-sided man, who summed up in himself so much of Roman life and thought, if he is to read only the orations of the lawyer and the consul. Let him have a few of the letters and the Amicitia and see the social man and the philosopher.

Last and best comes Vergil. By this time the grammar should cease to try the soul of the patient

idea that the study of the Classics might be broadened by tracing their influence on modern literature was bound to give birth to treatises on Der Einfluss der Anakreontik und Horazens auf Johann Peter Uz (Zeitschrift für vergleichende Litteratur-Geschichte N. F. 6. 329). And if a lover of Horace noted in his reading some of the apter and prettier reminiscences of the Odes in French and English poetry, it was only a question of time when a philologist should compile a dreary volume of commonplace paraphrases by unread and unreadable 16th, 17th and 18th century Germans.

This book lies before me for review. It contains considerable curious information, a general introductory survey and enumeration of Horace's chief French and German imitators, a special treatment of each ode with the musical settings of German composers when they exist, and a full index. It has been respectfully if not warmly reviewed in Germany. It will be interesting to any one who cares to trace the influence of Horace mainly in the second and third rate older literature of France and Germany. To the lover of literature and of Horace it is sawdust. And that for two chief reasons. It is compiled by philological and index-searching methods with no sense of literary values. And though there is a show of quoting English writers, the author is evidently not at home in this the most important division of his subject.

Other branches of philology may ignore the question of values as irrelevant and unscientific. But the study of comparative literature and the collection of parallel passages cannot. Parallel passages are of no significance unless they are apt and interesting or beautiful in themselves and of a quality to give pleasure to readers of taste, or, failing that, at least help us to follow the history of ideas or ascertain the reading or mental growth of some writer important enough to be worth studying in this way. No year passes in which the Odes of Horace are not translated, paraphrased and parodied by a dozen clever schoolboys in a fashion no better and no worse than most of the older French or German or 'British Poets' specimens collected by Dr. Stemplinger. The only difference is that the one are in print and indexed and the other are not. A large proportion of the names in Stemplinger's index are unknown to the average educated reader, and a large proportion of the names for which such a reader would look first are missing. There is no mention of Tennyson, Herrick, Gray, Shelley, Wordsworth, Swinburne or, with the exception of a few perfunctory references to Shakespeare and Spenser, of any of the Elizabethans. There are few references to Dryden, none to Thompson, Landor, Clough, Macaulay, Longfellow, Omar Khayyam, Campion, Praed, Calverley or Austin Dobson. The name Cowper is represented only by the Lord Chancellor. 'In revenge', as the French say, there are 40 references to Beys, 20 to Brandt, 9 to Cronegk, 18 to Dach, 31 to P. Fleming, 77 to Geibel, 31 to Gleim, 77 to Herder, 22 to Hofhaimer, 20 to Judenkönig, 33 to Klopfstock, 21 to Michael, 40 to J. B. Rousseau, 22 to Tritonius and 28 to Johann Peter Uz.

These remarks are intended not so much in depreciation of Stemplinger's book as in deprecation of the tendency among American scholars to take over along with German scholarship and philological method German ideals of culture and German estimates of international literary values. We have a literature 800 years old and standards of value set by Chaucer, the Elizabethans, the age of Queen Anne, the age of Wordsworth and Shelley, the age of Tennyson and Browning. The German literature that possesses permanent value for literary culture is practically confined to the period from Lessing to Heine. The Germans themselves from motives of 'piety' or philological thoroughness may very properly explore the wilderness beyond Lessing. But our own perspective will be utterly distorted if out of respect for German philology we accept for comparative literature the scale of treatment which such researches impose.

Still less may we accept such foreign estimates in our own literature. No industry, no elaboration of method, no acquired virtuosity in colloquial English can replace the instinctive sense of values of one to the manner born. German writers on metrik cannot be brought to see why Mrs. Hemans and Byron are not as good authorities as Collins, Shelley or Swinburne. And Stemplinger quotes and divides two well known lines of Shakespeare in this fashion:

> The seas and wind (old wranglers) took a
> Truce and did him service.

He not only misses all the finer sporadic reminiscenses of the Odes in English literature, and all the beautiful or witty nineteenth century versions and imitations, but he wastes the space that ought to have been given to these things in reprinting in full insipid eighteenth century 'allusions' to Horace to which he was guided by the Index of the British Poets—things worthy at the most of mere perfunctory mention for completeness's sake. The book, then, whatever its interest to German scholars curious about their older literature, does not fulfill the promise of its title for English readers, and would only confuse the judgment and taste of the American student whose teacher took it seriously

PAUL SHOREY
UNIVERSITY OF CHICAGO

Virgil's Aeneid, Books I-VI. Edited by H. R. Fairclough, Professor of Latin in Leland Stanford University, and Seldon L. Brown, Principal of Wellesley (Mass.) High School. Boston: B. H. Sanborn and Co. (1908). Pp. lxi + 575 + 140.

This edition of the Aeneid shows the value of

less excitement the cast awaited its reception. In a short speech of welcome the president of the society, garbed in the flowing robes of Greece, greeted our guests and introduced the next speaker, who gave in English a brief synopsis of the scenes to be enacted. The players then appeared and threw their whole souls into their parts. At first dead silence, save the voices of the actors; then appreciative laughter and, as Menaechmus left the stage at the close of that wild mad-scene, loud and hearty applause.

At the close of the play, the actors quickly formed a tableau and chanting *O fons Bandusiae* marched with stately step down the aisles, around the auditorium, up again upon the stage, reformed in tableau and then still chanting, slowly glided down and vanished.

The hall was crowded, and the effect both upon the Latin students themselves and the whole school was excellent. BESSIE MALENA BATES

THE CLASSICAL ASSOCIATION OF PITTSBURGH

The Classical Association of Pittsburgh and Vicinity met on Saturday, November 21, in the Pittsburgh Academy.

Dr. Owen of Lafayette College made the principal address. Dr. Owen's subject was The Value of Classical Training. In the beginning Dr. Owen observed that complaints of rather a startling kind are heard in these days which lead one to question whether classical teachers are maintaining their place in the educational world. He quoted some pungent criticisms made not long ago by Paul E. Moore.

Dr. Owen does not disparage scholarship but thinks the well-equipped teacher should devote his work to the minds of living pupils. By thorough drills in the fundamentals the applied knowledge becomes power which is transmitted into capacity, into character. In referring to this elementary training Dr. Owen said that unconscious growth in reasoning powers is the fruit of this drill. It ripens through familiarity with the linguistic essentials into accuracy, insight, and mental alertness. In more advanced stages we find valuable results in three distinct lines—the mastery of the language as an instrument of thought, the cultivation of observation and investigation which develop the scientific habit, and lastly that cultivation in general which literature imparts, awakening the susceptibility to its humanizing influence. Dr. Owen's address together with the personality of the speaker was a strong testimony to the value of classical training.

Interesting talks were made by Professor Scribner of the University of Pittsburgh, Professor English of Washington and Jefferson College, Mr. Hench of Shadyside Academy. At this meeting eight new members were received. The next meeting will be on December 12th. ANNA PETTY, Secretary

CARNEGIE, Pennsylvania

MEETING OF THE ARCHAEOLOGICAL INSTITUTE AND THE AMERICAN PHILOLOGICAL ASSOCITION

A general meeting of the Archaeological Institute of America will be held at the University of Toronto on December 28-30, in connection with a meeting of the American Philological Association. The following papers, with others, will be presented on the programme of the Institute:

The Temple of Soleb, A New Form of Egyptian Architecture, Professor James H. Breasted, University of Chicago; The Development of Babylonian Picture Writing, Professor George A. Barton, Bryn Mawr College; Excavations and Repair of Casa Grande, Dr. J. Walter Fewkes, of the Bureau of American Ethnology; Excavations of 1908 in the Roman Forum and near the Arch of Titus, Professor Harry L. Wilson, Johns Hopkins University; The Date, and Place of Writing, of the Biblical Manuscripts in the Freer Collection, Professor Henry A. Sanders, University of Michigan; Visits to the West Shore of the Dead Sea and the Arabah, President Francis Brown, Union Theological Seminary; A Type of Roman Lamp: Dressel's forma 25, Professor Samuel E. Bassett, University of Vermont; Robbia Notes, Professor Allan Marquand, Princeton University; A Little Homeric Problem, Professor William F. Harris, Harvard University; A Heracles Head from Sparta, Professor William N. Bates, University of Pennsylvania; The Death of Romulus, Professor Jesse B. Carter, Director of the American School in Rome; Notes on a Journey in Isauria, Professor T. Callander, Queens University; Two North Italian Painters of the Tre-Cento: Altichieri and Avanzo, Philip J. Gentner, former Fellow of the Institute; The Excavations at Tyuonyi, New Mexico, Edgar L. Hewett, Director of the School of American Archaeology; The Group Dedicated to Daochos at Delphi, Kendall K. Smith, Harvard University; Restoration of the Stoa in the Asclepieium at Athens, Gordon Allen and Lacey D. Caskey, recent members of the American School at Athens; A Group of Sculptures from Corinth, Miss Elizabeth M. Gardner, Wellesley College; An Old Jewish Picture of the Sacrifice of Isaac, Professor Charles C. Torrey, Yale University; A Coptic Biblical Manuscript in the Freer Collection, Dr. W. H. Worrell, University of Michigan; The Quinquennales, Dr. R. V. Magoffin, Johns Hopkins University; Two Etruscan Mirrors, Professor John C. Rolfe, University of Pennsylvania; Antiquities from Boscoreale in the Field Museum, Herbert Fletcher De Cou, late of the American School in Rome; The History of Writing in Spain, Professor Charles Upson Clark, Yale University; An Oenophorus in Baltimore, Dr. David M. Robinson, Johns Hopkins University; Themes from St. John's Gospel in the Paintings of the Catacombs, Dr. Clark D. Lamberton, University of Pennsylvania; The so-called Flavian Rostra, Dr. Esther B. Van Deman, Carnegie Fellow in the American School in Rome; Roofing of the Propylaea at Athens, Henry D. Wood, late Carnegie Fellow in the American School at Athens.

The programme of the American Philological Association contains the following papers: The In-

of Meter on the Homeric Choice of Dissyl-
John A. Scott; Worship and Prayer among
icureans, Geo. D. Hadzsits; The Metaphori-
: of Pronuba, Harold L. Cleasby; The Tonic
f Latin Prose and Verse, Thomas Fitz-Hugh;
ıpublished Portrait of Euripides, Wm. N.
A Point in the Plot of Oedipus Tyrannus,
s D. Goodell; The Recently Discovered
Fragment of the Crucifixion of Jesus, Her-
. Tolman; The Puteanus Group of Mss. of
rd Decade of Livy, F. W. Shipley; Certain
als in the Greek Dramatic Hypotheses, Roy
:kinger; Livy i. 26 and the Supplicium de
Maiorum, W. A. Oldfather; The Britons in
Poetry, Richard M. Gummere; A Classifica-
f the Comparisons and Illustrations in the
tions of M. Aurelius, Curtis C. Bushnell;
.eed in Greek Medicine, Campbell Bonner;
ıatirical Element in Rutilius Namatianus,
). Kellogg; The Use of the OE-Diphthong in
ı, Andrew R. Anderson; Roman Milestones
e Capita Viarum, Gordon J. Laing; Some
Contributions to the Study of Lucilius,
ı Knapp; Plato, Phaedo 66 B; Acts 26. 28,
Iarry; Individualistic Tendencies in the First
Centuries of the Roman Empire, Clifford H.
; Later Echoes of the Greek Bucolic Poets,
l P. Mustard; On Virtus and Fortuna in
ı Latin Writers, Kenneth C. M. Sills; A Greek
l to the Romance Adverb, Paul Shorey; The
:ions of a Certain Use of the Article, C. W.
ler; The Use of the Dactyl after an Initial
e in Greek Lyric Verse, E. H. Spieker;
ı Designation of Vergil as "il mar di tutto
o" (Inf. viii. 7), Kirby F. Smith; Note on
ad Att. i. 6, W. S. Scarborough; Polybius
: Gods, Hamilton F. Allen.

:xhibit of facsimile reproductions of the Un-
ınuscripts of the Bible has been arranged for
etings.

rdial invitation to attend the meetings is ex-
to all members of the Classical Associa-
the Atlantic States.

:CTURES BY PROFESSOR FERRERO

or Guglielmo Ferrero, the distinguished his-
and man of letters, will lecture at Columbia
sity from December 14 to January 15. Signor
› will give eight lectures in English and one
, that on January 15, in Italian. The subjects
lectures in English are as follows:

4: Corruption and Progress in the Ancient and Modern Worlds.
5: The History and Legend of Antony and Cleopatra.
8: The Development of Gaul.
4: Nero.
5: Julia and Tiberius.
8: The Social Development of the Roman Empire.
1: Wine in Roman History.
3: Roman History in Modern Culture.

e lectures will be open to the public up to the
y of the hall.

lectures will be delivered in the auditorium of
all, at 4.10 on the days named.

In Pagasae on the Gulf of Volo, in Thessaly, where the Archaeological Society of Athens is engaged in research, two towers were recently laid bare, one dating from the fifth pre-Christian century, and the other probably from the first. The latter was built entirely of tombstones which evidently had once stood along the road leading to it. Unlike stones of this sort, which generally have reliefs or inscriptions on the front, these bear colored pictures, like those found near Saida several years ago, marking the spot where Greek mercenary soldiers were buried. The number of such stones found at Pagasae is more than a thousand, and many are well preserved. Photographic reproductions of some of these finds have recently been published in the Ephemeris, and a solid volume, with complete tablets in colors, is to be issued by the Archaeological Society in Athens under the editorship of E. Gilliéron. —From the *New York Evening Post*, October 31, 1908.

John Henry Wright, professor of Greek and, since 1895, dean of the Graduate School in Harvard University, died November 25 at his home in Cambridge. Professor Wright was born in 1852 at Urumiyah, Persia, where his father was then stationed as missionary. He was educated at Dartmouth and Leipzig, and in 1873 received the appointment of professor of ancient languages in the Ohio State University. From there he went to Dartmouth, thence to Johns Hopkins, and in 1887 to Harvard. He did a large amount of editing for classical and archaeological journals, and published articles in them on various topics. One of his greatest editorials works was the supervision of "A History of All Nations", twenty-four volumes, 1902. He was eminently successful both as a teacher and an administrator.—*The Nation, December* 3, 1908.

Eduard Woelfflin, professor of classical philology at the University of Munich, best known, perhaps, as editor of Archiv für Lateinische Lexicographie und Grammatik has died at Basle, his birthplace, at the age of seventy-seven.

The Greek Club of Essex Co., N. J., to which reference was made in THE CLASSICAL WEEKLY, 1. 159, will begin the Heracles Mainomenos of Euripides on Monday, January 11, 1909, at the rooms of the New England Society in Orange. Any who care to join the class will kindly communicate with the Rev. Dr. James H. Riggs, 56 Halsted street, East Orange, N. J.

We have already read the Hippolytus (we shall finish it next Monday); our attendance is good again this year. We shall read another play of Euripides after finishing the Heracles.

Dec. 7, 1908 W. O. Wilkey

The CLASSICAL WEEKLY

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THE CLASSICAL WEEKLY

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VOL II NEW YORK, DECEMBER 19, 1908 No 10

The English Classical Association held a general meeting at Birmingham on October 8-10, 1908, which is likely to prove an epoch-making meeting in the history of classical teaching in England.

This Association corresponds probably more to the American Philological Association than to any of the less national bodies which we have in this country, but the program of the meeting shows a closer relationship in its intent to such associations as The Classical Association of the Atlantic States and The Classical Association of the Middle West and South. The number of papers, judging from our own meetings, is very small, and the interest of the papers is as broad as the love of classical literature.

At this meeting the papers were the following: Demonstration of the principles of Greek lyrical rhythms, by the Rev. Professor Henry Browne; Address by Professor Mackail, How Homer came into Hellas; Paper by Professor Sonnenschein, The Urity of the Latin Subjunctive; Presidential Address by the Rt. Hon. H. H. Asquith; Address by Professor Waldstein on Herculaneum, illustrated by lantern slides. In addition there was a report of the committee on the Pronunciation of Greek and of the Curricula committee, a reception by the Rt. Hon. the Lord Mayor of Birmingham and a performance of the Hippolytus of Euripides, in Dr. Gilbert Murray's translation, by Miss Horniman's company.

The meeting of the Association brings out a very important difference between the attitude towards the Classics in England and that in this country. The President of the Association last year was the Premier of England, and his address appears in another column. The President for the current year is Lord Cromer; the reception was given by the Lord Mayor of the city, and on the platform were men of not merely national but international reputation in various departments of research other than Classics. If anybody were to suggest the propriety of making Secretary Root President of the American Philological Association I imagine the suggestion would provoke a smile in this country.

But what I wish to comment on particularly is the report of the committee on the pronunciation of Greek, which was adopted. Two years ago the committee on the pronunciation of Latin recommended the use of the Roman pronunciation of Latin, and while no doubt due regard was paid to Professor Bennett's lamentations in The Teaching of Latin, issued in 1901, the report seems to have been wholeheartedly accepted and, most surprising of all, to have been adopted by the English schools with a unanimity that should make us green with envy. Less than five per cent. of the English schools are reported as not having adopted this pronunciation within two years. The present report of the committee on the pronunciation of Greek is of the same character. It recommended the ancient Greek pronunciation so far as we know it. It admits, however, that there are some doubtful points, and that a compromise is quite admissible in regard to the pronunciation of η, ω and ει. It recommends but does not insist upon accentuation according to the Greek accents with a pitch and not a stress prominence. The aspirates are equated with f, th (in *thin*) and German ch, although teachers are left free to pronounce them as k, t, p followed by strong breath. An addendum to the aspirates treats the pronunciation of aspirates in Latin, and suggests that th be pronounced as in 'theater', ph as in 'Philip', ch as German ch in 'noch' or the Scotch ch in 'loch', though here, too, the committee would prefer the pronunciation as true aspirates.

There is little doubt that this pronunciation will be adopted into English schools as wholeheartedly as the Latin pronunciation, and thus England will take its place with America on the side of the most exact pronunciation of the classical tongues that our investigations will warrant.

A recent editorial in the Evening Post makes the mistake of saying that England has adopted the Continental pronunciation of Latin. Of course, the Continental pronunciation in Germany, France and Italy is the prounciation of German, French and Italian, and not the Roman or ancient Greek. This, however, is not a serious divergence, because practically it applies only to the soft consonants. The writer in the Evening Post is both regretful and cheerful over the action of the English Association and the English schools in the matter of Latin; regretful because he feels that the possibility of using Latin quotations in English speeches is thereby the more curtailed: we shall not be able, he says, to have again such puns as *fuimus Tores,* an objection which seems to me to be hardly justified. The time when quotations from Vergil or Horace were a nec-

essary part of every English parliamentary speech has passed. A large proportion of the House is made up now of Philistines, men who have never seen the inside of one of the great schools, or of one of the great universities. The Labor member, the Socialist, the adherent of this or that fad is one to whom a classical quotation would not be effective or even intelligible. The appeal of the Classics is to a different audience nowadays.

On the other hand, the writer in the Evening Post thinks that perhaps this new English pronunciation is a step in the direction of a world language to which Arcadius Avellanus so vigorously urged us (see THE CLASSICAL WEEKLY, 2. 57). This likewise seems to me to be an interesting suggestion, but hardly important, because no universal language can now be imposed upon the world; at any rate, such is the teaching of history, and unless I am much mistaken, national differences will always conspire to prevent any such movement. Latin, if adopted, would have to have its vocabulary very largely increased, and while that would not be difficult, it would still make the language for all practical purposes an artificial one. However, the suggestion remains a pleasing one, and we classicists would be glad to have it attain a tangible result.

G. L.

MR. ASQUITH ON CLASSICAL CULTURE[1]

The Right Hon. H. H. Asquith, M.P., delivered his address as president of the association at the Town Hall last night, when there was a large and distinguished audience. Among those supporting the Prime Minister on the platform were the Lord Mayor and the Lady Mayoress, the Bishop of Birmingham, Sir Oliver Lodge, Lady Lodge, Mrs. Chamberlain, Miss Chamberlain, The Right Hon. Jesse Collins, M.P., Mr. S. H. Butcher, M.P., Alderman Beale, Mrs. Beale, Mrs. Verrall, Miss Daniel, Professors Conway, Robinson, Ellis, Mackail, Postgate, Sonnenschein, Flamstead, Walters, and Charles Waldstein, Dr. Gilbert Murray, Messrs. E Harrison, R. Cary Gibson, C. A. Vince, etc.

* * * * * * *

Mr. Asquith, who was accorded an enthusiastic greeting, said:

That it is my privilege as president for the year of the Classical Association to deliver my address to its members assembled in the Town Hall of Birmingham may be regarded, I think, as a striking illustration of the interdependence in this country of culture and practice. Birmingham, among all English towns, is perhaps the one most associated in popular thought and speech with the strenuous interests of business and politics. I, myself, for a long time past have been compelled to spend my waking hours—if I may use an ancient phrase without offence—*non in Platonis republica sed in Romuli faece*. But Birmingham has set up a University—a University with a faculty of Arts, and a Professor of Greek and Latin in the person of Dr. Sonnenschein, who has been a pioneer of useful experiments in the art of teaching the ancient languages and has done as much as any one to organise and develop the work of the Classical Association. And although, when I remember that I am in the chair which was occupied last year by Dr. Butcher, I am painfully sensible that one who is not even worthy to be called a Scribe has stolen into Moses's seat, yet I can honestly say that I have never wavered in my allegiance to the great writers of antiquity, or ceased to take a lively interest in the progress of criticism and discovery which is every year throwing light on their meaning, and laying deeper and broader the foundations of their imperishable fame.

The Classical Association has a double side to its activities. It seeks to examine and improve our English methods of studying and teaching the Classics. It seeks also to coordinate and bring together the ever accumulating results of the labours of British and foreign scholars. Under the first head it has already, in the course of two years, brought about a radical change which, both in the magnitude of its scale and the rapidity of its execution, may well excite the envious admiration of iconoclasts and revolutionaries in other walks of life. The reformed scheme of Latin pronunciation has been adopted and is in practical use in our Universities, and in most, if not all, of our public schools. It was recommended for use in secondary schools by the Board of Education in a circular issued in February, 1907, which, however, left it open to the schools to retain, if they pleased, the traditional English pronunciation. It will be interesting to you to know the results, the details of which will be set out in the forthcoming report of the Board. Broadly speaking, it may be said that the use of the reformed pronunciation has become normal in grant-earning schools. Returns have been received from 577 schools in which Latin is taught. Of these no less than 550 use the reformed pronunciation. In 24 out of the 550 the scheme of the Association has been adopted with modifications of one kind or another, those most commonly made being—(1) the distinction between *u*, the vowel, and *v*, the consonant, and (2) the retention of the traditional English consonantal sounds; as, for instance, the soft *c* and *g* before the vowels *e* and *i*. You have thus, in effect, in the course of two years made a clean sweep of a system of mispronunciation which has prevailed in this country for more than three centuries, and which has done not a little to isolate English scholarship. Encouraged by this success, the

[1] From the BIRMINGHAM POST of October 10, 1908.

tion is now attacking the problem of the pro-
tion of Greek. It will be interesting to see
r in this more broken and difficult ground
be found equally easy to rout the forces of
vatism. Side by side with these large re-
the association is prosecuting a less ambi-
but equally useful, task in seeking to secure
ie highest educational value shall be got out
time which is given in most English schools
teaching of Latin. It is satisfactory to ob-
hat the best authorities, even those who speak
name of natural science, are practically unani-
as to the necessity of retaining the study of
When one remembers how few of those who
present learning Latin in school can by any
lity develop into scholars in any real sense
term, it is obviously of the first importance
atin should be taught in such a way as to be a
deutic and a real intellectual discipline. Too
in the past the only permanent gain from the
devoted during many years to the learning
in has been one of at least dubious value—a
memory for what is trivial and just as well
ten. But as I have said just now, the asso-
i has charged itself with another function—
of bringing together in a coherent and con-
form from time to time the results of the
ches and discoveries of those who are engaged
different fields of scholarship. How many
se fields there are, how infinitely varied is
yield, and yet how important it is that the
done in each should be brought into reciprocal
n with the work done in all the rest, will be-
at once apparent to any one who looks at the
ible annual compendium which is edited for
ouncil by Dr. Rouse. The subjects treated
ideed, almost bewildering in their number and
ity; archaeology in all its ramifications, sculp-
numismatics, mythology, epigraphy, history,
iar, textual criticism—even this comprehensive
gue by no means exhausts the various forms
ivity which the learned of all countries are
ng every year to a better and closer knowledge
ancient world. It is a perusal of this volume
has suggested to me one or two reflections
changes which, within my own memory and
f many here present, have been brought about
s country, both in the conception and practice
ssical study.

me make my meaning clearer by an illustra-
I was reading the other day a discourse de-
l to the Classical Association of Scotland by
ssor Ridgeway, whose Early Age of Greece
id me, among many others, under a deep debt
igation. Its subject is the relation of archae-
to classical studies. His main thesis appears
that after the death of Porson, English schol-
arship rapidly degenerated into pedantry and verbalism, of which the highest achievements were a happy guess at a new reading in a corrupt passage, or some *tour de force* in the elegant and futile trivialities of Greek and Latin versification. If, as he appears to hold, the field has now broadened and English scholarship has recovered, or is recovering, its sense of proportion, the result is, in his opinion, largely to be attributed to the introduction and acknowledgement of archaeology as a necessary part of the scholar's equipment. I think that Professor Ridgeway is a little disposed to underestimate both the range and the productiveness of classical scholarship in this country in what I may call the pre-Schliemann era, when practically all that we knew of the early history of Mycenae and Crete was to be found in the Iliad and Odyssey, and yet these were the days in which to mention only a few out of many possible examples such books as Munro's Lucretius, Conington's Virgil, Jowett and Thompson's editions and translations of Plato, and the earlier part, at any rate, of Jebb's Sophocles saw the light. But there can be no doubt that Schliemann and his successors have had what can only be described as a revolutionary influence and have to some extent altered the bearings of English, and indeed of universal scholarship. During the last twenty years it is hardly an exaggeration to say that in this domain the pen has become the servant of the spade.

We know that the pre-Homeric civilisation of which nearly the first traces were unearthed at Mycenae and Tiryns and Hissarlik, stretched back into an almost immeasurable past. It may be, and probably is, the case that it went through stages of development and decadence in the Cyclades and Crete before it crossed to the Argolid. Mr. Evans and his school believe that they can trace no less than eight so-called Minoan epochs, each with a characteristic art of its own, before they reach the era called Late Minoan III, which begins with the sack of the later palace at Knossos about 1400 B.C., and which, corresponding roughly with the so-called Mycenean of the mainland, perhaps lasts to 1000 B.C. The revelation of the existence during centuries, possibly thousands of years, of this almost unsuspected Aegean world has, of course, compelled a revision of the traditional notion, in which most of us were brought up, that we have in the Homeric poems the first records of historic Greece. There is, no doubt, much that is still obscure, and if I may venture to say so, still more that is highly conjectural, in the picture which archaeology has constructed of what may be called without prejudice the pre-Achaean ages. The great palace of Knossos, in its wall decorations and in its sanitary and hydraulic arrangements, was rarely, if ever, surpassed

in the later days of Greek art. We gather from that which remains of their art that the men who erected and lived in and about this wonderful building were a dark-skinned and long-headed race, with shaven faces, short in stature and narrow in waist, who were still in the Bronze Age, and who buried and did not burn their dead. Their language does not help us, for, as I understand, none of the Cretan scripts, whether pictographic or linear, have as yet been satisfactorily deciphered. Can they be properly described as a Greek race? Is their art to be called Greek art? In the successive waves of migration, of which the origin, the succession and the effect seem to become more rather than less disputable with the progress of research, were they swept out of existence, or absorbed either as a dominant or a contributory factor in the historic Hellenic race? To these questions Professor Burrows, who has collected in his excellent book (The Discoveries in Crete) everything that is relevant to the subject, admits that at present no definite answer can be given. Prehistoric archaeology in the region of the Aegean has, indeed, raised more questions than it has solved. To say this is not to disparage or undervalue the service which it has rendered, particularly to Homeric scholarship—in correcting crude theories, in setting aside false interpretations, in giving historic actuality to what used to be regarded as manifestly legendary or fictitious, and generally in recasting the perspective of the poems. But to the student of ancient literature archaeology (as Professor Ridgeway rightly says) must be kept in an ancillary position. It must not occupy the foreground and dominate the scene. There may be as much pedantry and waste of time in wrangling over the question to which of our nine hypothetical Minoan epochs a particular potsherd belongs as in elaborating theories about the different usages of ἄν and κέν. The shadow of the commentator, whatever most warmly welcomed by the educated world, the lost Attic tragedies, or the comedies of Menander, may be his particular calling—textual criticism, grammar, excavation—should never be allowed (as it so often has been) to obscure and almost obliterate the writings of genius. The true scholar values and uses all these aids and lights, each in due proportion; but the true scholar is rare. Amidst all the digging and scratching and scraping that has been going on during the last twenty years on all sides of the Mediterranean, it is disappointing, though perhaps it ought not to be surprising, that so few of the lost literary treasures of the ancient world have been recovered. The caprice of chance which has preserved so much and left so much apparently to perish still seems to mock our hopes. It is tempting to speculate which of the works that we know to have existed would, if rediscovered, be or those discourses and dialogues of Aristotle which, if ancient tradition is credible, reveal him as a master of a readable and even attractive style, or the Philippica of Theopompus, which according to Wilamowitz-Moellendorf's recent Oxford lecture (Greek Historical Writing, etc., translated by Gilbert Murray), contains more than the special merits of Herodotus and Thucydides, and his equally remarkable Meropis, which was actually in existence in the ninth century? We would gladly exchange a little early Minoan pottery for some of these masterpieces—or, indeed, for some genuine product of the chisel of Phidias or Polyclitus. But it may be that these things are still only in hiding, to reward the indefatigable and undefeated fraternity of the spade. In truth, the great writers of antiquity remain, as they have always been and always will be, their own best interpreters. Archaeology has thrown, as it were from outside, new lights upon their environment, which have in not a few instances made real what seemed to be fantastic, and intelligible what was almost meaningless. But perhaps a still greater service has been rendered in our time to English scholarship by the wider knowledge and more comprehensive survey of ancient literature itself which is now required of anyone who aspires to be a scholar. Thirty or forty years ago, both at Oxford and Cambridge, the so-called classical authors were a select, almost an aristocratic, body. They were studied with a minute and even meticulous care; I suppose there was not a sentence or even a line in the Ethics or the Republic every possible interpretation of which was not as familiar to the great Oxford coaches as are the traditional openings in chess to a Lasker or a Tarrasch. The well-regulated student was kept somewhat rigorously within this carefully fenced domain. If he showed vagrant, migratory tastes which tempted him to roam afield, he was warned against the double danger of a too superficial knowledge of his author and a vitiated style of composition. Intense cultivation of the writers of the golden age was the rule of life. *Nocturna versate manu, versate diurna* was its motto. It is probable that very few of us who were immersed in the great Augustans ever read a line of Strabo, or of Dionysius of Halicarnassus, or of the anonymous author of the treatise On the Sublime—though two of them were certainly, and the third may possibly have been, contemporary with Virgil and Horace. There is, I am glad to say, a growing tendency to extend the range of classical reading. There is no fear of the great masters of style and literary charm being dethroned from their seats of power. Homer, the Attic dramatists, Herodotus, Thucydides, the Augustan poets, Cicero, Livy and Tacitus will always maintain an undisputed ascendency. But even though a man should put in

ıe purity of his iambics, or of his Greek and prose, his scholarship is one-sided and in- te unless he makes himself at home in less r epochs, and in fields that have been less usly tilled. The two fascinating books of ior Dill show what a mine of interest, literary as historical, lies open for exploration in the nturies of the Western Empire, and the His- Classical Scholarship by Dr. Sandys, the ac- hed public orator of Cambridge, supplies a om which we have all suffered, and for the ne supplies English readers with a luminous nnected narrative, to use his own words, of curate study of the language, literature and Greece and Rome, and of all they had to s as to the nature and history of men". Dr. reminds me of what possibly even some rs of the association may have forgotten— e origin of the term "classical", which forms our title, and has given its name to a whole learning and research. In the Noctes At- XIX 8, 15) Aulus Gellius describes an earlier as *Classicus scriptor non proletarius*—a or which apparently goes back as far as the ı of the Roman people into classes by Servius . Those who made up the last and lowest are rii. There are many authors, both ancient dern, who are more read than they deserve to they belong irretrievably to the proletariate ature. But I venture to think that in days y we have been too subservient to tradition nvention in refusing to admit the title of l and interesting writers to be ranked with ssics.

y, may I not say, without any disparagement great scholars of our youth, that what we Classics, whether as an instrument of edu- or as a field of research, have come to be in our time with a larger outlook, in a more c spirit, with a quickened consciousness of elations to other forms of knowledge and epartments of investigation. This is, indeed, cteristic of the general intellectual movement time. It is more and more remarked that the nansions which go to form the Palace of dge and Truth open out into each other. is no longer any question of mutual exclu- ill less of absorption or suppression. I was truck with this on reading the brilliant ad- elivered this autumn to the assembled repre- es of Natural Science by the President of the Association. It is clear to anyone who reads dress that mechanical theories and explana- ı longer satisfy the well-equipped biologist or who has to deal with the problem of living even in its rudimentary forms. In like man- facile and attractive simplicity of many of the theories which had crystallised almost into dogmas to as Greek origins, Greek religion, the order and development of Greek poetry, and as to a hundred other points, has had to yield to the sapping operations of the comparative method, and is found in the new setting of a larger scheme of knowledge to be hopelessly out of perspective. There is nothing more irksome to the natural man than to have the pre-suppositions on which he has lived rooted up and cast upon the rubbish heap. But this is the often unwelcome service which science is always rendering to the world. Aristotle said long ago that the being that could live in isolation was either above or below humanity. There is no form of study—least of all the study of language and literature, which are the vesture of men's thoughts and conditions— that can afford to isolate itself without incurring the risks of pedantry and sterility. Here is a work which is worthy of the co-operative effort of this Association of scholars. For the literature of the two great European races of the ancient world can never lose its supreme attraction, its incommunicable splendour, and of them it is true in the famous words of Roger Bacon: *Notitia linguarum est prima porta sapientiae.*

SUMMARIES

THE ORIGINALITY OF VERGIL

Under this caption Professor Kroll writes in the Neue Jahrbuecher, September, 1908, on Vergil's method of working. I give a summary of the paper. Since Skutsch in his Aus Vergil's Fruehzeit proved that the Ciris, far from being an imitation of Vergilian poetry, was a poem by Cornelius Gallus, the unfortunate favorite of Octavian, and that the great poet imitated it[1], and since Paul Jahn published his Studies on the Composition of the Bucolics and Georgics, no one can doubt that Vergil was far from claiming for himself an absolute independence from predecessors. Thus the sixth Eclogue is a patchwork from the poetry of Gallus, the fourth, besides following in its general outline the precepts of the rhetorical schools on the composition of birthday speeches, imitates Hesiod, Aratus, Catullus, and even the sixteenth epode of Horace. It had been held that the Georgics were the most spontaneous product of Vergil's pen, since his predilection for rural life is well attested. Yet even his *vidi* and *memini* in this work is only a way of speaking. In reality Maecenas had called the poet's attention to the fact that this subject had not yet been treated in Latin poetry, and Vergil wrote the Georgics after a thorough study of the extant sources, attracted, no doubt, very much by the novelty of the task of recasting the simple language of a Cato and a Varro in the flowery speech of a

[1] See Mackail, Classical Review, 22.65—73.

poem[2]. Neither does the poet desire to have his most ambitious work, the Aeneid, viewed as an original production. Nor, indeed, was such desire feasible where the chief moments of the action were a matter of common knowledge. The adventures of the first six books are a conscious parallel to the first half of the Odyssey, the other six to the Iliad, a matter which by now has become hackneyed. The subject matter for the first part he found ready at hand in the Greek mythological handbooks, in Ennius and Varro. For the second half he had the help of Cato's and Varro's Histories, but little material outside of them. To make an epos out of these materials he needed poetical force. For this he went to the great maestro di color chi sanno, to Homer. That the parallel was intentional is clear from the famous reference to the poem even before its finish in Propertius 2. 34. 36, *nescio quid maius nascitur Iliade*. Yet he hardly ever resorted to an absolute translation. Thus in the sixth book the general idea—somewhat superfluous in consideration of the repeated preceding prophecies—was taken from Od. XI, but the description of the funeral from Iliad IX and XXIII, the sacrifice from Apollonius Rhodius, the description of Hades itself from Orphic sources, the return of the hero from Odyssey XIX.

The matter would bear a different aspect, and Vergil would have to be credited with a great and bold invention, if Heinze (Vergil's Epische Technik, second edition) were right in the statement that the theme of the epos is the development of the character of its hero, who only during the course of the narrative and under the stress of his misfortunes becomes the really Pius Aeneas. This statement, however, has met with decided opposition on the part of scholars, and will hardly be approved even by the lay intelligence of mere teachers. If it were true, Vergil would take his place in the epic literature as the worthy peer of a Shakespeare and a Goethe. Perhaps one may claim that the poet makes up for the lack of originality in invention by his plastic descriptions. But in these he is surely not at his best. How weak is the answer which in imitation of Odysseus Aeneas in 1. 378 gives to his mother, how much out of place the laughter of the Trojans when in Book V Menoetes emerges from the water in which he has been hurled, a scene imitated from the *agones* in the Iliad (this latter incident may perhaps be explained as in favor of the Roman poet. To me, at least, it seems as if Vergil had transferred, by conscious anachronism, the attitude of the Roman populace of his age to the time of his hero).

Thus we are confronted by the problem: how, in spite of all these drawbacks, could Vergil achieve such immediate and almost unanimous approval? We can hope to understand this phenomenon only if we put ourselves into the mental attitude of his contemporaries. As most poetical subjects had been treated over and over again, glory was achieved by clothing old matters in a new form. And this held good at the time not only of poetry, but also of prose. The theory of style had been fully and fulsomely developed (see on this topic the excellent remarks of Norden in his Antike Kunstprosa); conformance to rules was valued above everything.

Now Callimachus had in his masterful manner condemned the large (cyclic) epos: a great book is a great evil, was his final judgment. For this tedious product he had substituted the Epyllion, an episodic epic of moderate length, comparable to the relation of the short story in our times to the three volume novel of fifty years ago. His example had set the fashion for Rome in the boyhood of our poet. The *novi poetae* walked piously in the footsteps of their master, and Vergil himself has incorporated such an epyllion in the Aristaeus episode of his Georgics. At this juncture Augustus approached the great poets of his time with the demand to celebrate his accession to the throne with a great historic poem. Horace and Propertius both had firmly, though politely, refused his behest, but he had better success with the softer Vergil, even though inclination and self-introspection showed him his weakness. But being the child of his age he could not divest himself of the tendencies of that age. Though cyclic in form, in spirit the Aeneid still is an epyllion, and of decided Alexandrian character. The interest of the poet is centered in the dramatic and pathetic effects; hence he is at his best in those books which lend themselves to these effects, the most successful among them being the fourth book. Alexandrian also are certain matters of form. Thus we must interpret his remodelling of verses of Gallus, Varius, and others as compliments to these men in the fashion of the poets of the age of the Diadochi. Thus, to quote but one instance, Catullus says in his Berenice of the queen's lock, *Invita, o regina, tuo de vertice cessi*, which in Vergil has been put into the mouth of Aeneas at his meeting with Dido in Hades in this form: *invitus, regina, tuo de litore cessi*.

Next to the influence of Alexandria the age of Vergil is characterized by the overwhelming influence of rhetorical teaching, which has been so amusingly described by the elder Seneca. Vergil, of course, had enjoyed a thorough rhetorical training. That is plainly apparent in the most successful parts of his epic, the speeches, many of which admit of being outlined in strict accordance with rhetorical precepts. In them we find all the devices of the text books, with their incessant use of the figures of

[2] For a different and, I think, sounder account see Ferrero, Greatness and Decline of Rome (English Translation), 3. 96–305, especially 304.—C.K.

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ne time in the spring of 1908 I blocked out ıly an editorial, the purpose of which was to that some one undertake for Greek what has so well done for Latin, that is, to work out a ılary of high school Greek, or, to put the matifferently, to prepare a select list of Greek ; to be mastered by students of Greek before present themselves for admission to college. roblem, I went on to say, presents some diffis, perhaps, not present in the case of Latin; ıst one would say, a priori, that many of the ; found in the first three books of the Iliad ıt recur in the student's later reading in col-

But a priori considerations, I continued, are) value whatever in such cases; Professor e's study of Latin vocabulary has shown us

It has shown, for example, that the number ictly poetic words in Vergil is limited; Vergil l his poetic effects by his manner of handling ic words. Here, after nineteen centuries, as sult of a study begun for wholly different pur-

we get most interesting and instructive light mething that Donatus (Suetonius) says in his Vergili (§ 44): M. Vipsanius a Maecenate suppositum appellabat novae cacozeliae reper-, non tumidae nec exilis, sed ex communibus ; atque ideo latentis, i. e. Agrippa (if it was harged Vergil with a new kind of affectation, however, the affectation of grandeur or meanbut that of simplicity. By using ordinary words w collocations Virgil, he said, spoke in a false which, owing to the means by which it was ced, was difficult of detection" (Nettleship, , 77). It may well be, then, I continued, urprises are in store for him who will work is select list of Greek words.

m reminded of this sketch of an editorial by eading of Professor Mac Rae's paper on A er Approach to Greek, printed, in part, in this

Professor Mac Rae makes some most inter- and instructive statements about the limita- of Xenophon's vocabulary, at least as seen in nabasis; it is clear from his declarations that ıe Anabasis a priori considerations such as ed above about the Iliad are demonstrated to rect.

rill be necessary, then, for the maker of a se- st of Greek words to take into account other writings beyond those ordinarily read in the high school course. Portions of Lysias and the Apology of Plato (perhaps, too, the Crito) should be reckoned with.

The best way to work out such a list is to make it directly from the texts themselves. Account should be taken not merely of every word, but of every occurrence of every word. In no other way can secure and final results be obtained. It would be well, after all this has been done, to test the select list by an investigation whose purpose shall be to determine how far the words of commonest occurrence in the works selected recur in the other authors usually read in college, e. g. in a play or two of Euripides (say the Alcestis and the Medea), in Herodotus VI-VII, and Thucydides VI-VII.

Meanwhile the teacher of Greek is not left wholly without aid. At various times within the last twenty years special vocabularies of Greek have been published. Perhaps the latest comes from the Chicago University Press. It is entitled Homeric Vocabularies and is by Messrs. William Bishop Owen and Edgar Johnson Goodspeed, both of Chicago University. In a small manual of sixty-two pages the authors give first Greek Lists, covering verbs, nouns, pronouns, adjectives, adverbs, prepositions, etc., occurring ten times or more (pp. 3-29). There is a further subdivision within each main group, as follows: (1) verbs occurring 500-2,000 times, (2) verbs occurring 200-500 times, (3) verbs occurring 100-200 times, (4) verbs occurring 50-100 times, (5) verbs occurring 25-50 times, (6) verbs occurring 10-25 times. There are corresponding lists for nouns, and a third set of lists for pronouns, adjectives, adverbs, prepositions, etc. There are also English lists (pp. 33-62), with precisely the same grouping, in which the English equivalents of the Greek words listed in the first part of the book are given in the exact order of the occurrence of the Greek words[1]. As has been pointed out by reviewers the book would be more serviceable if the Greek and the English words had been put together on the same or on opposite pages and if words derived from the same root had been set together.

This book cannot fail to be serviceable, though it attacks the problem in a somewhat different way

[1] The book has been reviewed by F. L. Hutson in The School Review 16 (October 1908), 555-556, and by W. W. Baker in Classical Review (October 1908).

from that taken by Professor Lodge in his study of Latin vocabulary, and in a way which, I cannot help believing, is far less useful. Other special vocabularies that may be mentioned here as likely to be of service until the permanent select list is prepared are the following:

Ferguson, E. C. An Aid to Greek at Sight. 46 pages (30 cents). Silver, Burdett and Co. This contains "brief lists of important words, grouped for ninety-one lessons".

Sanford, J. A. Three Thousand Classic Greek Words. 90 pages (72 cents). Silver, Burdett and Co. This contains "the common words, grouped in 207 lessons, for supplementary study".

The pages labeled Groups of Related Words in White and Morgan's Dictionary to the Anabasis (247-290) are also distinctly serviceable. C. K.

A BROADER APPROACH TO GREEK[1]

If I were asked to offer a generalization as to the greatest deficiency which the Greek students the schools send us show in their preparation, I should say that it lay in the matter of vocabulary. Students may be, and they often are, deficient in other respects, such as knowledge of forms, principal parts of verbs, case usage, prepositional usage, syntax and the like. But the greatest and at the same time most serious defect which students show in coming to us is their ignorance of vocabulary. This defect I believe to be most serious because most fundamental. For without an adequate knowledge of words a student is impotent. It is obvious that though a student have knowledge of all other things which I have mentioned and have not vocabulary, it profiteth him nothing. For while the possession of vocabulary alone will not enable a student to read, the lack of it alone will disable him. As well give a builder knowledge of materials and of all the principles of construction and ask him to build a house without brick or stone or timber, as to ask a student to read a language without vocabulary.

Both at Cornell and at Princeton I have always been much impressed, whenever I have attempted to get students to read Greek at sight, with what has seemed to me their astonishing ignorance of common Greek words. Words which I could not regard as rare, simple uncompounded words, words designating simple ideas, have been strangely absent from their vocabulary. And not only have students appeared not to know enough words, but the kind of knowledge which they have had of the words which they are able to recognize at all has seemed to me in many cases very inadequate.

For this deficiency I do not think that the student himself is really responsible. My inquiries have led me to believe that two things are chiefly to blame. First, the inherent limitations of the Anabasis vocabulary, and, secondly, the failure of teachers to make the most of that vocabulary.

That the limitations of the Anabasis vocabulary are very real, I have come to believe. I recently began to note down words which the students did not know, with a view to ascertaining if possible the causes of such ignorance. I found that in many cases the reason was not far to seek. In many cases—somewhat to my surprise—I found that the word did not occur at all in the first four books of the Anabasis. In many other cases the word occurred but once. In a number of other cases the word occurred but two or three times, so far as I could make out. Also, I found that if the word did not occur in the Anabasis, or did not occur frequently, it was not likely to be found in the Beginners' Book. For all such books make it a matter of merit that their vocabulary is limited to common words in the Anabasis.

At this point I should not be surprised to hear you say that if the word does not occur commonly in the Anabasis, it cannot be such a common word. I cannot in this paper go into a detailed consideration of this point. But I venture to say that if you were to examine the matter carefully, you would modify your opinion. You would find, I believe, that the Anabasis, excellent as it is in other ways, is not likely to give the student a good fundamental vocabulary. You would find that, while there are many *uncommon* words in the Anabasis and many words which the student is not likely to meet in his college authors, on the other hand, many words are missing or are used but rarely that are common words in other Attic writers. You would, therefore, I think, conclude that the knowledge of vocabulary which the student ordinarily brings with him from a reading of the Anabasis and from his Beginners' Book, prepares him but poorly for reading the authors which he takes up on entering college. Some confirmation of this view may be obtained by taking up a page of Lysias or of Plato, the authors commonly read at the beginning of the first year in college, and putting oneself in the place of a student who starts to read these authors armed only with his Anabasis vocabulary. Let us suppose that the student begins with the XVIth oration of Lysias. He will find on the first page 15 words which he never saw before. He will find seven words that occur but once in the Anabasis. He will find a number of other words, probably[1] as many as ten, that occur so rarely in the Anabasis that the student is almost certain not to have remembered them. Now

[1] This paper was read at the Second Annual Meeting of The Classical Association of the Atlantic States, at Washington, D. C., on Saturday, April 25, 1908. I feel that some apology is due for the title of this paper. Had I not announced it before the paper was written, I should have chosen a less pretentious one. The paper has to do chiefly with the problem of vocabulary, and seeks to emphasise the need of an adequate knowledge of words as part of the student's approach to the language. —D. M.

[1] The lack of a word index to the Anabasis makes it difficult to give accurate figures.

the mere labor of looking up 30 words and noting their various meanings and selecting the right one would, I believe, take more than an hour, without counting the time necessary for the proper synthesizing of these words into phrases and sentences. I believe that even a good student cannot do the first page of Lysias in less than two hours, if he is armed only with the knowledge he has gained from a reading of the Anabasis. On the second page of this oration there are 18 words not found at all in the first four books of the Anabasis, four words that occur but once, and probably as many as eight or ten that occur so rarely that the student will, as before, not have remembered them. Beginning with this page the student would, as before, have to look up over 30 words. We get substantially the same results if we assume the students to start with the XIIth oration of Lysias. An examination of the second page of this oration, a portion of Lysias which Professor Jebb (Attic Orators, 1. 287) quotes as a good example of the ἐνάργεια or clearness of Lysias, shows about 28 words which a student would likely have to look up, if equipped only with the vocabulary which he brings with him from a reading of the Anabasis. An examination of the first page of the Apology of Plato showed 26 words which the student would probably have to look up.

If the above estimates are correct, you will see that the adequacy of the vocabulary of the Anabasis is not beyond question, even if teacher and student were to make the most of it. And that teachers always make the most of it, is, I am afraid, far from being the case. In acquiring his vocabulary from the Anabasis the student labors under certain disadvantages which many teachers do not seem to realize. Thus, for example, he meets with many derived words and compounded words before he has met the simple words from which these are derived. I am afraid that the teacher does not always labor with sufficient zeal to overcome this disadvantage. I am afraid that he does not insist that the student know the simple words as well as the derived product. Thus when the student meets ἀσθε.έω on the first page of the Anabasis, how many teachers insist that the student know the adjective ἀσθενής from which the verb is derived, and the noun σθένος from which the adjective ἀσθενής is in turn obtained? Then again the student is very liable to remember the meaning which a word happens to have in some context of the Anabasis, instead of the fundamental meaning of the word. How many teachers are careful to have the student avoid this mistake? The word ἀρχή is 'province' on the first page of the Anabasis, and 'province' it remains ever afterwards for many a student, even though the first page of the Anabasis is probably the only place where he will meet with it in this sense. The word τάττω the student learns to translate as 'draw up' in the Anabasis, and he will 'draw up' anything and everything that he sees used as the object of τάττω ever afterwards. In the Apology of Plato, the Deity invariably 'draws up' Socrates, instead of 'assigning him a post', when the phrase τοῦ δὲ θεοῦ τάττοντος is met with. One does not know whether the student is thinking of Elijah and *translating Socrates* or merely mis-translating the phrase. 'Enumeration' is the meaning which many of my students give for ἀριθμός, an answer which becomes intelligible when you recall the occurence of the phrase ἀριθμὸν ποιεῖσθαι or ἀριθμὸν ποιεῖν in the Anabasis. The word κράτος I have often had translated as 'speed', a translation which mystified me until I noted that the word occurs in the Anabasis only in the phrases ἀνὰ κράτος and κατὰ κράτος, 'at full speed'. Of course ἐξελαύνειν is always 'to march', and σταθμός is 'day's march', and never anything else for many students. It is in vain that the primary etymological meaning and derivation of words are given in such excellent vocabularies as that of Goodwin and White. The student, even the student who prepares his lesson without a translation, will ignore these, unless compelled to note them by the careful and thorough teacher. It is small wonder, then, that the student, laboring under these two difficulties, the difficulty of having to look up so many new words, and the difficulty resulting from his not having properly learned the primary signification of words, gets discouraged when confronted with a page of Lysias or Plato, and takes refuge in a translation. Last year a committee was appointed at one of our universities to investigate the use of translations by the students. This committee found that of 172 students who were studying Greek in the Freshman year, 55 admitted that they had used translations in the preparatory schools, while 161 admitted that they were using translations then in college. Thus while less than one-third of the class had used translations in their preparatory work, practically all of the class were using translations after entering college. Now I am very strongly of the opinion that the thing above all other things that is responsible for such a condition is the totally inadequate vocabulary of the students when they enter college.

What, then, you will ask, should the universities demand of the preparatory schools in the matter of vocabulary?

Well, in regard to mastering the primary fundamental meaning of words, I think the universities should insist that these be in all cases taught to the students, and the universities should test the student's knowledge rigorously on this point.

Also I believe that if the teaching of Greek in college is ever to be made what it should be, the universities should take steps to see that the student should know more words on coming to them. I do

not mean that the student should know all the words which he will meet in such authors as Lysias and Plato. But I do think that a radical improvement is in order. I believe that if an honest and systematic attempt were made to master a more adequate vocabulary as part of the student's approach to the language, the results would more than justify the effort.

Personally, if called upon to formulate a plan, I should feel like trying something which may at first sound somewhat heroic, but which would, I believe, in the end prove to be the easiest and most economical method. I should have the student master, as part of his approach to Greek, the *simple uncompounded* prose words that constitute the fundamental stratum of the language. And together with this I should have him learn principles of word derivation and word composition.

To make clearer what I mean by simple uncompounded words, constituting the fundamental stratum of the language, let me explain how I once[1] compiled such a body of words as I speak of. I went through Liddell and Scott's lexicon and made a list of all the simple uncompounded prose words, except such as I regarded as rare or unimportant. I excluded everything in the way of a compound or easily derivable word. Thus I excluded all alpha-privative compounds like ἄδικος and ἀδύνατος, all prepositional compounds like ἐπικίνδυνος and πρόσοδος, all derivatives like ἀναγκαῖος, ἀκοντιστής, and ἀληθινός. In short I excluded all words that could be easily derived from some other form. I did include some derivatives such as αἰσχρός. For though αἰσχρός is derivable from a more primitive formation τὸ αἶσχος. I did not consider it easily derivable because αἶσχος is so rare. Words used but once and rare and poetic words I of course excluded. Some words I included which, although rare, were interesting as showing the indebtedness of our own language to Greek.

Having made my selection of words I next proceeded to arrange them in declensions and classes. In this way I obtained various lists. I obtained for example a list of masculines of the second declension (including adjectives like ἀγαθός) consisting of 370 words. These I divided into two lists, one of more common words, containing 260 words, and one of less common words, consisting of 110. I also obtained a list of neuters of the second declension like δῶρον (125 words in all; 90 more common, 35 less common); a list of neuters in ος of the third declension like εἶδος and γένος (of 75 words; 55 more common, 20 less common); a list of 24 words in ευς like βασιλεύς; 33 κ stems like κῆρυξ; 19 γ stems like αἶξ; 5 χ stems like ὄνυξ and so on. This will probably convey to you an idea of what I mean by simple uncompounded prose words which may be regarded as constituting the fundamental stratum of the language.

Several interesting things emerged in connection with the mere making of the above lists. Thus for instance the different *numbers* of words in the various classes were instructive. It was illuminating to know how many words a given paradigm in the grammar represented; how, for instance, ὄρνις, ὄρνιθος was practically the only θ stem the student was likely to meet; how ἅλς, ἁλός was the only λ stem in the language; how πῆχυς, πήχεως practically stood alone, and how in the case of other words their following was very small; whereas in the case of words like ἄνθρωπος and δῶρον the following was large. Also it was instructive to note that similarity of meaning often accompanied similarity of form. Names of tradesmen affect the ending in εύς. We have ἁλιεύς fisherman, βαλανεύς bathman, βαφεύς, dyer, νομεύς herdsman, χαλκεύς smith, and so on. Names of small animals have a tendency to appear among the κ stems or the γ stems (ἀλώπηξ, γλαῦξ, ἴεραξ, κόραξ, αἶξ, ὄρτυξ, τέττιξ. etc). A student could hardly run his eye over five or six words in τήριον or εῖον without being able to divine the significance of the ending.

It was an easy matter in connection with the teaching of the above words to point out principles of word formation whereby other words could be derived. It was pointed out, for example, how alpha-privative compounds could be formed from nouns and adjectives; how adjectives like ἀγενής and ἀσθενής could be obtained from neuters like γένος and σθένος; the students were asked to form similar adjectives from similar nouns and to give their meaning (ἀκρατής from κράτος, ἀτελή from τέλος, ἀπαθής from πάθος and so on. Then from these adjectives abstracts in εια were formed, such as ἀσθένεια from ἀσθενής, ἀκράτεια from ἀκρατής and the students were asked to make similar formations and to give their meaning. Then, moreover, from the same adjectives in ης verbs in έω were derived such as ἀσθενέω from ἀσθενής, ἀκρατέω from ἀκρατής and so on. Similarly in connection with words in ευς, like βασιλεύς it was shown how abstracts in εία like βασιλεία, ἱππεία could be formed and the student was asked to form and give the meaning of others. Then verbs in εύω were formed from nearly all the nouns in ευς like βασιλεύω from βασιλεύς, ἱππεύω from ἱππεύς. Also it was pointed out how this category of verbs, being once established, grew and spread beyond stems in ευ so that we get βουλεύω from an ᾱ stem like βουλή, πολιτεύω from πολίτης, δουλεύω from δοῦλος, ἀληθεύω from ἀλήθης, παιδεύω from παῖς and so on. Also it was noted how these

[1] I may say that the occasion on which I compiled this list was at the time of the typhoid epidemic at Cornell some five years ago. My class in Beginner's Greek had just finished the Beginner's Book and were about to take up the Anabasis when the epidemic came. Only one or two of the class took sick but so many judged it prudent to go home that the class of 22 was reduced to 12. I thought it would be well, instead of going on with the Anabasis, to devote some time to vocabulary. It would help those who stayed and the others on their return would be able to begin the Anabasis from the beginning.

teachers are strenuously working towards this goal; they have abjured a Latinized German, and perhaps their example may encourage us in the attempt to banish Latin English from our school translations.

That the essentials, and only these, should find a place in the school Latin grammar, that the rules rather than the exceptions, should loom up large before the pupil, has led to a simplification of the Latin grammar that is in striking contrast to some of our handbooks with their ballast of learned matter that is frequently quite irrelevant for the average student. The art of condensed but accurate statement of the leading facts of grammar is something in which we may distinctly improve. In the construction of the Latin reader for the very earliest stages of the work, the best educational opinion of Germany insists upon coherent, continuous narrative text, and in discarding the disjointed sentence. It is felt that a substantial thought-content, an anecdote, a brief historical or mythological narrative running through a series of sentences, stimulates the pupil, and makes acquisition of the vocabulary easier.

In this connection, ambitious American teachers might do well to compare a number of these simple readers, and note with what ingenuity the editors develop from the limited range of vocabulary effective and interesting story material, and how they keep the whole of the available vocabulary in active use by its constant recurrence in the Latin text.

Throughout this valuable treatise we find pedagogical observations of significance beyond the limits of Latin teaching. It is a fundamental proposition of the German schools that there shall be the closest relation between the study of the Roman authors and the teaching of ancient history. "When the same teacher, as ought *always* be the case, controls both topics of instruction, there results a breadth of judgment that is helpful in both subjects". The absurdity of over-specialization, which is just now afflicting our secondary schools, finds short shrift among German educators. Are the classical teachers, with their wider range of interests, less scholarly in their Latin work? If Dettweiler asserts that "Caesar's Gallic War must be read for its content, not for its grammatical constructions", we realize that in our secondary schools that is an unattainable condition, but why must we needs go on hunting up 'conditions contrary to fact' and 'gerundive constructions' through our Cicero and Vergil years to the lasting detriment of our pupils' interest in Roman politics and poetry?

Our American teachers have in the past felt that there could be no comparison of results between the Latin courses in Germany and America, owing to the great disparity in time allotment. The last chapter of this new edition of Dettweiler should therefore prove of special interest to them. It is devoted to the consideration of the successful Latin work now carried on in the new type of German secondary schools, the reform gymnasia. Devoting less time to the work than in the schools of the older type, these masters in the reform schools have brought to their task the very best results of pedagogic insight. Clearness in the presentation of their subject matter, correlation in the teaching methods of the several languages, enthusiastic co-operation of an elite teaching force under school directors that are determined to establish a new doctrine, have achieved the results that are required in every new educational experiment in Germany. Their students have successfully met the standard requirements that have long been in vogue for the older type of gymnasium. The reformers have modified the method of instruction because of the greater maturity of their pupils. They have composed grammars and reading texts appropriate to the shorter allotment of time, and they have employed every instrument of educational efficiency that could make the work attractive to their pupils. There has been a great unifying process under the influence of this method, for the teachers find themselves compelled to draw in their work not only upon the different attainments of their students in every stage of Latin work, but also by way of comparison and contrast, upon their experiences in the one or several foreign languages and the vernacular which they have previously mastered. It seems to show that the teachers of Latin in Germany are prepared to withdraw from the extreme demand of time on which they formerly insisted, but, on the other hand, propose to secure as effective results by a more intense and pedagogically effective mode of handling the Latin instruction, and in this direction, too, the study of this volume must afford more than one valuable hint to our teachers of Latin.

TEACHERS COLLEGE JULIUS SACHS

MEETING AT TRINITY COLLEGE

The Connecticut members of the Classical Association of New England held a meeting at Trinity College, Hartford, on Saturday, December 5th. A morning session and an afternoon session were held, and at luncheon the members were the guests of the college. The attendance was about forty. Professor George L. Hendrickson, of Yale University, gave a very vivid sketch of the life, work and personality of Franz Buecheler. The remainder of the morning was given to a discussion of the uniform entrance requirement question. This was opened by Mr. George E. Davis of the Hartford High School, with a tabulation of divergent requirements at the various colleges, and a statement of the resulting embarrassment for the schools. Professor Edward Morris, of Yale, followed with some protest against the confusion of distinct issues, and in general against the agitation of the question as compared with the simple agreement—now at last feasible—of a few

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In the Vicar of Wakefield, Chapter 20, the Vicar's son George is describing his wanderings. Part of what he says is worth quoting here, because it brings, at least to my mind, a certain measure of comfort. It is so easy for each age to suppose that its own conditions are without precedent in the world's history, whether the particular point at issue is the development of trusts or the status of Greek, that it is worth while to remind ourselves from time to time that there is little new under the sun, even in the way of complaints and lamentations.

I set boldly forward the next morning. Every day lessened the burden of my movables, like Aesop and his basket of bread; for I paid them for my lodgings to the Dutch as I travelled on. When I came to Louvain, I was resolved not to go sneaking to the lower professors, but openly tendered my talents to the principal himself. I went, had admittance, and offered him my service as a master of the Greek language, which I had been told was a desideratum in this university. (He had been told that there were not two men in this whole university who knew Greek). The principal seemed at first to doubt of my abilities; but of these I offered to convince him, by turning a part of any Greek author he should fix upon into Latin. Finding me perfectly earnest in my proposal, he addressed me thus: "You see me, young man", continued he, "I never learned Greek, and I don't find that I have ever missed it. I have had a doctor's cap and gown without Greek. I have ten thousand florins a year without Greek; I eat heartily without Greek; and in short", continued he, "as I don't know Greek, I do not believe there is any good in it".

Writers and lecturers seeking to diagnose the disease or diseases from which classical instruction is (or is said to be) suffering often speak and write as if Classics were the one and only subject taught in school and college without ideally perfect results. As an antidote to such doleful utterances it is worth while to note that in divers other fields there are *voces clamantium in desertis*, complaining that all is not well therein, not on the principle set forth by Pliny Epp. 6. 20. 17 (Possem gloriari non gemitum mihi, non vocem parum fortem in tantis periculis excidisse, nisi me cum omnibus, omnia mecum perire misero, magno tamen mortalitatis solacio credidissem), but as a corrective to excessive concentration of vision on our own subject and morbid introspection. It is not so long ago that Professor Grandgent drew a very vigorous indictment against current teaching of modern languages. And so it goes in field after field. One such ululation I quote here, partly for the reason set forth above, in the remarks preliminary to the quotation from the Vicar of Wakefield, partly because it contains another presentation of a topic which we teachers of Classics are justified in keeping ever in mind and employing as an argument in favor of the work which we are seeking to do.

Twenty years ago English grammar well-nigh disappeared, certainly for a time, from the curriculum partly as a natural reaction against the extremes to which the study had been carried and partly under the influence of ill-informed men of letters who were writing on "the grammarless tongue". The English language, it was said, has no grammar; and why keep up the pretence? What grammar, it was asked further, was known to Addison? And did not Addison write well enough? So grammars went; and their place was taken by language lessons, which, a vivacious correspondent informed me the other day, "no more teach grammar than they do the length of the hair of guinea pigs".

English studies are now hampered by two deficiencies, one or both of which the school might help to remove. "The modern literatures", to quote Matthew Arnold, "have so grown up under the influence of the literature of Greece and Rome, that the forms, fashions, notions, wordings, allusions of that literature have got deeply into them, and are an indispensable preparation for understanding them". Twenty-five years ago, college students had this indispensable preparation for the modern literatures, but it has since largely disappeared. Greek has ceased to be an absolute requirement for entrance to college, and Latin in some places is optional. Let the process go on for another generation, and the best part of English literature will become unintelligible. In the face of the importance of science in modern education, the ancient classics will hardly hold their own during the coming years; certainly they can never be restored to their old place in the school curriculum. Under the circumstances it therefore becomes incumbent upon teachers of English to provide means for acquiring through translation such knowledge of the ancient literatures as may be necessary for an appreciation of great writers like Milton, Keats, Shelley and Tennyson. I should like to see introduced into the high school prose translations of the Odyssey and parts of the Iliad. No romance can surpass the Odyssey in interest; once introduced it will remain. Earlier than Homer may come books, of which we have several good ones, on Greek, Latin, and Norse myths and legends. Let us keep so much at least of the ancient heritage.

These words are taken from an interesting address by Professor W. L. Cross, printed in Education for May last, in which Professor Cross voices a pro-

test against current methods of teaching English.

Professor Cross's paper was discussed in an editorial in The New York Times on June 16, 1908. I quote a part:

But teaching Greek literature in English translations is, at best, dry business. Mr. G. H. LEWES showed its futility when he took WORDSWORTH'S line

The river wanders at its own sweet will

and observed that, translated into a foreign tongue, it would assume some such wooden form as,

The river self-impelled pursues its course.

While study of that supreme work of translation, the English Bible, would fit admirably into Prof. CROSS'S plan, he may provide no substitute for a first-hand knowledge of HOMER'S beautifully articulated Greek. The text books that teach it, though discarded by most schools, are still available to the rare student with the desire and the courage "to study them up" by himself. C. K.

A BROADER APPROACH TO GREEK

(Concluded from page 85)

Now that it would be highly desirable for a student to be master of such a body of words as I have here tried to indicate, and to be able also to derive many other words from them is a matter about which there can hardly be any difference of opinion. But I expect to hear doubts expressed as to the wisdom of attempting to memorize lists of words. I anticipate objections as to the *tour de force* of memory necessary to master such lists. I expect to hear objections as to parrot-like cramming and the like. To all this I can only reply here by a declaration of faith. I believe from my experience that such lists of words *can* be memorized, and when once properly memorized are never wholly forgotten. I do not think that with a youth of ordinary intellect it requires any particular *tour de force* of memory to master such words, and I deny that acquiring words is parrot work, if by that is meant the mere articulation of words without proper apprehension of their meaning. Learning a Greek vocabulary is not a mere matter of superimposition of word upon word and of mastering a new set of symbols for an old set of ideas. The confines of the Greek word do not always coincide with those of the English word, and vocabulary work has an educational value in itself in that it leads to a more accurate definition of elementary concepts. For the word ἀρετή, for instance, the student will not find any one word in English that adequately represents it, nor for the word σωφροσύνη, "a peculiarly Greek concept which cannot be adequately rendered in any other language". In regard to the passions this word means self-restraint, in regard to pleasures it is moderation and temperance, in regard to demeanor it is modesty. The exercise of determining the full meaning of such words, of tracing their boundaries and noting how they recede within or advance beyond the boundaries of the English terms is a most valuable exercise for inculcating that accuracy of thinking without which no mind can be said to be trained. But apart from this educational value and merely as propaedeutic to further work in the language I am convinced that vocabulary work *pays*. We have Greek word-lists to teach the first year men at Princeton, and those who learn them—or rather those who *have* learned them (οἱ μεμαθηκότες) will tell you that it pays. To the beginner their more experienced brethren are willing to say

maestumque timorem
mittite: forsan et haec olim meminisse iuvabit.

I believe that it is as sensible and economical to secure an adequate vocabulary in beginning to read as it is for a builder to bring to his building site an adequate supply of material in beginning to build, and the plan of beginning with a meager supply of words is as foolish and wasteful as it would be if a builder should start building with a few bricks or stones and keep running off to the brick-yard or quarry for each single brick or stone as he happened to need it. I believe that a certain amount of material must be stored in the memory. Before the synthetic processes can begin there must be something to synthesize. I believe that Mnemosyne was and is yet the mother of the Muses. I read the other day some striking remarks on the propriety of giving the memory something to do, that deserve to be quoted They are from the pen of Professor Gayley, Professor of English Literature in the University of California. "If fewer things were despatched", says Professor Gayley, "and if more were entrusted to the memory, there would be something to assimilate and time to assimilate it; there would be less dyspepsia and more muscle. Teachers and parents are over-considerate nowadays of the memory in children: they approach it gingerly; they have feared so much to wring its withers that in most children the memory has grown too soft for saddling. In our apprehension lest pupils turn out parrots, we have too often turned them out loons. . . . . With all our study of children and our gabble about methods of teaching them, while we insist properly enough that youth is the seed-time of observation, we seem to have forgotten that it is also the harvest-time of memory". And so until some one invents a hypodermic syringe for injecting words into the veins of memory we must expect to expend some effort in acquiring a language.

As to the methods to be employed in securing the firm lodgment of the words in the mind of the students, I need not enlarge here. Oral quizzes, written tests, sight translation containing the words used, composition oral and written, all these will be employed by the resourceful teacher. In the matter of written tests I venture to mention a plan used by a teacher who used to send us some of our best students at Cornell, a plan which I found to work

well in my own teaching. Dictate 20 or 25 Greek words, numbering each one, and ask the students to write down the English equivalents in a numbered column. Then dictate the same number of English words and have the students write the Greek equivalents in another column. Have the papers exchanged and as you read off the correct answers, have the errors marked. Have the proper deductions made for errors and the totals computed and called off. This plan stimulates a healthy rivalry among the students and proves very effective.

If we could only get the universities to publish and approve an adequate list of words, and if they would base all the Greek composition set for entrance on such a list, the student would have a very obvious incentive to master the vocabulary. Still another inducement would be afforded if the translation of passages at sight were made part of the entrance requirements. I am not sure but that in the end the translation should be made nearly all sight, as I understand Professor Lodge advocates.

As to the time when this deliberate and systematic attempt to master an adequate supply of words should be made, that might be a matter for experience to determine. For myself I am pretty strongly of the opinion that it should be begun as soon after the student has finished his Beginners' Book as possible. I do not think that it would be well to attempt it earlier. I do not think it is wise to undertake too much in the way of vocabulary in the Beginners' Book. But I do think that the vocabulary of Beginners' Books might be improved. I very much doubt whether the vocabulary of a Beginners' Book should be constituted as if the first four books of the Anabasis were all of Greek that had come down to us. I believe that the vocabulary should be selected with a more liberal purpose as if the student were being prepared to read Greek rather than to read the Anabasis. At present the indictment lies fairly against our Beginners' Books that they prepare to read Xenophon rather than to read Greek. As compared with the Beginners' Books in use in the English schools my feeling is that our books are inferior in this respect.

One other matter which I cannot refrain from referring to here, and which I believe to be second only in importance to the acquisition of a proper vocabulary, is the matter of phrases. I believe that it would be of the very greatest advantage to the student if he were required to learn phrases from the very beginning of his work in Greek, and that the advantage would at the same time be very far-reaching. There would be, in the first place, the obvious advantage of increased facility in reading because of the actual recurrence of such phrases, if they were well chosen from those most in use. But greater than this advantage would be that which would result from the quickening of the student's sensitivity to Greek phrase-form, and the stimulus it would give to phraseologic reading, phraseologic apprehension. This matter of picking up a sentence by phrases instead of word by word is of cardinal importance for facile reading. Phrases constitute the primary syntheses in any language, and the facile reader is he who is acquainted with a goodly store of these to begin with, and with the prevailing *form* of these syntheses. You have only to compare your own method in reading with that of your students when next you have them doing sight translation, to appreciate what I mean when I speak of the importance of phraseologic apprehension in reading. Whereas you pick up the words half a dozen at a time, a handful at a time, your student picks them up one by one. Whereas you hover over the words, as it were, and grasp them with an inclusive comprehension, your student flounders in the midst of them. He cannot perform the short bustard-flight that is necessary to carry him from the beginning to the end of a phrase. And the greatest value which I believe would result from the learning by the student of a generous store of phrases is not the obvious one that depends on the recurrence of the actual phrases as so many isles of light on a dim page, but that which would result from the student becoming more sensitive to phrase-form and more expert in taking phrases at a bound.

One danger in learning phrases that should be avoided is that of bolting the phrase. By bolting the phrase I mean the habit so many students have of taking a phrase *holus bolus* without analysis. This they are almost sure to do when they do not know the elements (words) of which the phrases are composed and have the meaning of the phrase as a whole conveniently supplied to them in the notes. In this respect many of our editions of the Anabasis give to the student a debilitating sort of aid that is nowise different from that which he receives from a translation. Take for instance the phrase ἀνὰ κράτος. The student is told in the notes that this means "at full speed". He accepts that meaning. He is perfectly willing to take the editor's word for it, and inasmuch as the word κράτος does not occur in the Anabasis except in the phrases ἀνὰ κράτος or κατὰ κράτος, he never does find out that κράτος really means 'strength', or 'power'. Hence when I ask Freshmen what the word κράτος means, they either do not know at all or answer 'speed'. This is why, while I should strongly advocate the memorizing of phrases, I should not advocate it apart from systematic work with vocabulary. There is the same objection to learning phrases without a knowledge of their constituent elements as there is to learning compound words without a knowledge of the simple words of which they are composed. The student bolts in either case and the result is mal-assimilation and intellectual dyspepsia.

Another important advantage of having a generous store of phrases in the mind is that they would furnish the student with concrete examples of case and prepositional usage, matters concerning which the student's knowledge is generally deficient. "Examples are often of more help than the statement of a rule". "An ounce of example is worth a pound of precept".

This, then, is the gist of the recommendation I should like to offer for the better preparation of students for their college work in Greek. To put the matter in simplest terms, I should advocate the compilation by a committee representing the schools and universities, of (1) a body of simple uncompounded prose words, (2) a statement of important principles of word derivation, (3) a body of representative phrases. Also, I should recommend that all the Greek composition set for entrance and all the sight translation set for entrance be based on the vocabulary so put forth.

Perhaps some of you, calling to mind the amount of difficulty that you yourselves experienced in beginning Lysias or Plato in college, may be inclined to think that I have exaggerated the difficulties and temptations of the average student at this point. But I should caution you against taking your own experience as a valid criterion. Students that develop into classical teachers are more than likely to have been different from the average matriculant. Thanks to some careful teacher or perhaps because of some gracious principle of fore-ordination whereby you were predestined to be saved, you were much more thorough in your methods from the beginning. You would probably be found among the saving remnant, the 11 out of the 172 mentioned above, who did not use 'trots'. When you came to a compound word or a derived word in the Anabasis, you probably looked up the derivation. When you learned a new word, you probably learned the broad fundamental meaning of the word and not merely the meaning which it might happen to have in the passage where you found it. Hence you brought with you to the reading of your college authors a much better vocabulary than the average student. Hence I doubt whether you can really appreciate the difficulty entailed on the average student because of deficiency of vocabulary. Even to the instructor in the university the deficiency of the student in this regard may not be apparent. For unless he happens to make formal tests or attempts to do sight translation he is not likely to be aware of the pitiful paucity of words known by the students. Before coming away from Princeton I made one or two tests which have a bearing on this point. I mentioned above a list of more common neuters in *os* of the third declension. I submitted this list—an exceedingly important list for any one to know, since they enter into the composition of so many words—to groups from the second, fourth, and sixth divisions of Freshmen Greek. The second division men knew on an average 18 words out of the 56, the fourth division men 17, the sixth division men 14, an average for all of about 16 words out of the 56. Also, I made a similar test on the masculines of the second declension. The men from the second division knew 28 words of the first 69 of my list, the men from the fourth 22, and the men from the sixth 19 words. These words can not fairly be considered rare. I cite those under the letter to give you an idea of how they run.

ἀγαθός	αἰσχρός	ἄξιος
ἄγγελος	αἴτιος	ἀργυρ:ς
ἀγρός	ἄκρος	ἀριθμός
ἄγριος	ἀλλότριος	ἀριστερός
ἀδελφός	ἄμπελος	ἄρτος
ἀθρόος	ἄνεμο	ἀσκός
ἀετός	ἄνθρωπος	αὐλός

From this I think you will see that the improvement in vocabulary for which I plead is not unnecessary. I hold in my hand a word-list compiled by the Classical Department at Princeton to be placed in the hands of Freshmen upon entering college. The students are told that the first vocabulary embraces a minimum list of words which they are supposed to know on coming. I mention this merely as showing that the student's knowledge of words is felt by the department to be inadequate, for the action of the department in preparing the list was prompted by such a feeling.

It may be said that, the requirements for entrance being what they are, there is no time available for such systematic attention to vocabulary as that for which I plead. To that I should say, in the first place, that I believe that the student would in the end cover his Anabasis so much more quickly, if proper attention were given to vocabulary, that the time now available would prove ample. In the second place, *if* the time should not be ample, I believe that the universities would accept less Anabasis and Homer, if they could only obtain the other more valuable mastery of word and phrase which would enable the student to go on with his college Greek in a more satisfactory manner. There is, of course, nothing sacred about the four books of the Anabasis. I believe that even now excellence in Grammar and Composition would be allowed by most of the universities to compensate for deficiency in Homer and Anabasis.

I have ventured to make the above recommendations for a better approach to Greek because I have found in my experience as a teacher of Greek at two universities that the present method of preparing students is inadequate, and I believe that the inadequacy is due in large measure to the lack of proper attention to vocabulary. I do not think that we can rely on a mere reading of four books of the Ana-

basis to give the student a satisfactory working vocabulary. What we are asked to do in the universities, and what we want to do, is to teach Greek as literature, and that from the very beginning. But this we cannot do if we have to spend much time in teaching words and forms. Literature is noble thought in noble form, and of the two nobilities the noble form is the essential nobility. To elaborate this point would require a separate paper. Forms are apprehended by the intellect, form, noble form, makes its appeal to the spirit. We want in the universities to get the student on beyond the point where Greek touches the intellect to where it touches the spirit, and helps to produce the 'by-product' of character.

To do this to a greater degree one thing that is necessary, one thing that is indispensable, is greater facility in reading. If a student were to master such a body of words and phrases as I have here spoken of, I believe his facility in reading would be greatly increased.

D. A. MacRae
Princeton University

REVIEW

A Short History of Greek Literature, from Homer to Julian. By Wilmer Cave Wright. New York: American Book Company (1907). Pp. 543.

Mrs. Wright's study of Julian and her reviews of classical books which have appeared at sundry times in the Nation have revealed her independence of judgment, her marked literary skill, and the breadth and catholicity of her learning. She was admirably equipped to write a manual of Greek literature, and the work which we have before us is, as one would have confidently expected, well done. In the brief space of 517 pages we have a lucid survey of Greek literature down to Julian, divided into twenty-three well-selected chapters, each chapter accompanied by a serviceable bibliography of editions, important monographs and articles, and translations. At the end is a full chronological table, followed by a good index.

The author has endeavored to adapt the treatise to "the reader who, though little or not at all acquainted with the classics, realizes that he cannot appreciate any other literature, least of all his own, unless he can relate its masterpieces to the types set, once for all, by the Greeks", and "the student of Greek who, in his second or third year at college, will profit immensely by a rapid survey of the whole field of Greek literature". In spite of the often conflicting needs and limitations of these two classes of readers Mrs. Wright has succeeded in giving us an account of Greek literature that, to a greater extent than any other book of the kind in English, satisfies the legitimate demands of both. It is not a book for the general public—it is too scholarly for that; nor for the indolent or ill-trained college student—it is too serious and thoughtful for members of the "undesirable class". Its appeal is rather to the men and women of culture, in and out of college, who need a competent guide through the ten centuries in which the Greek race developed and brought to perfection the great permanent types of literature and laid the foundations for the intellectual life of modern Europe.

Mrs. Wright's literary estimates are clearly her own, and are set forth in a style so attractive that one is tempted not to criticize even if he does not accept her view. But a tendency is detected here and there to assume that the author's judgment and taste are more widely shared by others than is the case. The strictures upon the faults of Thucydidean style (p. 182) are fair enough, though perhaps given too great prominence. But in the statement with which the paragraph opens, "All praise, but few enjoy, Thucydides", the author falls into the manner of the essayist rather than of the historian of literature. And the statement cannot be accepted as true. The unfavorable estimate of Euripides (p. 239) is likewise fortified by assertions that are not historically correct. The standing of Euripides with his contemporaries as revealed in the Frogs shows that he was not "out of sympathy with his time and with the average Athenian". Compare p. 298, where Euripides is properly called "the delight of the Athenian stage". His victories in the contests probably numbered, not five, but, as the Vatican MS. states, fifteen; five may have been the number of his victories at the Dionysia alone. The criticism of Polybius is introduced by the assertion that "he is not read". As literature? Neither is Mommsen, nor Eduard Meyer. In spite of his obvious faults of style, which are here well catalogued, is it fair to urge against him that he "used the common dialect with all its neologisms[1] which were to be so carefully avoided by the later purists"—the first approach to the language of St. Paul? Are we bidden at this day to accept the standards of the Atticist reactionaries? We are nowhere given a clear account, by the way, of what Atticism was, nor of its far-reaching influence. The Alexandrian scholars are generally referred to with the respect which is due them, though their work is not summarized anywhere; but we regret that Pope's ignorant witticism is invoked on page 487 without at least a note of disapproval. There were Alexandrians and Alexandrians.

The most difficult chapter in the book to write is in a sense the most successful—that on Homer. The long history of the Homeric question is traced dispassionately and sanely. It would be difficult to direct the student to a better discussion of it any-

[1] "Antiseptic" (p. 45) and "unchaperoned" (p. 286) are interesting neologisms in criticism, but both objectional because not illuminating but misleading.

where. But for the purpose of this book it may be questioned whether there is not too much Homeric criticism and too little Homer in the chapter. The addition of a dozen pages on the poems themselves would be desirable in a revision, and would bring this chapter into greater harmony with the treatment of other authors. In general the reader is given a fair idea of the contents of an author as well as of his place in the history of his branch of literature and of his literary merit. In the case of writers whose works are lost but whose position in Greek literature is assured, either by the opinion of the ancients themselves or by their traceable influence, there is generally little to object to and much to praise. The discussions of the lyric poets who are known to us only through scanty fragments, of the early philosophers, and of the early rhetoricians and sophists may be selected for special commendation. On the other hand, it is somewhat remarkable that of the tragic poets after the great triad only Agathon is mentioned, and not Carcinus, Astydamas and Theodectas, and that of the poets of the Middle Comedy only Antiphanes and Alexis, of the New only Diphilus, Philemon and Menander are named. The New Comedy cannot be understood without the background of both the tragedy and the comedy of the fourth century, and of the leading figures of this period we chance to be exceptionally well informed through Aristotle and other contemporary sources. A paragraph on the extensive letter literature is also to be desired, especially on the later purely literary letters, which are only casually referred to. The most serious single omission is the absence of all reference to the New Testament writers. They deserve a separate chapter; see Mahaffy's chapter in his Progress of Hellenism.

The least satisfactory part of the book, in the reviewer's opinion, is the treatment of dramatic history in the otherwise excellent chapters on the dramatic poets. Aristotle does not tell us a great deal on these subjects, but that little is precious and should be faithfully handed down together with such increments to our knowledge as have come to us through the recovery of some of the sources of information possessed by Aristotle and assumed by him to be known to his instructed hearers. It will not do to assume (p. 186) that "both tragedy and comedy were derived from the choral dances in honor of Dionysus"; this is to ignore the fundamental difference between the Dorian dithyramb and the Attic comus. The satyric element should receive greater emphasis, as should the probable course of the evolution of the tragic tetralogy out of the satyr-drama. The structure of the Old Attic Comedy as seen in Aristophanes is far from being "already closely akin to tragedy". "Prologus, Parados and Exodus", the author says, "with Episodes of arbitrary number and length, are all there". But the parodos has a structure all its own, while the episodes are so unlike those of tragedy in number, position and function as to suggest an origin quite different from that of the episodes in tragedy. The researches of Humphreys, Zielinski, Poppelreuter, Kaibel, Körte, Mazon and others have been so fruitful of illuminating results, have added so greatly to our understanding of Aristophanes and his predecessors back to Epicharmus, that Attic comedy can no longer properly be discussed in the old-fashioned way. Epicharmus (whose floruit is placed a quarter century too late) almost certainly did not employ a chorus (p. 273). And the comic chorus certainly did not perish (pp. 305, 307) at the close of the fifth century. We find a lively remnant of it even in the new plays of Menander. The allusion to the choregia in Arist. Ran. 404 and scholiast and the joke of the comic poet Strattis have been misunderstood. There is no authority for the statement (p. 520) that the Attic state assumed control of the tragic choruses in 508, that Aeschylus's first exhibition was in 499, that Aeschylus chose to live in Sicily after the rise of Sophocles to the prominence of a rival (p. 143). The first comic contest under the auspices of the state was held in 486. Comedy and tragedy were taken into the Lenaea only in the late forties and thirties respectively. At the City Dionysia the number of competing tragic poets was three, of comic poets five, except during the major portion of the Peloponnesian War. Euripides was not "virtually defeated" (p. 239) in 455 when he was last with the Peliades; nor can we properly refer to the "third prize" in tragedy. At the Lenaea three comedies and sometimes, at least, two tragedies were given in the fifth century. Down to 386 old tragedies could be brought out in competition with new; the privilege of reproduction seems not to have been confined to the plays of Aeschylus. The statement which the author repeats on p. 214 is due to the joke which Aristophanes puts into the mouth of Aeschylus to the effect that his plays had not died with him. We know of no instance of a poet competing with two plays (p. 276); the hypothesis to the Vespae rightly attributes the Proagon to Philonides, and Aristophanes, as we now know, was victorious with the Vespae (p. 289), which Philonides brought out for him. The epigraphical records of victories show that the archon granted the chorus to Aristophanes himself, and that the victory was officially his, even when he committed the play to another to put upon the stage for him. The statement about the Andromache (p. 250) should be modified accordingly. The second Pax was brought out at the Lenaea; Apollodorus was the leading actor in it. The Plutus was first at the Lenaea in 388. Antiphanes wrote no play Alcestis (p. 306). Phile-

s shown by contemporary records to have been acusan by birth and not from Soli (pp. 308, The first victory of Crates was in 450 (pp. 20). Eupolis lived till ca. 410 (p. 281). Arisnes won a victory at the Dionysia in 425 or a prouder victory, we may surmise, than the an victory with the Knights (p. 286). The of Aristophanes's death, as of his birth, is un- (p. 303). Menander made his début in 324, 321 (p. 309). Pericles was 40 years old ca. p. 521). The beginning of the career of Agawas in 416, of Alexis ca. 356 (521). The r's method of indicating the period of an auby an assumed floruit at the age of forty is misleading when the only fixed date in a 's career which the ancients record is that of specific event or achievement. The chronol table should be thoroughly revised and misg calculations due to this practice eliminated. nanual which combines so many points of exce as this will undoubtedly undergo many res. In the hope that this prophecy may come few minor matters may be mentioned in conn. There should be some reference to Wilatz's opinion about the so-called Alexandrian ' of the lyric poets, and also to his discussion lon's poems in his Aristoteles and Athen. The of Sappho's influence on Theocritus deserve on; see Cook's article in the Classical Review, does not exhaust the subject. An allu- to the relation of the dithyramb to Apollo l be inserted on p. 129. In the Eumenides a does not give the "casting vote" (p. 201), ather awards the verdict to the defendant be- of the tie. The references to the number of employed in the extant plays should be rein view of Rees's recent treatise. Greater cance is to be attached to the absence of a background in the four early plays of Aes- (p. 190). Present-day opinion on the ques- of the stage in the fifth century is not so di- as is intimated on p. 191. The view of the g of the Prometheus is untenable (pp. 192, 197). ccyclema is distinctly overworked (pp. 193, 204, 07, 219). It was probably not represented on age in the grotesque shape of a cow (p. 199). e Acharnians Euripides is not represented "in arret" (p. 285), or "swinging absurdly in a machine" (p. 295), but is simply sitting in udy ἀσβάδην, with his legs drawn up to hold riting tablet, as Blass showed years ago. We wish that the work of American writers were freely mentioned in the bibliographies, at the exif necessary of worthless things like KynasTheocritus (twice mentioned), or antiquated like Sommerbrodt's Scenica; for example, Sey- Selections from Pindar, Burgess on Epideictic ture, White on the Stage in Aristophanes, hreys's Antigone, Morgan's translation of Xenophon on Horsemanship. Of foreign books the following should certainly be added: Bethe's Prolegomena zur Geschichte des Theaters im Altertum, Barnet's Primer of the Greek Drama, Bodensteiner's Szenische Fragen, Neil's Knights, Mazon's Pax, Croiset's Aristophane et les parties politiques, Meineke's Historica critica comicorum Graecorum, Mahaffy's Silver Age of the Greek World (the first edition under the title Greek World under Roman Sway is out of print), and Paley's Aeschylus.

EDWARD CAPPS
PRINCETON UNIVERSITY.

The following sentences, quoted from a circular issued by the Classical Association of England, admirably express the purposes of the Classical Association of the Atlantic States:

The objects of the Association are to promote the development and maintain the well-being of classical studies, and in particular:

(*a*) To impress upon public opinion the claim of such studies to an eminent place in the national scheme of education;

(*b*) To improve the practice of classical teaching by free discussion of its scope and methods;

(*c*) To encourage investigation and call attention to new discoveries;

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Membership of the Association is open to all persons of either sex who are in sympathy with its objects.

From the statement of the objects of the Association it will be seen that it appeals for support to all who are interested in the study of the Classics, to University Teachers, to Head and Assistant Masters and Mistresses of Schools, to Private Tutors and Private Students, and, not less, to all those who, though actively occupied in business, politics, or the work of the learned professions, retain their interest in the classical literatures and civilisations, and a belief in their humanising influence.

One of my students has translated Horace Odes 3. 9. 17-18

quid si prisca redit Venus
diductosque iugo cogit aeneo

by 'What if old Venus return and unite us with a brass ring?' Recently, in sight translation, for *Regina stat incerta* a girl fearlessly suggested 'The queen stands in a cart'.

L. B. MITCHELL
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The first informal meeting of the New York Latin Club will take place at 10 o'clock on Saturday morning, January 23, at the Packer Institute, on Joralemon Street, near Clinton, Brooklyn (take Subway to Borough Hall; Joralemon Street runs west of Borough Hall). The meeting will be given over to a symposium on the function of Latin Prose Composition in the teaching of Latin. There will be short addresses and discussions by a number of teachers, including Professor McCrea, Messrs. Bice, Jenks, Radin, Miss MacVeagh and others.

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virtue is *convenienter naturae vivere*. So we students of the Classics, by contemplating the beauty and order, the logical clearness and accuracy of the ancient classical tongues, should arrive at the doctrine, to be exemplified always in practice, that beauty, order, niceness, logical clearness, fineness should mark all that we write or publish. C. K.

AIDS IN TEACHING CAESAR[1]

The struggle for success in teaching Caesar often reminds me of Edison's definition of success in life, when he says it consists in 2 per cent. inspiration and 98 per cent. perspiration. We all know about the perspiration, but the inspiration may not come so easily. Yet if our boys and girls are ever to come out victorious from grappling with Caesar's ablatives absolute, laying siege to his gerundives, and fighting the barbarian subjunctive to a finish, they must be given, somehow or other, a little of the courage and enthusiasm that Caesar inspired in his soldiers. How easily this could be accomplished if the pupils could only see in the text what the old Roman saw—a moving picture of thrilling dramatic action, where the tramp of soldiers' feet, the cry of battle and the shout of victory could almost be heard! But they seem to think there is nothing to be evolved but an endless confusion of camps, marches and grammatical constructions. Even when one tries to get a little spirit into the work, and has at last succeeded in arousing interest, some member of the class suddenly falls sprawling into a grammatical pitfall and all progress is stopped.. In fact the boys and girls are so continually being worsted in hand to hand conflict with almost every part of speech, that anything more than drill in forms seems hopeless.

Yet some time ago I determined that if anything could be found to create an interest and lessen the drudgery, I would find it or die! And after various experiments I discovered a few practical aids that I could get time for, which I will explain and then show some slides in illustration. Since one of the great difficulties of the Caesar year is lack of time, let me say in passing, that I have found in my class that a short lesson definitely assigned and well learned pays, for it both encourages the pupil and also gives time for sight reading, or for study in class on the next lesson, when the outline of the story can be seen, difficulties pointed out, and careless methods of work corrected. And since the knowledge of Latin a pupil has really amounts to only so much as he has power to use—constituting his tools, as it were, for future work—this class-study seems to me especially valuable.

Perhaps this paper should have been entitled Preparations for Studying Caesar, for a great deal of interest can be aroused, I find, during the first year of Latin, and it is here that I count on making real progress. I start with my girls in the beginners' class and make them an offer. I say to them "Which is your hardest day?"

"Thursday!" comes the answer in a chorus that leaves no uncertainty.

"Very well", I say. "Now if you will give me fifteen minutes on Wednesday afternoons after school, I will assign you no lesson for Thursdays".

With true American scent for what appears to be a good bargain, they accept my offer.

This seemingly perilous experiment I work out as follows: the Thursday class, with no preparation, is regarded as a study period where teacher and pupils together do advance work, to be recited as review the following day. In this way no time is lost in class work, and the bad habits of study mentioned before can be replaced by better.

In the fifteen minutes they give me on Wednesdays, I read to them during the first semester, what they are pleased to call a story. It is on Roman life, with a few characters strung together for a thread of narrative. The scene, laid in the home of an old Senator of the late Republic, and the story opening with the scurry of slaves in the morning, cleaning the house as the first beams of the sun strike the statue of Jupiter in his great quadriga on the Capitol, take them into a Rome full of life. They follow the old Senator and his friends to the Forum, the senate, the chariot-race and the bath; they see him reading and writing in his library, giving a banquet and attending the funeral of one of his friends.

This glimpse seems to surprise the girls into realizing that the Romans really did eat and drink, get excited and grieve just as we do to-day. I clinch the subject by asking the English department to let the girls write some of their compositions on the Romans, a request that is always most cheerfully granted; and I find that the experiment of only four prepared lessons a week, arranged on the plan I have mentioned, seems to produce only favorable results.

The second semester I take up Caesar and his army. On the first Wednesday I explain the political situation at Rome in the time of Caesar, a period which they will not yet have reached in their Roman history, giving it of course much condensed and in one-syllable English. The second week I take up Caesar, trying to make them see his wonderful personality, the man who could be one day a fashionable elegant at Rome, and the next take forced marches and sleep on the cold damp ground, a hardy soldier; at one time planning with that keen, far-sighted brain the kingship of the Empire, at another, rushing like a common soldier into the thick of the

[1] This paper was presented at the Second Annual Meeting of the Classical Association of the Atlantic States, at Washington, D. C., on April 25, 1908.

fight, or with a single brief speech changing a panicky army, terror-stricken at the reports about the ferocious Germans, to enthusiastic legions wild with desire to get at the enemy.

After this comes the army, its officers, soldiers, marching, fighting, and camp-making. And here the work of the girls comes in. A proposal to make some spears and shields usually meets with generous response. If not, the suggestion of a Latin Club to meet some Saturday morning generally accomplishes it, especially if the magic word refreshments is mentioned, or, in extreme cases, a club-pin. With a little oversight much may be done. Swords can be cut from a piece of soft pine according to a good pattern—and there are almost always two or three girls in a class able to use tools without cutting off their fingers. A spear can be made from a clothes-pole or even an old broomstick, plus a long tin horn, the mouthpiece of the horn being magically transformed by a tinsmith into a fine spearhead. The shield, with a frame of two strips of lath and the hoops of a sugar barrel—for we do not try to make it of solid wood—is covered with brown cardboard, cambric, or canvas to represent leather, the metal rim and thunderbolts of Jove being represented by gold paper. Helmets of canvas lined with felt are covered with black or brown paper, and those of the officers decorated with a crest of horse hair if available, or of red or black feathers. One of my girls this year furnished an old red ostrich plume, which, although it may not have been quite correct historically, certainly made a very grand appearance. One can have a battle-flag of red silk with fringe of raveled cord, topped by a cardboard eagle covered with silver paper; or a standard of the maniple with all of its queer designs either in wood or cardboard, fastened on to a long pole; but, more than all, a knapsack with real wheat in a real bag, a real blanket, two rampart stakes and a cooking-pan, make one almost feel one can hear the trumpet order to march.

Best of all, however, the girls enjoy dressing dolls like Roman soldiers. Slim, dark-haired, jointed dolls can be bought anywhere for twenty-five cents. Usually boy-dolls may be found; if not, the others with hair cropped and a few masculine wrinkles painted in make good subjects. Then comes recourse to numerous mothers' piece-bags, shops are ransacked for colored papers with which to decorate clothes and armor, book-straps and old kid gloves are produced for sandals—and these things combined with a little ingenuity soon furnish Roman generals, lieutenants, soldiers of the legion and light-armed aids, which, though they may not look as if they had just come from a military tailor, still inspire great admiration in the hearts of their makers.

During the last part of this first year of Latin, we do what connected reading we can from an abstract of the Helvetian War. In such a narrative, the principal characters, freed from the detail that surrounds them in the text, stand out boldly. Orgetorix on his treacherous mission, with his appearance as a mighty noble at the trial and his probable suicide, Dumnorix making trouble for his unoffending brother, and Labienus, the trusty lieutenant, soon become well-known acquaintances and call forth a lively interest. At the beginning of this work we paste outline maps of Gaul inside the back cover of the text-book, and fill them in with rivers, tribes and towns as we meet with them. This and the comparison of the number of the Helvetians to the population of some city that they know seem to make the situation fairly clear to the class. I ask them, for instance, to imagine what it would mean to us in Baltimore, to have the whole population of Washington, men, women, and children, and 40,000 more, swarming across our hills and fields. In such a way, they see what the migration of so great a host meant. To avoid such startling translations as "on the next day Caesar marched five thousand miles", I ask the girls to pace a mile in their walks. True, I get distances varying from one-fourth to three-fourths of a mile only, for like Ascanius, they trot along with childish steps, but I find it likely to fix the idiom. And when toward the end of this first year, I have finished with the army, I take two of the remaining Wednesday afternoons to read them the story of the Helvetians and Ariovistus from that wonderfully fascinating account in Holmes's Caesar's Conquest of Gaul. The outline of the story, taken thus, seems to give them an impetus, for they take up Book I of Caesar at the beginning of their second year with interest. The indirect discourse in this book we translate to the class at first, coming back to it for study later, which accomplishes the double purpose of giving them the difficult work when a little better prepared for it, and keeping the story moving rapidly enough to sustain interest.

When we begin to read of Caesar's making camps, we follow the plan of the boy in Mr. Squeer's spelling class, who when he had spelled c-l-e-a-n, clean, w-i-n, win, d-e-r, der, winder, went and did it. When we study about camps we go and make one. A moulding or drawing-board furnishes a good foundation; trench and rampart are made of clay, with small whittled stakes, wall and gates of cardboard (if we are representing a permanent camp), tiny tents of brown paper, one tent representing the position of each cohort—and the camp is done! Some of it can be made mornings before school, by those that live near, a bit at noon by some that stay for lunch, as, for instance, the little tents which take but two or three minutes each. In fact a great deal of this work can be done without much effort, the harder parts being relegated to some Saturday mornings or the short vacations.

When we get to the thrilling account of the Nervii, we make, after school, a sand battlefield. The first time we did this, the only sand available was from a large flower-pot, the Sabis river was of powdered chalk, and the woods of bits of hemlock twigs; but the little match-stick soldiers, painted red for the Romans and green for the enemy, charged and retreated under their tiny flags and standards none the less bravely.

The sea-fights with the Veneti can be explained by a sand map of the coast with its long, low-lying points, where the Veneti escaped Caesar by skipping so nimbly from one to another; and toy boats to which have been added boat-hooks and boarding-bridges, when floated in a pan of water, show clearly the way in which Caesar at last outwitted the enemy.

The interest with which the girls flock in early to look at these things, and the pride they take in their part of the work surely pays for the little effort of all concerned. These are some of the aids I have found it possible to use, not at all as substitutes for the unceasing work in forms and translation so necessary during the first two years, but as an outside means of arousing interest, something to furnish, as it were, oil for the wheels[1].

MARY E. HARWOOD

THE GIRLS' LATIN SCHOOL, Baltimore, Md.

THE SAALBURG COLLECTION[2]

Washington University has recently come into possession of one of the most interesting portions of the admirable educational exhibit of the German Empire at the late Exposition—the collection of models of the Roman fortified camp Saalburg, near Homburg, Germany, and the reproductions of the armor, tools, implements, articles of dress and the many other objects found during the excavations which have been conducted there during the past thirty years. The Praetorium of this camp has been reconstructed by order of the present Kaiser, and converted into a museum. It was for this museum on the site of the Saalburg that the collection was originally prepared under the direction of L. Jacobi, who had had charge of the excavations and is now director of the museum. The interest evinced in the collection by several prominent Americans induced the Kaiser to send it to the Exposition as a part of the German Educational Exhibit and to delay its installation in the Saalburg until after its return from St. Louis. Through the generosity of Messrs. Adolphus Busch and Robert S. Brookings, it was purchased from the German Government for Washington University, and a duplicate set will be made for the Saalburg Museum. The University has therefore the rare good fortune to possess a collection unique in this country, and with only one counterpart in the world. The exhibit has been installed in the west room on the first floor of the Library Building, and is now open to the public.

The following account of the Saalburg and of the line of fortifications of which it formed a part has been prepared with the object of giving to the readers of the Bulletin in brief compass the topographical and historical setting and such other data as may serve to explain the significance of the collection. What follows is based upon the two-volume work on the Saalburg by L. Jacobi[1], the Curator of the Saalburg Museum.

It has been pointed out by Mommsen in connection with the history of the Roman Empire that while we have a detailed account of each of the Roman Emperors, the real history of the Empire as a whole has never been written; nor can this history be written from the literary sources alone. For the greater portion of any true account of the development of any given province of the Roman Empire, we are dependent upon the story told by the monuments, and by the ruins which have escaped more successfully than written history the mutilating hands of time. In the history of the provinces of Britain and Germany in particular, which were on the outskirts of the Roman world, is this kind of information extremely important.

Among the monuments of Germany which tell a story not to be gleaned from written books, the most extensive is the Roman Limes, or, as the Germans call it, Pfahlgraben, the line of fortifications which for 336 miles formed the boundary between Romanized southern Germany and the still barbarous tribes of the north. This frontier line is still traceable through its entire length, from Nieheim on the Danube to Hoenningen on the Rhine. It consists of two sections. The first or Rhaetian section, built of stone masonry of about seven feet in height and three feet in thickness, extended westward from Nieheim on the Danube to Lorch, between Aalen and Stuttgart, a distance of 108 miles. The second section, the Limes of upper Germany, was 228 miles long. Starting from Lorch, it ran in a northwesterly direction to Miltenberg on the Main. From Miltenberg to Gross Krotzenburg, near Hanau, the Main formed the boundary. From this point the Limes extended northwards until it crossed the valley of the Wetter; then with a turn to the southwest it

[1] The slides used in illustration were: an ancient Roman house, temple, street, a restoration of the Forum and of the Circus Maximus; Roman and Gallic soldiers, Roman sandals from the Museum at Saalburg; Gallic swords from that of St. Germain-en-Laye; Caesar's battlefields; and the restoration of the Roman camp at Saalburg.

[2] This article is reprinted from The Bulletin of the Washington University Association, Washington University, for 1905, pages 129-136. Information concerning this highly interesting and valuable collection seems not to be as widely disseminated among classical teachers as the importance of the collection would warrant; hence this reprint.—C. K.

[1] Das Roemer Kastell Saalburg, by L. Jacobi, member of the Limes Commission.

d the range of the Taunus to a point a few orthwest of Wiesbaden, whence it turns once ı a northerly direction, and reaches the Rhine oenningen.

latter section, to whose line of fortifications lburg belonged, consisted of a trench and an rampart. The trench is still in places six p, and the rampart about six feet high. The rom the bottom of the trench to the top of ıpart presented a front of about eighteen feet. ı the rampart or immediately behind it there lready been found the stone foundations of all towers. They occur at intervals of apately half a mile and are always in evidence s in the line of the Limes. They were built stories, the first of stone and the second of ınd evidently served as watch-towers guardentire line of the Limes (a model is inin the collection). Directly behind the Limes, a distance from each other of about nine miles, ere located the large fortified camps of the the Saalburg and between each pair of larger here was placed a minor camp or fort with f stone surmounted by a breastwork of tim-

Limes as thus described, with its trench and rampart, its watch-towers, and fortified vith walls of stone, dates from about the year D., in the reign of Antoninus Pius. There owever, at least two previous stages in the ment of this line of defenses, the earliest of goes back to the campaigns of Drusus in the Augustus. Until the reign of Domitian the y was not formally defined, and was pro- by a series of fortified camps protected by rks. In the reign of that emperor the y was carefully surveyed and the frontier guarded by the watch-towers. Finally, uninus Pius, the frontier was completed, the ınd rampart were constructed, and the camps ntly fortified by stone walls instead of by rks only.

nsulting the map, one sees at once that for ion from Hoenningen to Gross Krotzenburg ıral frontier was not the line of the Limes, rivers Rhine and Main, and one wonders e Romans, who, with good sense, usually atural boundaries, gave them up in this case ırtificial frontier in order to secure the comly insignificant strip of territory thus gained. d seem that this portion of the Limes, with s of forts, was built, not to serve as a strantier of the Roman Empire, but to protect nanized tribe of Mattiaci of the Taunus from the Chatti and other barbarian tribes north, and east. In this case we have a piece of evidence to be added to that gathered from the monumental remains of Africa and of the other provinces, that the Romans under the Empire did, after all, administer the provinces in the interests of the governed.

Unlike the wall of Hadrian in Britain, the Limes cannot in itself have been built entirely with a view to military defense. The real defensive strength was centered in the fortified camps and the small forts. The trench and rampart would not present a serious obstacle to the passage of a company of foot soldiers, or a sufficient defense for a small force of soldiers behind it, though it would be an impassable barrier for a baggage train. Its purpose seems to have been partly to furnish a visible boundary that was always in view of the watch-towers, whose sentries could report to the fortified camps the fact that any marauding parties had crossed it, and partly to check smuggling by making it necessary for laden wagons in crossing the frontier to take the main roads on which provision had been made for the collection of customs on foreign goods.

The Saalburg Castellum may be taken as a type of all the larger fortified camps which were placed along the line of the Limes at intervals of about nine miles. This outpost of the Roman Empire was situated about five miles north of Homburg on the Taunus range. It lay about 200 yards behind the Limes, and its dimensions were 500 x 750 feet. Though constructed on the plan of a regular Roman camp, it combines with this plan the strength of a fortress. The fortification consisted of a battlemented wall of stone, six feet thick and twelve feet in height (fifteen feet to the top of the battlements), behind which was an embankment ten feet high and wide enough to admit of all the necessary movements of the defenders; in front of the wall was a double trench, each portion of which was twenty-five feet wide and ten feet deep. The camp has the usual four gates, each of which was flanked on either side by stone towers two stories in height which, together with the galleries connecting them, commanded the gate. In the center of the enclosure of the camp was the Praetorium. This was a two-story building of stone, 200 x 132 feet, built about two open courts which correspond to the atrium and peristyle of the Roman house. The portion of this building nearest to the Praetorian gate seems to have served as the quarters of the officers in command, while a large hall in the rear served as a drill hall for the soldiers in bad weather. The portion of the area of the camp in front of the Praetorium was called the Praetentura, and was occupied by tents of the soldiers, while the portion in the rear, the Retentura, was devoted to the officers' quarters and to buildings connected with the Commissariat. A circular track in front of the Praetorium seems to have served for the exercising

of the horses, as is proven by the parts of horse-shoes found there.

History records practically nothing with regard to this camp. Considerable historical information is supplied by the coins, 2,500 in number, and a number of inscriptions found in and about it. These show that although the first occupation of the site by a Roman camp goes back to the time of Augustus, its permanent occupation by a fortified camp began about 80 A. D., that its last reconstruction took place about 217 A. D., and that it was abandoned by the year 280, when the Romans were apparently forced by the more virile peoples of the north to withdraw from the region of the Taunus. Internal evidence, such as the various layers of ashes and other debris found in the excavations, goes to show that the camp had been in the brunt of actual war, and that, while it had no doubt seen long periods of peace, it had been stormed more than once. The defenders for this far-off post were drawn for the most part from the Eighth and Twenty-second Legions, as is shown by inscriptions.

About the Castellum itself had gathered in time of peace a population consisting of sutlers and tradespeople, who found it profitable to deal with the garrison. In time this settlement came to have the proportions of a small town. Among the buildings excavated are a Roman villa, a large market hall, and the foundations of a row of wine shops and restaurants. These buildings are of great interest as showing how the Romans adapted themselves to the climatic conditions of Germany, to which they were not accustomed. The method of heating is especially instructive. It is an extension of the system employed by the Romans in heating their baths, namely, that of allowing the heat from a furnace to circulate about the rooms by means of hollow floors and flues in hollow walls. The objects found in the excavations of this settlement, and more particularly in the wells, are very numerous, and more interesting than those discovered in the camp itself. These wells were many in number, and in the course of time became receptacles for all sorts of things that were accidentally dropped into them. The mineral properties of the water have helped to preserve these objects, even though they were made of such perishable material as wood, leather or cloth. The thousand and one articles found in these wells range all the way from coins to old shoes, and comprise almost all the utensils, tools, implements, and articles of dress in use among the Romans on the frontier. They are a valuable addition to our knowledge of Roman frontier civilization. The collection of tools in use by carpenters, masons, engineers, etc., is especially complete, and it is interesting to see that practically all the hand tools still used in these professions have their prototype in the implements in use among the Romans at work upon this outpost of Roman civilization. In the majority of them the form is surprisingly similar to that of tools in use to-day.

Outside of the camp and to the south, there was discovered a cemetery, which is also rich in finds. The bodies of the soldiers were first cremated in a building for that purpose and the ashes deposited in small graves, square or circular, by the side of the public roads, as was the Roman custom, or in burial houses also erected by the roadside. Together with the ashes of the dead there were placed in the grave small vessels containing food and drink, coins, and many small pieces of armor, dress or ornament or such things as the dead man especially prized during life; and, as the number of graves excavated has already reached a total of 250, the number of such pieces found is very great.

When the excavations were begun in 1853 the Saalburg was a neglected ruin in the forest which had been used as a quarry for building materials for two centuries. Since 1870 the excavations have been prosecuted systematically under Cohausen, now dead, and L. Jacobi. Under the patronage of the present Emperor, the camp is being reconstructed in its entirety, partly from a study of the existing ruins, and partly from a study of the other fortresses along the Limes, which have the same plan. Part of the outer wall has already been constructed to its full height. The same has been done for the Praetorium, which is to be used as a museum. To give the visitor a better idea of the original appearance of the objects when new, a set of reproductions was made to be placed in the museum beside the originals. It is this set which was exhibited at the Exposition, and which the University has secured.

This collection includes a complete set of photographs of the ruins; models of the camp, the Praetorium, the gates, the watch-towers on the Limes, and of the heating system of the villa; a set of reproductions of the articles found there—tools, implements, utensils, armor, dress, and ornaments, and other small objects—together with numerous photographs of the originals; and the tables and cases are so made as to reproduce the effect of the furniture in vogue among the Romans of that day.

By means of this collection, students of the Classics in the University, as well as those in neighboring schools, will have a unique opportunity to see in concrete and picturesque form much of the outward setting of Roman life and also to gain an idea of the advancement of the Romans in many of the minor crafts. It is the desire of the Latin Department to make this valuable possession of the University as widely serviceable as possible to all engaged in the teaching or study of the literature and history of Rome.

F. W. Shipley

TWO FOREIGN CLASSICAL SCHOLARS AT COLUMBIA

An announcement that has just been made officially by Columbia University will prove interesting to all students of the Classics. It has been arranged that during the second term of the present academic year—that is to say, from February to May, 1909—Professor Christian K. F. Hülsen will be in residence at Columbia as a regular member of the teaching staff. As such he will give a course in the topography of Rome, meeting his students twice a week, and will also conduct a seminar relating to the general subject of Roman monumental art. In like manner, during the second term of the academic year 1909-10, the well-known English classicist, Dr. James S. Reid, will reside at Columbia, giving several courses of lectures.

Professor Hülsen comes from Rome, where he is Secretary to the Imperial German Archaeological Institute, holding a professorship in that famous home of original investigation. He lectures there every winter on Roman topography; and there is no one else so well qualified to do this. Graduating from the University at Berlin more than twenty-five years ago, as a favorite pupil of Mommsen, he went to Rome, first as a student and afterwards as a Fellow. For a quarter of a century, he has devoted himself to research in the fascinating subject which he has made his own.

Even before leaving Berlin, he began editing the sixth volume of the Latin Corpus Inscriptionum. It would be impracticable to enumerate here the many papers which he has contributed to German and Italian scientific periodicals. He furnishes an annual review of the Roman excavations to the pages of the Mittheilungen des Deutschen Archäologischen Instituts. His most important work, Das Forum Romanum, which he wrote in 1904, has been translated into French, Italian and English. Two years ago he published the third part of Jordan's Topographie der Stadt Rom im Alterthum; and in 1907, La Pianta di Roma Dell' Anonimo Einsidlense and La Roma di Ciriaco D'Ancona.

All who have ever had the good fortune to be enrolled in the American School of Classical Studies in Rome will be delighted again to meet Professor Hülsen on this side of the ocean; for among the privileges which such students have enjoyed has always been the opportunity of hearing his course of lectures at the German Institute. Dr. Hülsen, with characteristic generosity, admits not only the regular students of the Institute, but any others who wish to hear him, even though the class is sometimes inconveniently large and difficult to mobilize, as when a large area has to be covered—for instance, in studying the Palatine. Professor Hülsen is the Institute's librarian; and students of all nationalities are not merely admitted, but receive a gracious welcome. He is in the library from ten in the morning until about five o'clock in the afternoon; and although his industry is phenomenal, he never seems to lack the leisure to give help to anyone who needs it.

Dr. Reid, who comes in 1910, is Professor of Ancient History in the University of Cambridge, and Fellow of Gonville and Caius College in the same University. He has held fellowships and lectureships in Christ's College and Pembroke College. He is perhaps best known by his scholarly edition of Cicero's Academica, and by his translation of the De Finibus. He is besides a voluminous contributor to scientific periodicals on classical subjects. He has never visited this country before; but a great many American scholars enjoy his personal friendship and will give him a hearty welcome. The precise topics upon which he will lecture at Columbia have not yet been announced; but it is understood that he will give at least two courses —one in Greek and one in Latin. He will also hold informal conferences with graduate students enrolled in the Classical Department.

The following translations and answers to questions have been contributed by Miss Mary B. Harwood, of The Girls' Latin School, Baltimore:

Aeneid 3. 158 *idem venturos tollemus in astra nepotes*: "In the same way we shall raise your future ancestors to the skies".

Aeneid 4. 578-579 *et sidera caelo dextra feras*: "Mayst thou bear the stars in the skies in thy right hand".

Aeneid 6. 304 *iam senior, sed cruda deo viridisque senectus*: "He now an old man and yet a green young god".

Teacher: "What do you think of Aeneas's attitude toward Dido?"

Pupil: "It goes to prove that affection always is *waisted*".

Aeneid 11. 189-190 *ter maestum funeris ignem lustravere in equis ululatusque ore dedere.*

"Three times the devouring flame leaps around the horses and they neigh".

In a recent examination on the Eclogues of Vergil one student rendered Eclogue 10. 18 *et formosus oves ad flumina pavit Adonis* by "and the beautiful cow is panting by the river of Adonis". Another gave for this line "and Adonis the most beauteous of the flock goes to the river". Eclogue 7. 12-13 *praetexit arundine ripas Mincius eque sacra resonant examina quercu* another student translated by "and the breathless horses make the sacred oak resound". In an answer to a certain question this latter student revealed how she reached her rendering. She misread *examina* as *exanima* and derived it from "*ex*, 'out', + *anima*, 'spirit', 'breath', = 'breathless'"; she evidently took *eque* as from *ecus*. C. K.

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THE CLASSICAL WEEKLY I. 41-42 Professor discussed a paper which had been published not before by Professor Tenney Frank in The cal Journal (A Question of Poetic Diction in Verse, The Classical Journal, 2. 323-329). In ıaper Professor Frank called attention to the veness of the adjective (the epithet) in an ed language like Latin. In such a language ɔithet is repeatedly separated from its noun. glish, on the other hand, descriptive adjectives st cases stand next to their nouns. In Aeneid 3

ive times out of a possible thirty-three does ɔun stand adjacent to the adjective. In turn- at passage into English, most translators would the adjective and noun in all thirty-three in- s. The result would be destructive of all en- nt. Vergil reads like Pope at once. Not even eauty of the epithets can save the passage. eal difference lies in the structure of the two ıges.

fessor Frank's conclusion was: "It must be clear that it is impossible to translate every ptive adjective of Vergil by an English ad- e. The spirit of our language forbids it".

as reminded of Professor Frank's words and ɔfessor Lodge's comments thereon last summer in rereading the Vicar of Wakefield, I came the following words (Chapter 8):

never sit thus", says Sophia, "but I think of ɔo lovers so sweetly described by Mr. Gay, who struck dead in each other's arms. There is hing so pathetic in the description, that I have it an hundred times with new rapture". "In pinion", cried my son, "the finest strokes in description are much below those in the and Galatea of Ovid. The Roman poet stands the use of *contrast* better, and upon ıgure, artfully managed, all strength in the pa- depends". "It is remarkable", cried Mr. ıell, "that both the poets you mention have y contributed to introduce a false taste into respective countries, by loading all their lines epithet. Men of little genius found them most imitated in their defects, and English poetry, hat in the later Empire of Rome, is nothing esent but a combination of luxuriant images, ut plot or connection; a string of epithets that ve the sound, without carrying on the sense".

The Evening Post of January 19, 1907, there ın interesting review of Harvard Studies, Volume 17 (1906). One part of this review I quote here:

Dr. Herbert Weir Smythe's address, Aspects of Greek Conservatism, contains so much thought, sustained and buttressed by so much learning, expressed in a manner so finished and effective, that it is a shame to mew it up in the pasteboard covers of the Classical Studies, or to risk its loss among the chips of a technical workshop. Would it be bad form if the Classical Department more frequently condescended to mere literature, and once in three or five years printed a volume of such essays? It would not be among the "best sellers", like Ben Hur and David Harum, but it would be read and pondered with delight by a judicious remnant, such as sat through the rain last June to watch the beautiful and humanizing version of the Agamemnon. The prowess of our American scholars in philology and research is now recognized the world over. Their reputation being made and settled in pure science, let the Harvard classicists now descend to popularizing after the manner of Jebb and Butcher and Sellar and the Croisets.

I have quoted these words, partly for their own sake, as an appeal to be pondered not merely by Harvard classicists, but also by the classicists who exist outside of Harvard, partly also because I have been reminded of them by an event of no small interest in the world of American philological study. Collections of essays on classical subjects by American scholars have been indeed few. I recall at the moment only Professor Gildersleeve's volume. This circumstance lends an especial interest to a book by Professor E. G. Sihler, of New York University, entitled Testimonium Animae, or Greek and Roman before Jesus Christ, which appeared in the closing months of 1908 (G. E. Stechert & Co.). The book is described on the title page as a series of essays and sketches dealing with the spiritual elements in classical civilization.

This book we hope to have reviewed presently in adequate fashion. I shall close by citing the titles of some of the eighteen chapters: The Craving for Immortality; Attic Morality; Actual Worship in Greek Communities; the Voice of Tombs; Roman Spirit and Roman Character; Ritual and Worship Among Roman Institutions; Cicero of Arpinum; Cato of Utica; L. Annaeus Seneca, the versatile, and the Rome of Seneca. C. K.

CAN STUDENTS LEARN TO READ THE CLASSICS?

The idea is abroad in the land that students of the Classics, no matter how many years they spend in the study of them, do not gain the same knowledge of those languages and the same facility in their use as do the students of the Modern languages. The inference drawn from this is that one would better spend his time upon Modern languages than upon the Classics.

To the writer this seems to be a question open to debate, a question which, if a decision is possible, must be decided by those who have worked in both classes of language and read their literatures.

But from what point shall we take our departure? If it is a question of commercial value no one would advise the acquisition of Greek and Latin rather than French and German or any other modern language; for the ancient languages are nowhere spoken, while the modern languages are used to-day over wide areas and it is possible that a student of a modern language may some time have occasion to use it in the ordinary business of life.

Still the study of the ancient versus the modern languages can not be debated on this ground, since this is not the reason why they are studied in school and college, nor is it one of the reasons which the teachers of modern languages put forward in favor of the study of them. Nor can it be said that students who have pursued those languages in school and college can write or speak them when they have finished their college course, unless the work of the classroom has been supplemented by work in a club which has this end in view. Here and there a teacher may put special emphasis on trying to teach his pupils to speak and write the particular modern language which he is teaching, but the writer believes that he is correct in saying that the large majority of teachers do not do this.

What then are language teachers in this country trying to do? They are trying to teach their pupils so much of any language as shall enable them to read its literature. That is all. Of course, questions at once arise in one's mind as to the cultural value of the various languages, as to the value of their literatures, etc., but these are not germane to the main point at issue as stated above.

If the writer's experience is of any value, and it is only on the basis of our own experience that we discuss any question, the ordinary student in this country does acquire a greater knowledge and facility in the use of modern languages than of the ancient. And yet this difference is not so great in degree as is thought in many quarters, since no student of language gets beyond the use of his dictionary and grammar. And right here we have the basis for a comparison. The less a student is obliged to lean upon these two aids the greater his knowledge of a language. To what then is the difference due? To this, that the modern languages are more like the English than the ancient in that they are analytic, so that their grammar is easier to learn; and the ideas expressed in the literature which the modern language student reads are more like the ideas expressed in his mother tongue. The difference in facility would be lessened somewhat if the student of ancient languages were required to read literature of the same character as the modern language student. But this is not the case. The student of Latin is not led on by easy stages from his beginning book to more lengthy and difficult literature, but is plunged at once into 'Caesar, four books'. The same is the case with the Greek, only more so. That this is not the best pedagogical theory is not stated here. We are trying to keep to the point at issue.

Another reason for greater facility is the student's attitude of mind. He believes that the modern languages are more "practical, because they are living, while the ancient are dead", and it requires some thought on his part to realize and a good deal of explanation on the part of the teacher to show that the dead languages are not dead, but very much alive.

The average student, if there is such a person, does not give the ancient languages a fair show, does not apply himself to their acquisition with the same spirit with which he attacks modern languages, but uses every means to lighten, as he thinks, his task. To learn anything is a task; it is the spirit with which one goes to work which makes the task a pleasure or a burden. There is no harder work than football, though the football enthusiast does not count it so. The do or die spirit will conquer anywhere. So I venture to say that the student who goes at Greek or Latin with the same spirit with which he studies French or German will find a fair measure of success attainable. He will find that he can read Greek, Latin, French or German of the same degree of difficulty with equal ease and understanding.

I have said that the reason why a student learns modern languages more easily than ancient is partly due to the relative difficulty of the two classes of languages, partly to the spirit with which the student works. There is a third party in this business, the teacher. How should he go to work to aid his pupils in the acquisition of a language? To my mind all languages should be taught in the same way, translation, writing, reading aloud, learning by heart. I omit speaking the language, because as languages are taught in the schools the aim is not ability to speak, but to understand the written language.

It may seem that translation is the sum of the whole matter, but it is not. The student should aim at attaining the ability to understand the language

as it appears on the printed page, without rearrangement of words to correspond to the order of words in his own language and without translation into his native tongue. To attain this end the four means above-mentioned are necessary. The truth of this statement needs no proof.

It is here that teachers and students alike are at fault, because they make translation the end and aim of all their efforts, neglecting the three other necessary means to a proper understanding of a language. If a student only translates he never gets an insight into a language. He needs to be trained in writing that he may have a firm grasp of the grammar and syntax, in reading aloud that his mind may be trained in quickness of perception, and in learning by heart that he may gain a genuine feeling for the language. Given a continuous and persistent use of these four means there will come a time when they can be laid aside, because the student has attained the end to which they were the means.

Any teacher of ancient languages who has endeavored to have his pupils do anything more than translate into their mother tongue knows how difficult a thing it is. As long as a student translates each day a definite amount assigned by his teacher he is satisfied, and when, after a certain number of years spent in this kind of work, he finds that translation is still slow and he apparently does not increase his ability to read the literature, he gives up in despair of ever being able to read with the same ease with which he can read a modern language. Instead of taking a part at least of the blame on himself, he puts it all on his teacher or on the language. In saying this I do not mean that the student alone is at fault, but it is an undeniable fact that students do not expend an equal amount of effort on ancient and modern languages, or perhaps it would be nearer the truth to say that they will not make use of the same means in learning an ancient and a modern language.

The odes of Horace are not understood when three books of them have been rapidly translated into bungling English, and yet it is next to impossible to get a student to do more, as those who have tried it know. If a student is asked to learn some of the odes by heart, to read them all aloud in their proper meters, in a word to become so familiar with them that he understands them in approximately the same way that he understands English poems, there is apt to be a rebellion, or at least an effort so slight that the teacher is liable to give up in despair and return to the old daily stumbling translation.

The college instructor finds that pupils come to him without any definite knowledge of the language in regard to forms and syntax. Apparently they have translated all that is demanded by the college entrance requirements, but all too often they fail in answering the simplest questions concerning grammar and syntax which are the necessary basis of the power to translate. There are reasons for this. Most people look upon the ancient languages as unpractical. Students are infected with the same opinion and do not exert themselves. Translation into the vernacular is made the end and aim. The college entrance requirements are too great and seemingly place emphasis on amount rather than ability, although this is not intended.

If teachers and students alike will keep continually in mind the fact that they are working to gain the ability to read the language as it stands on the printed page and will use the means which will bring about this ability, there will be no cry that students of the ancient languages never learn to read them. The teacher should not become disheartened, but should keep everlastingly at it. If he does his pupils will find that they are really gaining in power and the stigma which the Classics now bear will be gradually removed.

UNIVERSITY OF ILLINOIS HAMILTON FORD ALLEN

DISSOLUTUS

On the passage Cupio, patres conscripti, me esse clementem, cupio in tantis rei publicae periculis me non dissolutum videri, sed iam me ipse inertiae nequitiaeque condemno (Cic. Cat. 1. 2. 4), I have looked into the commentaries of eleven school editions of Cicero published in this country. Nine of these interpret *dissolutum* as 'lax', 'remiss', 'neglectful of duty'. I submit that this idea is exactly antipodal to the thought which this word was intended by Cicero to convey. The evidence for my view is:

I. Internal. It seems manifest that the second clause carries on the same line of thought as the first; the adversative thought does not begin before the word *sed*. *Cupio . . . cupio* bears every appearance of being an anaphora, the two members of which cannot be adversative. *Non dissolutum*, therefore, must be a litotes for approximately the same idea as *clementem; dissolutus* accordingly means 'headstrong', 'acting strenuously without calm forethought and sufficient reason', 'intemperate', 'bull-headed'. The translation should be: 'I wish . . . to be calm, without rancor or prejudice; in times of so great danger to the government I do not wish to seem headstrong: but now I condemn myself for inactivity and inefficiency'. This goes closely with the sentence that follows and should not be put in a separate paragraph.

II. External. *Dissolutus* primarily means 'free of restraint'. The reference may be to[1]:

(1) the restraint of the law. Cf. Phaedr. 1. 2. 12 dissolutos mores compescere, said of the frogs who had no king or government; Cic. Verr. 2. 3.

[1] Mr. Bradley's list of passages under each subdivision, unless otherwise stated, aims to be exhaustive.—C. K.

56 omnium hominum dissolutissimus, 'most utterly disregardful of law'; Cic. Flacc. 9. dissoluta consuetudo Graecorum impudensque licentia (namely, to falsify public records): here *dissoluta* = 'lawless' and *dissoluta consuetudo* is immediately interpreted by *licentia;* Cic. Leg. Agrar. 2. 55 o perturbatam rationem! o libidinem refrenandam! o consilia dissoluta atque perdita! said in regard to the proposal to hold public auctions elsewhere than in the forum, 'What a revolutionary proposal! This is outlawry to be checked! These plans violate the fundamental law of the land! They are unthinkable!' Cic. Verr. 2. 3. 57 Ecquod iudicium Romae tam dissolutum, tam perditum, tam nummarium fore putasti? 'so lawless, so unscrupulous, so venal' (but cf. the passage from Pliny cited below).

(2) other external restraint. Cf. Cic. Rosc. Amer. 11. 32 Quis tam dissoluto animo est qui haec cum videat tacere ac neglegere possit? 'who has a mind so undisciplined in human feeling', etc.; Tac. Ann. 15. 49 dissoluta luxu mens, 'a mind gone to rack' (*luxu* is causal ablative); Quint. 2. 2. 5 non austeritas eius tristis, non dissoluta sit comitas ('excessive').

(3) the restraint of moral principles. Cf. Cic. Tusc. 4. 25 adulescens perditus ac dissolutus, opposed to vir constans ac sapiens, the arrangement of adjectives apparently being chiastic: *dissolutus* therefore = 'lacking strength of character'; Cic. Cluent. 175 vir dissolutissimus = maritus impudentissimus; Treb. Poll. Gall. 5 dissolutus imperator; Cic. ad Att. 1. 19. 8 nihil a me asperum in quemquam fit nec tamen quicquam populare ac dissolutum, where Tyrrell translates by 'seek popular favor by relaxing my principles'.

(4) lack of self-control, of various kinds. Cf. Nep. Alc. 1 luxuriosus, dissolutus, libidinosus, intemperans, where *dissolutus* seems quite as nearly synonymous with the words that follow as with the word that precedes it; Cic. Verr. 2. 5. 57 homo barbarus ac dissolutus, 'unable to apply himself to study', namely of Greek letters; Cic. Off. 1. 28. 99 neglegere quid de se quisque sentiat non solum adrogantis est, sed omnino dissoluti, 'to refuse to heed men's criticism is not merely to put on airs but to be wholly reckless'. It is here that I would place the passage that has prompted this paper, in the sense of 'intemperate', 'headstrong'.

(5) From this the transition is easy to the idea 'easygoing', 'careless' (i. e. lacking in control of one's native inertia); cf. Cic. Verr. 2. 5. 3; 2. 3. 69; Cic. Quint. 11. 38; 12. 40. It is transferred to a thing in Sen. Controv. 5. praef. libelli dissolutiores, 'more carelessly written'.

Other senses are:

(6) 'lenient'; cf. Cic. Verr. 2. 5. 40; here it is opposed to *vehemens.*

(7) 'void', 'of no effect'; cf. Cic. Tull. 35 severissimum iudicium per vos videri esse dissolutum.

(8) 'generous', 'liberal'; cf. Cic. Quint. Rosc. 7 homo liberalis et dissolutus et bonitate affluens; Cic. ad Brut. 3 liberalitas dissolutior, where it seems that two ideas are involved, 'too generous' and 'somewhat thoughtless'.

(9) Often the word retains some participial force. I quote only instances in which the interpretation is not at once clear. Cf. Plin. Pan. 80. 1 non dissoluta clementia, 'mercy had without a price' (see Cic. Verr. 2. 3. 57 cited above); Quint. 1. 8. 2 lectio non in canticum dissoluta, 'reading not broken up into sing-song'; Cic. Off. 1. 35. 129 iis apta, nobis dissoluta, 'suitable to them, but not binding upon us'.

(10) Finally, *dissolutus* is used as a technical term both in medicine and in rhetoric. It is not necessary to cite these usages here.

Many of these interpretations may be said to remain in the realm of the possible. Proof cannot be absolute, because the occurrence of the several senses are not sufficiently numerous. Yet this much seems clear, that the treatment of the word in many annotations, and—perhaps the source of much of the trouble—in the Freund lexicon, is far from satisfactory.

BARCLAY W. BRADLEY
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CORRESPONDENCE

"All that we (teachers of the Classics) ask is the opportunity to present our subjects to the minds of the growing youth. If we do not succeed in influencing them we have but ourselves to blame. . . . No school supported by public funds should be exclusively industrial any more than exclusively cultural", says G. L., in THE CLASSICAL WEEKLY, 2. 41.

In other words, we must safeguard society against stratification by offering cultural education in the public schools side by side with industrial education, and on equal terms with it. If the pupils do not grasp the culture, we are to blame. This seems to be true. It also seems to be true that only about a third of them grasp it in any measurable degree at all. Are we to blame for the other two-thirds? I think we are.

There will inevitably be a residuum out of every high school who cannot grasp the humanistic values in Caesar and Cicero. But it ought to be no more than a residuum. When a residuum totals more than fifty per cent., there are some facts well worth study at the root. Either the fine metal is very precious and the dross worthless (which I do not believe), or the refining process is not worth while (which I do not believe either), or a great deal of gold is going on the slag-heap. This, I believe, is the state of affairs. In other words, a distressing percent-

age of pupils leave our high schools untouched by classical culture who are quite capable of assimilating an amount of it worth while, in the time and courses at their disposal. And I am so bold as to think I know why.

The difficulty is that our method and attitude and assumptions in classical teaching have limited the appeal of the Classics to a certain type of mind —to a mind quick to generalize, ready to amend concepts and insert exceptions, and prompt in the application of principles to details. In other words, Latin has been for the 'bright' pupil, or at least for the pupil with an ambition and a doggedness to make up for his lack of readiness in learning. The great rough, awkward fellow who says: "Don't ye want no sentences tomorrer?" who finds it perspiring labor to write an English sentence legibly, not to say correctly, who breaks a football line or a lady's teacup with equal promptness and spontaneity—this yokel we have always regarded as the boy on whom classical culture would be wasted; and we have heaved a poorly disguised sigh of relief when the term-end sieve eliminated him from the class, a sigh which he no doubt echoed most devoutly as he galloped off home. And then if his parents insisted on his graduating, we have devised the elective course, so that he could do it without the camel-and-needle's-eye process of learning Latin.

Now as a matter of fact this chap is the brawn of our school product, and he needs our classical culture more than anybody else. At least, he needs enough of it for him to forget that it is an acquired taste. If the presentation of the Classics, in the multitudinous schools where he exists, is not such as to reach him (and it usually isn't), then such presentation is largely a failure. And it is a failure because it does not take into account his stamp of mind.

The Classics as an educational instrument date from the day when the only mind that sought education, and persisted in it, was the analytic mind. Our thick-headed, concrete , scatterbrained type has come into the educational course later; but we have held to our old traditions of intellectual aristocracy, and we stand alone amongst the departments of learning in not making our approach to the student mind through processes so scientific, concrete and inductive that *every normal mind* can grasp them, and learn to read and write Latin by them.

Out of a class of twenty, I can count scarcely five who have minds by nature sufficiently analytical to enable them to apply paradigms, rules and definitions without such mental labor as to render Latin a dreary and unprofitable waste to them. What am I to do? Pass them, and fail the fifteen? No, for the fifteen need Latin, and moreover, by actual test, *they can learn Latin.* But they will never learn it by the paradigm-rule-definition method. They can only learn it as they learned English—by imitation, association, repetition, use.

This means a complete revolution in the teaching of Latin. Its traditions must be democratic, not aristocratic. Its processes must be psychological rather than logical. Its order of presentation must be spontaneous rather than traditional; that is, it must be determined by the way the pupil thinks, rather than by the way the teacher thinks he ought to think. Its rate of progress must be levelled to the mind that abstracts slowly, as most of us do. And all this means that the current type of beginning Latin method, with its bewildering network of rules and exceptions and declensions and conjugations and technical grammatical terms, must be relegated to the scrap-heap where it belongs, and we must have in its place a living Latin, where the pupils learn things instead of the names of things. This is what our thick-headed boy and our scatterbrained girl have been doing all the time in all other studies, so far as they were doing anything at all in school that was worth while. When they do this, Latin will not be a failure for them.

WREN J. GRINSTEAD
EASTERN KENTUCKY STATE NORMAL SCHOOL

The Vermont Section of the New England Classical Association held its third annual meeting at the University of Vermont in Burlington on Saturday, December 5. Principal E. C. Ham of Randolph High School presided and thirty-five teachers representing seventeen schools and colleges in the state were in attendance. For the first time since the organization of the section two sessions were held and the result was so satisfactory that probably this will be the rule in the future. The teachers voted down a proposition to meet at the time of the meeting of the State Teachers Association, preferring to devote one day each year entirely to the discussion of questions which concern the teaching of Latin and Greek.

President Buckham, of the University of Vermont, in welcoming the visitors, said that there were two sets of problems which confronted teachers and friends of the Classics to-day, problems of the class-room and problems which have to do with the town meeting, the taxpayers and public opinion. The latter problems are quite as important as the former. For if work is not done in educating the public mind, and Greek goes out of our public school system, Latin will go too, and with both Greek and Latin the finest strain of our intellectual life will be lost.

The first topic, How far is it possible to teach Greek and Latin meters? was introduced by Dr. Franzen Swedelius of Middlebury College, who put in a plea for the continued careful study of meter

first in the secondary schools and then in the colleges, for classical poetry is beautiful in its rhythm alone and it is impossible to separate thought and rhythm.

Principal A. S. Harriman of Middlebury High School, in opening the discussion, said that it was possible to teach secondary school students the mechanical details of the structure of Greek and Latin hexameter and pentameter verse, but that the time allowed to cover the Greek and Latin required for admission to college is too short for teaching an absolutely new rhythm in which stress is subordinated to quantity. It would be easier to teach the pupil to intone Greek and Latin verse than to read it without the stress accent everywhere found in English poetry, and it may be possible, without using too much time, to teach the boy or girl in the high school to use a different musical note for the accented and unaccented parts of the verse.

Associate Principal Taylor of Vermont Academy presented the second topic: Classics through translations only: What would a student gain that he would not gain through the originals, and what would he lose?[1]

Principal Harold Fuller of Brandon High School in opening the discussion said that he had used with several classes in English both metrical and prose translations of the Odyssey, and that his pupils had taken more interest in the translated Homer than in most of the English authors read in the same course. Of course the reading of standard translations in secondary schools is necessarily very limited. The choice must be made wisely, and, above all, the teacher himself must be acquainted with the authors in the original.

The last topic of the morning session, What Greek and Latin authors can profitably be substituted for those now required for admission to college? was presented by Principal Isaac Thomas of Rutland High School. He advocated no change in the authors now read, but would add Sallust's Catiline and would read the most interesting portions of the entire works now required rather than slavishly adhere to certain definite amounts of text. Let the teacher summarize and read to the class the parts of the work not read by the pupils. This will keep the teacher *alive*, make him *vitalize* the texts to the pupil, and thus help him solve the problem of teaching the Classics, which is to enable the pupil to get at the thought of the author, and become familiar with the great authors.

After luncheon, which was served to the teachers at Commons Hall as guests of the University, Professor Ogle of the University of Vermont delivered a short address on Daemonic Lore among the Greeks and Romans. The first topic of the afternoon's discussion, The value of the viva voce method, was presented by Principal John Colburn of Bellows Free Academy, who said that his own experience had proved that it actually saved time to require the pupil to translate from oral reading. The *viva voce* method when properly used shows the student that the language fact is of more importance than the grammatical fact and teaches him to translate ideas into ideas, not words into words. Pupils taught by this method are more interested in their work, gain greatly in ability to read at sight, acquire a stock of phrases which are of much use in taking up a new author, and memorize without effort a quantity of illustrative material for the study of grammar.

Mr. Harlan N. Wood of St. Johnsbury Academy presented the last topic, The teaching of first-year Latin. He said that one reason why so many first-year pupils fail to make satisfactory progress is the fact that the method of work lacks *definiteness*. The first-year Latin books introduce too many different features during the early part of the work. This gives the pupil a confused and scattered idea of the subject. The beginner needs to gain, first of all, an understanding of what an inflected language is; hence during the first term, at least, the mastery of the essential forms is the problem to be worked out. Let this problem be made definite by a study of the declension of nouns, then of adjectives, then of the indicative in all conjugations, and so on, keeping unnecessary points of syntax, subjunctives, English-Latin sentences, etc., in the background until these essential forms have been learned.

The following officers were elected for the ensuing year: President, Principal C. P. Howland, of St. Johnsbury Academy; Vice-president, Associate Principal James N. Taylor, of Vermont Academy; Secretary and Treasurer, Professor W. S. Burrage, of Middlebury College; Executive committee, Principal W. A. Beebe, of Peoples Academy, Professor M. B. Ogle, of the University of Vermont, and Miss Eleanor Ross, of Rutland High School.

Reports from different parts of the state in regard to the study of the Classics were encouraging. The study of Latin is increasing. One school reports no class in first-year Greek for the first time in its history, but on the other hand two schools for the first time have organized classes in beginning Greek. Many high schools report larger Greek classes; one for example has first and second-year classes of twelve and seventeen pupils respectively, after a number of years in which the classes averaged about six.

SAMUEL E. BASSETT
UNIVERSITY OF VERMONT

[1] This paper will be given in full in THE CLASSICAL WEEKLY.

The third regular meeting of The Washington Classical Club was held in the Woman's building of the George Washington University, yesterday, at 12 o'clock.

·ge number of members and their friends were t, President Mitchell Carroll being in the Ambassador Bryce was the guest of honor ıve the address.

subject of Mr. Bryce's remarks was the im-:e of classical studies, and the necessity of ining in our literature, life, and art the ·d and ideals of the old Greeks and Romans. ;retted to see in this country, as in England, ne in appreciation of the Classics, but he was to note many signs of a reaction. He felt reek and Latin had suffered from the laying much stress on grammar. He said in part:

chief value of the Classics is in their litera-nd this study of literature far removed from nestimable. The Greek and Roman authors uable because they do not belong to our time. ıirit of modernism is too prevalent. Classical ıre is needed to counteract this modernism. eting our own problems we must take into :ration the point of view of people of a re-ge who had to meet similar problems.

:her reason for the study of the Greek and authors is the influence of their style, as is sted in the case of many of our greatest Eng-·iters.

value of the study of inflected languages, as ıted with our own, must not be underesti-They strengthen the faculties, and inflections anchors, as it were, to help the memory.

Bryce added that he had tried the experiment ımitting 50 lines each of Homer, Vergil and , and he found he could commit Homer three as fast, and Vergil twice as fast as Milton. d further:

·e is a great pleasure in being able to call up ıassages of ancient poetry in moments of , for in the Classics we find something ap-ıte to every phase of life. They take us far ·rom self and our present problems, and give sense of our proper relation to the past and future.

ınot too highly praise the work of this club nulgating these classical studies, and I hope s influence and example may be widely felt hout the country.

ɔp O'Connell, Rector of the Catholic Univer-: America, and President Needham, of the : Washington University, were among the Bishop O'Connell spoke briefly of the im-:e of a classical training in all lines of pro-al life. The club by acclamation elected Am-ɔr Bryce, Bishop O'Connell, and President ım the first three honorary members of the

nformal reception was then held, which was :d by a luncheon. The next meeting of the ill be held early in February in Georgetown sity, when Prof. Bristol, of Cornell Univer-· Prof. Rolfe, of the University of Pennsyl-will address the club.

ıwing are the officers and members of the club for the present session: President, Mitchell Carroll; vice-presidents, the Rev. Charles Macksey, S. J., George M. Bolling, Thomas W. Sidwell, and Mrs. Adelia C. Hensley; secretary-treasurer, Miss M. Elsie Turner; executive committee, the president, the vice-presidents, the secretary-treasurer, and Miss A. S. Rainey, Miss Mabel C. Hawes, and Charles S. Smith.—From *The Washington Post,* December 6, 1908.

It has been suggested that specimen examination papers may not be devoid of interest and profit. We therefore print the following:

EXAMINATION IN HORACE, ODES III.

1. Why are the first six Odes grouped as an organic whole? Give the scheme of the meter. Name the chief cardinal virtues which Horace praises. What in general is his method of setting forth and emphasizing these virtues? Show how the conception and the aim of these poems grew out of the circumstances of the period in which they were written, and the hopes which were excited in the breasts of patriotic Romans.

2. In Ode 3, what is the picture in the opening strophes? What had been obtained by Pollux and Hercules, and what is said of Augustus in this connection? To whose admission into the councils of heaven would Juno naturally object? Give an outline of her speech. With what self-reproach does the poet close the poem?

3. Translate Ode 5, 1-18. (a) What warlike tastes did Augustus inherit? (b) The use of the term Augustus throws what light on the date of the poem? (c) Tell of the battle of Cannae. (d) What disastrous effects of the battle are here pictured?

4. Translate Ode 14, 11-16. (a) Where did Augustus go? when? how long did he stay? (b) What increased the anxiety of the people at his absence? (c) Why is the name of Hercules mentioned at the beginning? (d) Who was the *mulier?* who the *soror?*

5. Translate Ode 29, 49-64. (a) Construction of *negotio,* of *ludum,* of *mihi?* (b) *laudo manentem:* give the story of the English statesman. (c) *Pauperiem sine dote:* what kind of poverty, and what kind of seeking? (d) *votis pacisci:* show the cynical view of prayer.

WALTER L. RANKIN
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George Reimer, of Berlin, has just published for the Royal Museum of that city Altertümer von Pergamon, Band VII, Die Skulpturen mit Ausnahme des Altarreliefs, by Franz Winter. There are many illustrations.—From *The Evening Post,* January 9, 1909.

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THE CLASSICAL WEEKLY

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I have been reminded recently of certain experiences I endured (I use the verb deliberately) in Rome in the summer of 1904. One day, as I was working in the Forum, I noticed two young men and soon discovered that they were puzzled by something. I volunteered assistance and was appropriately punished for my interference in the concerns of others. In the talk that followed I learned that one was a teacher of Latin. When it became clear to him that practically every bit of the visible Forum was later than Cicero's day, he declared that for him the Forum had lost greatly in interest. The following day I had a like experience with two ladies, one of whom was a teacher of Latin. The ladies had the day before made a tour of the Forum and the Palatine Hill, with "Professor X", a professional *cicerone*. *They* knew exactly where Cicero's house on the Palatine had stood; *they* knew that the hemicycle was the Rostra on which Cicero had delivered his speeches against Catiline. When my passion for truth led me mildly to question the genuineness of their information, the teacher remarked that the Forum had lost for her all interest. Now, it is natural enough for one, at least in a sentimental mood, to prefer to have the Forum before his eyes in whole or in part as Cicero saw it. But, as a matter of fact, the Forum is immensely more interesting as it is. Augustus boasted that he had found Rome a city of brick and had left it a city of marble; Caesar began, Augustus completed the transformation of Rome from a so-called Republic to a *de facto* if not a *de nomine* (*sit, quaeso, venia verbo*) Empire. Both transformations are crystallized for us in enduring materials even in the ruins of the Forum. Lacking in interest is the Forum, because it did not cease to grow and to be transformed after one man or two men (Cicero and Caesar) moved and wrought and spoke there? Nay, every change gives it a new interest and makes one's pulses throb afresh as he reflects on the wondrous career of Rome, wondrous in its length as in its greatness, in the tenacity of the Roman character, which, changing ever, yet remains essentially the same in all its long history.

In The Classical Journal (3. 318-326) Professor Walter Dennison has an interesting article on The Roman Forum as Cicero saw it. He reminds us that throughout Cicero's life the Forum was constantly undergoing transformation. We have to reckon here with the building schemes both of Sulla and of Caesar. We may not speak, therefore, of a Ciceronian Forum. Professor Dennison seeks then to determine how the Forum looked in the famous year 63 B. C.

To accomplish this purpose we must begin by removing in imagination certain monuments of later times which inevitably come first to the thoughts of one who has seen the Forum itself or is familiar with photographs of the existing remains or with the plans which attempt to include all that is now represented in the Forum. I am thinking of such admirable plans as are given by Hülsen in his Das Forum Romanum. We must remove, then, besides other things, the Arch of Septimius Severus, the remains of the Temples of Vespasian, Faustina, Romulus, Divus Iulius, Saturn, and Concord, the Column of Phocas, the Hemicycle, the Curia Iulia, the Basilica Aemilia and the Basilica Iulia, nay, even the pavement now visible in the Forum. We must remember also that the term Forum in 63 B. C. covered far less ground than is occupied by the remains visible in the Forum to-day; the term did not carry then so far to the east (i. e. in the direction of the Arch of Titus).

On page 322 Professor Dennison gives a sketch-plan of the Forum as it existed in 63 B. C. In the following pages he gives brief explanations of the plan. Some twenty-eight structures are noted and discussed. Among these we have a number of names familiar to us from a study of the existing remains; most of these, however, denote something very different on Mr. Dennison's plan from the conception which the names convey to one who thinks of the Forum automatically in terms of the visible ruins. The differences cannot be briefly indicated in words; the reader should carefully study Mr. Dennison's sketch. To emphasize the impression which I have been seeking to create I quote his closing words:

So stood the Forum of 63 B. C. as Cicero saw it day after day. In the last ten years of his life he witnessed the beginning of a new era of building. He beheld the space of the Comitium straightened and the foundations laid for the new Curia Iulia. North of this senate house Caesar's activity was manifest in his preparations to build a new business quarter to be called the Forum Julii. On the south

side of the Forum the demolition of the Basilica Sempronia and the *tabernae veteres* went on before Cicero's eyes and a new and larger basilica was raised that was dedicated, though in an unfinished state, only three years before the orator's death. Cicero also saw the *tabernae* on the north side of the Forum pulled down and the Basilica Aemilia enlarged. There was some talk of removing the rostra, and perhaps Caesar did erect a speaking-platform near the east end of the Forum, where later his body was burned and Antony delivered the funeral oration. These were the first steps in carrying out a systematic plan of rebuilding and adorning the Roman Forum on a scale befitting its importance. The completion of these plans, however, Cicero did not live to see. C. K.

ASPECTS OF THE SPEECH IN VERGIL AND THE LATER ROMAN EPIC

Among the contributions recently made to classical study has appeared a monograph by Dr. G. W. Elderkin, dealing chiefly with various external aspects of the speech in the later Greek epic. Dr. Elderkin's work has suggested a like investigation on the Latin side, and it is our intention to examine some of the results of this investigation in order that we may determine to what extent the Vergilian standard was followed by the later Roman epic in its use of direct speech as a constituent of epic technique, and that we may compare the usages of the various poets of the later period to see how far they differ among themselves.

It is obvious that in the Roman epic one has to deal with a class of poems all of which belong to the same general period, no great dissimilarity in type existing between Vergil and his successors such as that which separates Homer from the later Greek epic. It is to this fundamental difference that Patin (Études sur la Poésie Latine, I. 203) largely attributes those characteristics which distinguish Vergil's art from that of Homer, namely, the general difference between the artificial epic of an age of refinement and the naif epic of a primitive period. Though the Roman epics from the time of Vergil are all the products of such an age of reflection, one may expect to find much that will prove of interest in comparing the use of the speech in the Aeneid, in which fable and history are so skillfully interwoven, with that in the mythological epics of Valerius Flaccus and Statius, and the historical epics of Lucan and Silius Italicus. Claudian also offers material for investigation in these two departments as well as in the invectives and panegyrics.

In so extensive a field as that of direct speech, offering many lines of inquiry, we cannot attempt to enter into a discussion of the content of the speeches, or of their relation to the movement of the poem in which they occur, but shall confine ourselves to the following externals: first, the statistics bearing on epic speech, with an interpretation of the same; secondly, those points of technique which show departures from the practice of the Greek epic.

In the *Neue Jahrbücher* (1884, I. 129 ff.) M. Schneidewin gives the statistics showing the relative amount of speech in Homer and Vergil; speech constitutes 50 per cent. of the Iliad and the Odyssey, 38 per cent. of the Aeneid. In examining the later Roman epic in this regard, one finds that rhetoric does not necessarily mean speech-making, and is met by the surprising fact that this marked tendency which Vergil shows to restrict the use of direct speech has been inherited by the later epic poets, who, with the exception of Statius in the incomplete Achilleid and Claudian in the historical epics, are even more conservative; the amount of speech in no case equals the Vergilian standard, from which, however, no author departs more than 8 per cent. So Lucan's Pharsalia contains 32 per cent. speech. A slight increase appears in Valerius Flaccus (34 per cent.); Statius with 37 per cent. shows a still nearer approach to Vergil. The Punica of Silius Italicus has but 31 per cent., while Claudian devotes to direct speech only 30 per cent. of the mythological and historical epics, invectives, and panegyrics.

Again, a departure from the Vergilian standard may be seen in the number of speeches employed, for, with the exception of the Argonautica, none of the later epics uses the speech so frequently as does Vergil. In the Aeneid, for example, there are 331 speeches, one for every 30 verses. The ratio in Claudian is 1 to 79, in Lucan 1 to 67, in Silius Italicus 1 to 41, in Statius 1 to 39, in Valerius Flaccus 1 to 30—a proportion slightly exceeding Vergilian frequency.

This decrease in the percentage of speech and in the number of speeches, which the later epic for the most part shows, indicates a restriction of the conversational element in keeping with the general characteristics of this period of declamation. Passing on, however, to the question of the average length of the epic speech, one would naturally expect to find an increase in the poems produced in an age when the rhetorical schools flourished, and ostentatious declamation was the chief delight of the idle circle of dilettanti. In point of fact this tendency is seen in all the poets of the later period with the exception of Valerius Flaccus, whose speeches are even shorter than those in Vergil (the average length is 10–16 verses in the Argonautica as compared with 11–35 in the Aeneid). The average length of the speech in Lucan (21.55 verses) is almost twice that in Vergil. Statius and Silius Italicus are more conservative (the averages are 14.42 and 12.57 verses respectively) while the length of the speech in Claudian (23–56 verses) is greater than that in any other of the epic poets. It is also a significant fact that although in Lucan, Silius Italicus, and Claudian the percentage of speech is less than in the Aeneid, and the speech

is used less frequently, yet these poets show an increase in the number of speeches over 40 verses in length. Statius, on the other hand, employs only about one-half as many such speeches, notwithstanding the fact that the bulk of the Thebaid and the Achilleid exceeds that of the Aeneid, and the average length of the speech is greater than in Vergil, who, however, uses the speech more frequently. Here again Valerius Flaccus shows practically no departure from Vergil's custom. Of these exceptionally long speeches in the later epic, few of which are concerned with the motivation of the action of the poem, the narrative type and that which represents an exhortation by the Roman leaders figure prominently.

It has been seen above that the proportion of direct speech in the Aeneid is much less than in Homer, and that the later Roman epic shows a still further decline. In investigating the causes of this decrease one would expect to discover as a contributing factor the presence of oratio obliqua, due both to the Roman's habit of thought and to the influence of the historians, by whom this mode of expression was so generally used. An examination of Vergil and the later epic, however, shows that little of the difference can be attributed to this source. It is estimated that the Aeneid contains not over 140 verses of such material, which, if converted into oratio recta, would increase the amount of speech in the poem only about one and one-half per cent. The longest of the passages occurs in 8. 10-17, giving the substance of the message sent by the Latins to Diomedes. The later epic, with the exception of Silius Italicus, is even less fruitful in such material than Vergil. The Pharsalia shows only a few scattered examples, such as the inquiry of Pompey in 8. 167-170, and the advice of his followers in 9. 317-319. The Argonautica has but 75 odd verses of oratio obliqua, the Thebaid but 65. In the Punica of Silius Italicus, which is but a versified history of the Punic War largely dependent upon the account of Livy, there is found no great amount of indirect speech; its 200 odd verses, however, represent a slight increase over the other Roman epics.

A more significant cause of the limitation of the speech in Vergil as compared with Homer is the desire of the Roman poet not only to avoid the superfluous and all that contributes nothing to the movement of the poem, but also to leave room for the exercise of the reader's imagination, characteristics which have been commented upon by Heinze in his excellent work, Virgil's Epische Technik (pp. 398-399). Among the indications of this phase of Vergil's art is cited the limited use of the speech in messenger-scenes, a tendency apparent also in the later Roman epic. The Pharsalia offers but little in the way of illustration owing to the absence of divine agency. In examining the Argonautica, one finds a message repeated in oratio recta in only one instance (2. 131-132, 142-165). Repetition is avoided in 4. 78-81, where a mere statement indicates that Iris delivered to Hercules the command which she had received from Jupiter. So, also, in the Thebaid, the message which Jupiter entrusts to Mercury in 7. 6-33 is not delivered to Mars in the direct form. In verse 81 we find simply the words, *Ille refert consulta patris.* Again, in the Punica, 3. 168-169, we know that Jupiter had despatched Mercury from the words, *Cyllenius . . . portabat iussa parentis,* though the nature of the command is not disclosed until the messenger speaks to Hannibal in the direct form in verses 172-182. In other cases a command given directly is known to have been delivered through some reference to the person to whom it was sent, as in the Punica 9. 479, *Quae postquam accepit dubitans Tritonia virgo;* or in Claudian's Rape of Proserpine, 1. 118, *Audierat mandata pater,* which alludes to Pluto's message to Jupiter. Again, from verses 278-279, *Iamque viam Pluto superas molitur ad auras Germani monitu,* one has to assume that Mercury had returned with a reply.

A further element affecting the shrinkage in the amount of speech in Vergil as compared with Homer is the tendency, noted by Heinze (397-398), to confine the speech-scenes within narrower bounds, that is, to restrict the length of the dialogue, and to limit the number of speakers appearing in a given scene. The conservatism of the later epic in this respect is even more noticeable. In regard to Lucan, Basore, in the Proceedings of the American Philological Association for 1904, has recorded the fact that in only two instances is simple address and reply exceeded, and only once do as many as three speakers appear in a given scene. In this limitation of the dialogue Claudian shows a near approach to the practice of Lucan, allowing the first speaker to reply in but four instances, while only twice are more than two speakers grouped. In Silius Italicus, also, the dialogue is limited to three speeches, if we except the scene between Marus and Serranus in the sixth book, where the outcries of Regulus's son serve to break up the long narrative of the old armor-bearer. In Valerius Flaccus and Statius dialogue plays a more important part, though in no case is it carried to the extent of six speeches, as in the scene between Venus and Aeneas in the first book of Vergil, verses 321-409.

That this restriction of the dialogue is conscious in the later epic as in the Aeneid is clearly shown by the employment of various means to bring the speech-scenes within certain limits. Interruption of the dialogue is sometimes allowed, as in the Argonautica, 5. 670 ff., where Jupiter prevents a continuation of the controversy between Mars and Juno, or in the Thebaid, 3. 669 ff., where the shouts of the crowd and the intervention of the night bring to an end the discussion between Capaneus and the Grecian seer. A further indication of the desire to reduce the

length of speech-scenes appears in the form in which questions are often given; the poet substitutes a bit of oratio obliqua, or a simple statement, as in the inquiries in regard to the object of one's mission in the Argonautica, 5. 467-8, *rogitant . . . quid ausi quidve ferant,* or in the Thebaid, 2. 390-391, *causas . . . viae nomenque rogatus edidit.*

It has been found that the largest number of speakers is often grouped in the meetings of senates or councils; but even here there occasionally occurs a noteworthy limitation of direct speech. So in Valerius Flaccus, 3. 613-714, a passage describing the Argonauts' discussion as to whether or not Hercules should be left on the shores of Mysia; here only three of the speeches are given in the direct form, though four other opportunities for speech are offered. Again, in the Thebaid, 10. 883 ff., of the gods contending before Jupiter concerning the fate of Thebes and Argos, only Bacchus is given a direct speech.

Passing to the second question for our consideration, namely, those points of technique in which the Roman epic affords a contrast to the Greek, one finds standing out prominently the use of the parenthetic verb and phrase, through the presence of which the speech becomes less formal and more colloquial in tone. In addition to the simple verb, other phrases were introduced until finally narrative entirely foreign in purpose to the verb of saying was inserted within the body of the speech. The first extension is seen in the familiar use of a noun subject with the verb, as in Aeneid 6. 259, *conclamat vates.* Additional phrases are often met, as in Aeneid 6. 723, *suscipit Anchises, atque ordine singula pandit;* or in Thebaid 10. 268, *hortatur clara iam voce sacerdos.* As a further extension of this practice, forming a noteworthy feature of the Roman epic technique, should be mentioned the use of interpolated narrative as what may be termed stage-directions, the speech in this way gaining largely both in naturalness and effectiveness; this practice is especially significant as showing the undoubted influence of the drama upon the Roman epic through the medium of rhetoric, and it is worthy of note that in the Metamorphoses of Ovid, the dramatic story-teller of Roman literature, one finds a free use of such interpolated phrases in many cases similar to that observed in the epic. These phrases termed stage-directions, representing a conscious adaptation of a custom of the drama, are employed either to describe a gesture of the speaker, or to portray an act or state of the person addressed, or to bring into the speech a new element as an occasion for the speaker to continue. As an example of the first type, may be cited Aeneid 6. 406-407, where the Sibyl's words to Charon, ".....behold this branch", are broken by a parenthesis stating that she revealed the branch which lay hid beneath her robe, or the Achilleid 1. 908, where Achilles's speech before Lycomedes is interrupted by the words "He throws his son before the feet of the king and adds". The second class of stage-directions is illustrated by the Achilleid 1. 785 ff.; here Ulysses's speech to Diomedes is broken by narrative describing the effect of his words upon Achilles: "Seeing him intent and listening with eager ear, while the maidens show signs of fear and gaze upon the ground, he continues". Again the same speech is interrupted to tell the reader of Achilles's withdrawal from the room along with Deidamia and her companions. For the use of stage-directions bringing into the speech a new element, compare Thebaid 5. 129 ff.; here Polyxo takes advantage of the appearance of the fleet in the distance to strengthen her appeal to the Lemnian women: "She was on the point of speaking further", says the poet, "when upon the sea appear the glistening sails. It was the Lemnian fleet; Polyxo joyfully seizes the chance thus offered by fate and continues her speech: 'Shall we fail the gods calling in vain? Behold the fleet'", etc.

It is significant that in the use of such parenthetic expressions Lucan and Claudian stand apart from the other epic poets. In only two instances does Lucan break into the speech with anything more than the simple verb, while Claudian admits the noun subject with the verb in but three cases. The parenthesis and narrative descriptive of gesture are totally absent from the speeches of these two poets, a fact which in the case of Lucan bears out Heitland's criticism of the formal character of the speeches and their lack of spontaneity.

A further departure from the formality of the Greek epic is seen in the practice of allowing the speeches in dialogue to be introduced without intervening narrative. With the single exception of Lucan, all the poets of the later period offer one or more instances of this liberty, sanctioned by Vergil in the Aeneid 6. 719 ff., 722 ff., 9. 257 ff. Here again the Roman epic speech gains in effectiveness, as may be seen from Polynices's ready reply to Tydeus in the heated argument before Adrastus in Thebaid 2. 465; his speech follows immediately that of his rival, the poet purposely avoiding the use of narrative to conclude the former speech or to introduce the latter.

That the Roman epic departed from the formality of the Greek custom in allowing the speeches to begin and end within the verse has been noted by Kvicala and Elderkin; the latter considers this practice an indication of "a less sharply defined feeling as to the objectionableness of a sudden transition from narrative". In this respect the later epic shows even more freedom than Vergil, for in every instance, with the exception of the Argonautica where the speech more frequently closes with the verse, the

itage of speeches beginning and ending within
:rse exceeds that in the Aeneid.

results of this brief survey of certain portions
field of direct speech in the epic may be briefly
arized as follows:

he later Roman epic, in general, one finds a re-
on of the conversational side of speech with a
· approach to declamation, for, compared with
andard of Vergil, the later epics show a de-
in the amount of speech employed as well as
number of speeches, with the exception of Sta-
Achilleid and Claudian's historical epics in the
ıse, and of the Argonautica of Valerius Flaccus
other. Moreover, the average length of the
ı tends to increase in the later epic, though
gain Valerius Flaccus affords a contrast to his
nporaries, for the speeches in the Argonautica
·en shorter than those in the Aeneid. Lucan,
Italicus, and Claudian employ a larger number
eches exceeding 40 verses in length than does
, while Statius's poems contain only about one-
s many such speeches, the Argonautica show-
actically no departure from the Vergilian prac-
Again, the tendency which Vergil shows to re-
the length of dialogue and to confine the
ı-scenes within narrow limits is even more no-
le in the later epic, especially in Lucan and
ian.

little of the decrease in the percentage of
ı in the Roman epic as compared with Homer
to the presence of oratio obliqua, for in the
ı, where speech-material is most abundant,
occur only 200 odd verses of indirect dis-
, which, if changed into the direct form, would
se the amount of speech in the poem less than
ıd three-fourths per cent.

econd cause of the decrease in the percentage
ech, due to the more cultivated taste of the ar-
epic, is the restriction of direct speech in
ıger-scenes, a tendency to avoid superfluous
ion, noticeable in the later epic as in Vergil, a
statement, or the presence of the messenger,
ew verses of oratio obliqua indicating that the
had been despatched, or that the message was
·ed.

sing departures from the custom of the Greek
re found in the habit of beginning and ending
ıeech within the verse, and of allowing the
es in dialogue to be introduced without inter-
· narrative, the Roman epic thus avoiding the
ity of the Greek epic and at the same time
; to the realism and effectiveness of the situa-
A still more marked contrast to the Greek
afforded by the introduction within the speech
·eased phrases and narrative serving as stage-
ons, the Roman epic here showing the influ-
f the drama in its desire to give a natural and
e portrayal of the situation, an influence not
observed in Lucan and Claudian, as such interpolated narrative descriptive of gesture and the like is entirely absent from the more formal speeches of these two poets.

HERBERT C. LIPSCOMB
COUNTRY SCHOOL FOR BOYS, Baltimore

A very well attended and lively meeting of the New York Latin Club was held on Saturday, January 23, at 10 o'clock at the Packer Institute. The subject of the meeting was a symposium on The Function of Latin Prose Composition in the High School Latin Curriculum.

Mr. A. I. Dotey, of the De Witt Clinton High School, addressed the meeting on the subject, What is the Aim of Latin Prose Composition, and does this aim justify teaching it in the secondary school? Mr. Dotey maintained that Latin composition could not be regarded as an end in itself; that the function of the High Schools was, as much as they could, to give people as much training as they would admit, but as training in music did not contemplate the production of Paderewski's, so training in Latin composition does not contemplate the production of Cicero's. Latin composition was, therefore, really to be regarded as an instrument for teaching Latin, causing habits of accuracy and readiness in the appreciation and handling of Latin forms, syntax and vocabulary. From the point of view it was a most valuable, if not the most valuable, means of teaching Latin.

Mr. Paul R. Jenks, of the Flushing High School, followed on the subject: Latin Prose Composition of the first two years of the secondary course. Mr. Jenks emphasized Mr. Dotey's definition of the aim of teaching composition and explained that, according to his experience, it was about three times as difficult to make the same progress in prose composition as was made in turning Latin into English, that is to say, the pupil at the end of the first year was about able to compass thoroughly about one-third of the composition given in the beginner's book, and similarly, with the second and third years, indicating that the pupil at the end of the third year was just about able to master the complete first year composition. Mr. Jenks felt very strongly that composition should be made an integral part of every day's lesson; that if anything was to be sacrificed it was not to be prose composition. For the reason first given Mr. Jenks was of the opinion that the line of demarcation in High School teaching comes after the third year instead of after the second.

Mr. Max Radin, of the Newtown High School, talked upon the question of Latin Prose Composition of the third and fourth years of the secondary course. Agreeing with the previous speakers in general, he felt that there was really no line of cleavage anywhere in the High School, but that in the last

year especially the pupils should be perpetually reviewed and reviewed and that the attempt should be made to fix in their minds the material they had already studied. He believed that in this year the prose work should be copious and comprehensive.

Mr. H. H. Bice, of the De Witt Clinton High School, gave an account of his observations in English, French and Italian schools, showing that in most of the English schools greater time was devoted to Latin than in this country, but that in some of the Board Schools four years with approximately the same amount of time per week was given. In these schools there was no absolutely fixed curriculum. The masters were allowed a great deal of freedom, reading comparatively small parts of a number of books until the last year when they read complete books of certain authors. It was a part of their regular régime that they should have exercise in Latin composition either oral or written, every day, and the amount of time devoted to it varied from one-third to one-half of the period. Mr. Bice read some exercises set to second and third year pupils, showing that they required a much greater mastery of the subject than is displayed in our schools at the same time. He stated that he saw these exercises done and that they were done well. This was due undoubtedly to the greater amount of time devoted to the subject. His experience was similar in France and at Rome. In most cases no particular prose composition was used; the English regulation was that the exercise work should be similar in content and vocabulary to the book read. This approximated, Mr. Bice thought, more nearly to our system of based exercises. Some time is still given in some of the English schools to Latin verse making and Mr. Bice was present at an hour in which the only work done was the turning of the following passage into Latin verses. Amidst general interest and eagerness on the part of the student, the following version was produced:

You smiled, you spoke and I believed
By every word and smile deceived.
Another man would hope no more;
Nor hope what I hoped before.
But let not this last wish be vain:
Deceive, deceive me once again.

Verba dabas ridens; male credulus auribus hausi.
Risibus et verbis fallere nolle tuum est.
Spem totiens falsus deponeret alter inanem,
Spes nec habet pectus quae fuit ante meum.
Hoc precor hoc unum: noli sprevisse petentem.

Professor McCrea closed the symposium with some remarks on the equipment in Latin prose composition for those beginning a collegiate course, in which he admitted that prose composition could not be regarded as an end in itself in the High School; but while not presuming to speak for colleges in general, he voiced as his opinion that he should be satisfied if pupils came up to examinations with an adequate knowledge of forms and syntax and a limited range of vocabulary such as perhaps the list of 2,000 words specified in Professor Lodge's Vocabulary of High School Latin. Professor McCrea gave some amusing instances of wrong forms in recent entrance examinations at Columbia.

After his remarks the meeting was thrown open for general discussion, in the course of which it seemed to be generally agreed that the great difficulty in the teaching under the present system was the requirement to get over so much ground in a given time, and that if the schools were at liberty to cover a smaller amount of ground and to employ Latin writing much more vigorously than at present, the results would unquestionably be better, so far as the ability of the pupil to read Latin was concerned. It was pointed out, however, that under the present system an immense amount of energy was dissipated by reason of the fact that, as a rule, the same teacher did not have the same class longer than a year—indeed often had it less than a year—and that greater results might be secured if the teachers were given the same students year after year and held rigidly to responsibility for them.

MEETING OF THE ARCHAEOLOGICAL INSTITUTE AND THE PHILOLOGICAL ASSOCIATION

No reception could have been more cordial tha[illegible] that given by Canadians in general and by the Uni[illegible] versity of Toronto in particular to the America[illegible] Philological Association and the Archaeological In[illegible] stitute of America assembled in joint session at To[illegible] ronto on the last days of December, 1908. Th[illegible] social features of the meeting, which included luncheon given by the University and reception tendered by the Classical staff and by Mr. and Mr[illegible] E. B. Osler, were most delightful, and the weathe[illegible] was all that could be desired. At the business meet[illegible] ing of the Philological Association Professor B. L[illegible] Gildersleeve, of Baltimore, was elected Presiden[illegible] and a motion was passed accepting the invitation fo[illegible] another joint meeting with the Archaeological In[illegible] stitute next December. At that time, however, th[illegible] question of returning to the old system of summe[illegible] meetings will be discussed and settled—at least fo[illegible] a time. The most interesting action of the Counc[illegible] of the Institute was the reception of the recentl[illegible] formed Canadian societies into affiliation with th[illegible] Institute. These societies, domiciled in Montrea[illegible] Ottawa, Kingston, Toronto and Winnipeg, have no[illegible] organized themselves as a Department of Canad[illegible] and have thus made the Institute in a fuller sens[illegible]

the Archaeological Institute of America. His Excellency Earl Grey, Governor-General of Canada, is Patron of the new Department, Principal Peterson, of Montreal, is Chairman and ex-officio a Vice-President of the Institute, and Professor G. W. Johnston, of Toronto, is Secretary and ex-officio an Associate Secretary of the Institute. The only other change in the list of officers was caused by the resignation of Professor W. N. Bates, of Philadelphia, who retired from the post of Recorder to become an associate editor of the American Journal of Archaeology. The place was filled by the election of Professor H. L. Wilson, of Baltimore.

The programme of the meetings, which was printed in THE CLASSICAL WEEKLY, 2. 70-71, offered the usual variety of subjects, archaeological, literary and philological, but contained papers of more than usual distinction. In fact, many of those present were heard to remark that never in the recent history of the two organizations had a programme of so uniformly high a quality been presented. Since all were so good, it would be unjust to select particular papers for special comment, but the annual address of the President of the Philological Association, Professor Charles E. Bennett, of Cornell University, should at least be mentioned. The subject was An Ancient Schoolmaster's Message to Present-day Teachers, and the speaker pointed out some pedagogical principles of Quintilian, which are as applicable now as they were in the first century. One evening was devoted to a memorial meeting in honor of the late Professor Charles Eliot Norton, the founder of the Archaeological Institute of America. In this connection two addresses, in every way worthy of the occasion, were given by Dr. Edward W. Emerson, of Concord, Mass., and Professor W. F. Harris, of Harvard University, both of whom were personal friends of Mr. Norton. An analysis of the whole programme, from the point of view of the institutions represented, shows seven papers from Johns Hopkins, six from Harvard, five from Pennsylvania, four each from Chicago, Michigan and Princeton, three each from Northwestern and Yale, two each from Queen's, Syracuse, Toronto, Virginia, and the American School of Classical Studies in Rome, and one each from nineteen other institutions.

The next annual meeting of the two societies will be held at the Johns Hopkins University on the last days of next December[1]. H. L. W.

Fellowships in the American School of Classical Studies in Rome are soon to be awarded, on the basis of examinations or otherwise, as the Committee having the matter in charge may decide, as follows: one in Roman Classical Archaeology, with a stipend of $600; one in Christian Archaeology, with a stipend of $600; two for research, one in Roman Classical Archaeology, the other in Roman Literature or Roman Classical Archaeology, with a stipend each of $800.

Applications should be made not later than February 11, 1909, to Professor James C. Egbert, Columbia University. The examinations will be held in Athens, Rome, and in all of the universities and colleges represented on the Managing Committee of the School in Rome, on Monday, Tuesday and Wednesday, March 8-10 next.

EURIPIDES PHOENISSAE 1485-1507

With the veil hiding my fair young face
That soft curls cluster around,
With no girlish shame for the deep red flush
On the cheeks that the tears rain down,
Distraught with my grief I come with my dead,
The rich scarf thrown off that covered my head,
The saffron-hued robe of finest spun web
Flung loose to the breeze as I bring home my dead
With a passion of wailing, woe, woe and ah me,
For sorrow on sorrow this day do I see.
Polynices, to Thebes thine ill-boding name
Too plain its sad meaning has made.
Through thy strife—nay, not strife—oh, horrible truth!
Through murder with murder repaid,
The house of our sire in ruin lies low
By a terrible doom, by a terrible woe,
With blood shed for blood in requital.
What singer, what song of lament, wild and long,
With tears upon tears streaming down,
Shall I call in my grief, my house, oh my house,
The dirge for my loved ones to sound?
Threefold is my woe, for my dead they are three,
Mother, brothers I bring, a sad sight to see,
But grim joy to the fury, for she has brought low
The house of famed Oedipus doomed on that day
When wise, yet not wise, the dark riddle he solved
And slew the Sphinx singer by reading the song.

VASSAR COLLEGE ABBY LEACH

In three volumes containing more than one thousand pages K. W. Hiersemann, Leipzig, has just issued Das Glas in Altertum, by Dr. Anton Kisa, with an appendix by Dr. Oskar Almgren, on discoveries of ancient glass in Scandinavia. The work contains 395 illustrations and 19 tables.—From *The Nation*, November 26, 1908.

The two important texts of the forthcoming Part VI of the Oxyrhynchus Papyri, edited by Drs. Grenfell and Hunt, are 300 lines of Euripides's Hypsipyle, and considerable fragments of a new commentary upon Thucydides.—From *The Nation*, November 26, 1908.

[1] Another very interesting report of this meeting may be found in *The Nation* for January 7, pages 11-12.—C. K.

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THE CLASSICAL WEEKLY

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In an early number of The Classical Journal (2. 1) a former editor, in an editorial with the title College Editions of the Classics, made a harsh and bitter attack upon the college text-books that have been recently published in this country, on the ground that the introductions and commentaries went so far beyond the needs of college students as to be practically of no service to them. He singled out, though without giving names, as crying examples, the edition of the De Senectute, by Professor Frank Gardiner Moore, of Trinity College, a book which I have more than once heard referred to as a work of great discrimination, critical judgment and scholarship, and Professor Wilson's edition of Juvenal, a work of which even a captious English reviewer says (Classical Review, 17. 465), "We have now two good school editions of Juvenal instead of one"—the one being an edition by Duff.

The editor in question remarks, "Present conditions in classical studies call for two kinds of editions; comprehensive editions for advanced students and instructors, and small editions, with brief introductions and short notes, for college students".

What is meant by the second class of text-books is presumably indicated by a recent edition of the Phormio of Terence (Scott, Foresman & Co.) by the writer of the editorial quoted. Certainly this edition does not suffer from any of the qualities ascribed to the editions just mentioned, either in the editorial or by the critics. It looks as if it might have caused a busy editor two weeks' work or even less time if he had the services of a stenographer, and as the editorial referred to really did touch upon a proper subject for discussion it is regrettable that the example of the kind of book desired should prove such a trivial performance.

It is true that most of our college text-books contain more material than is either needed by or is to be studied by the college student, but it does not necessarily follow that because that is the case they are improper books to put into the hands of college students. If college students are so inadequately prepared that they need assistance only of the elementary kind that this edition of the Phormio provides—mainly translation—the difficulty would seem to be one of earlier preparation. To restrict college text-books to such a style of commentary is to deprive the bright student of any chance of making any thorough study of the matter. Classical works are not in the same category as works in a modern tongue. They have proved their value and have had wide influence upon subsequent literatures. While teachers may differ as to the amount of time that should be expended in study external to the mere translation, still no one can feel satisfied with using a text-book intended only for the weakest in the class.

Conditions in this country are not the easiest for classical teachers. We have no facilities for the publication of editions of strictly university grade; as a result the possibilities of intensive study by American scholars are very limited. I remember some years ago urging a colleague of distinguished ability, whose contributions to the study of Classics had been recognized both abroad and in this country, to embody his work in the form of definitive editions. He replied with the question, "Who would publish them?" It is not to be expected that publishing houses which have to meet the competition of rivals and publish strictly as a business should accept, in any large measure at least, books intended for the advanced student only, and consequently American scholars have been obliged to embody the results of their study in college editions, or if they published elaborate and advanced editions at all, to do so at their own expense. The Germans themselves and our English cousins have not despised the same practice, their principle being that the best was none too good for the college student. If the possibility of showing their ability in text-books is to be taken away from scholars, we should take away one of the great incentives to exact and painstaking investigation. Decrying ourselves is a very easy thing to do. It is a pity in some respects that those who decry have rarely contributed much to the sum total of American scholarship. To write a text-book that will sin neither in the direction of too much nor in the direction of too little requires qualities of scholarship, experience and discrimination which are rarely met with, and certainly until these qualities are united we should do well to put before our students a feast even at the risk of some going hungry for lack of ability to choose, rather than to starve them with such nourishment as some recent text-books provide.

G. L.

GREEK DISCOVERIES AND INVENTIONS

Some years ago two notable articles appeared in the Revue de Philologie. One of these was a review of Wilamowitz-Moellendorff's Greek Reader; the other was an editorial written as an accompaniment to this review. The burden of the editorial was that the study of Greek was in danger of being totally abandoned in France, and that perhaps a reproduction of the Reader for French pupils might contribute something to the maintenance of Greek, because the work contains numerous extracts which show that the ancient Greeks contributed much more to science and the mechanical acts than is generally known even to educated people. In so far as this implied (if it implied it at all) the abandonment of Greek as a literary study, it cannot be commended. That would be what the Germans call "Das Kind mit dem Bade ausschütten". Still it would make the study of Greek seem to the masses not so useless if they could be made to realize how much of our civilization, material as well as intellectual, has grown out of that of the Greeks. The Reader of Wilamowitz, however, is not at all suited to our secondary schools; but all our teachers of Greek, even professors in our highest institutions, should be familiar with it.

All fairly well educated people have some (though usually inadequate) conception of the influence exercised, directly or indirectly, by the Greeks, on the literature and art of the present civilized nations; but comparatively few seem to know how much modern science and the mechanical arts owe to them. There are, indeed, a few who believe almost literally that there is nothing new under the sun; while many who ought to be better informed claim almost all important inventions and discoveries for modern times. The truth lies between these extremes. A treatment of the whole subject would require a work of cyclopaedic proportions, and only a few illustrative examples will be cited in this paper.

In the Greek Reader of Wilamowitz some inventions are described in an extract from Hero of Alexandria. These are a slot-machine into which a coin was dropped which caused the flow of a little holy water; a sphere made to rotate by escaping steam (not a flutter-wheel driven by a jet of steam as has sometimes been stated); a hodometer, to be attached to a carriage and record the number of revolutions of the wheel. These are of little importance; but the fire-engine described in the same extract is practically the same as the hand-engine in use to-day. At Rome it was introduced in the early empire, and a large fire-brigade, supplied with such engines, was kept in readiness for conflagrations. In other parts of the work of Hero are mentioned the five elementary machines or "mechanical powers" as they are sometimes called. It is significant that Hero was much studied in the fifteenth and sixteenth centuries, and Wilamowitz says: "durch ihn hat das Hellenenthum den modernen Völkern die Begründung der neuen Physik und Mechanik ermöglicht".

The line between arts and sciences is not easy to draw. Some people think, for instance, that surgery and engineering are sciences. So no attempt will here be made to draw the line. In surgery, it may be noted, the ancient Greeks operated for cataract, displacing the crystalline lens with a delicate needle, and there are fragments extant telling *how to extract the lens,* but not necessarily implying that the operation had actually been performed. As to the influence of Greek medicine, it is sufficient to state the fact that, when William and Mary College (called Universitas Virginiensis in the pamphlet from which I get the information) conferred an honorary degree on the chief surgeon of Lafayette's army in the presence of George Washington, the surgeon responded in a long address urging the New World to cast the new medicine to the winds and stick to the good old medicine of Hippocrates and Galen.

But I must pass on to the sciences, and even here not only discoveries but also inventions are to be recognized. What was the greatest scientific discovery ever made? That the earth is round. The next discovery in order of interest is that the earth is simply one of the planets; but of that presently. Now that the earth is round is first stated by Aristotle; but his treatment of the subject shows that it was familiar to men of science. He gives several proofs of the rotundity of the earth. First, he says it must be round, for if it were not, gravity would make it round. Secondly, the phenomena show that it *is* round. In Egypt, he says, you can see, to the south, stars that are under the horizon of any place in Greece; and the shadow of the earth cast on the moon during an eclipse is always bounded by a circle, no matter what the position of the moon. He adds that the earth is not a very large sphere and that the mathematicians say it cannot be more than 400,000 stadia in circumference. This, of course, was a vague estimate. Eratosthenes, by measurement, made it, as everyone knows, 250,000 stadia, which is remarkably accurate in view of the fact that he used a well for a telescope. Also the round number is to be noted. (Very erroneous is the statement in certain text-books that 250,000 stadia amount to 31,250 miles. It is nearer 28,700; a little more than one-tenth too large). The distance to the moon was also measured with equal accuracy.

The next most important discovery was that the sun is at the center of the solar system, or that the earth is a planet. This doctrine bears the name of Copernicus; but it was known to the ancients

and defended especially by the Pythagoreans. Unfortunately Aristotle, not satisfied with the dogmatism of that school, arrayed himself against the doctrine, and long afterwards was followed by Ptolemy in the Almagest; and so the science of Astronomy was retarded for a millennium. Copernicus was familiar with all these facts. There are extant ancient works, maintaining the correct doctrine, with marginal notes made by Copernicus. Even the precession of the equinoxes was discovered by the ancients and estimated with great precision. The *cause,* of course, remained a mystery until Newton discovered the general nature of gravity. (The cause, gravity, still remains a mystery. We call it "gravitation", and sometimes we hear of the "attraction of gravitation", which Newton never called it).

Most of the facts stated above are familiar, some of them, in fact, being found in our elementary text-books of astronomy, but the chief object of this paper is to call attention to two almost universally ignored contributions of the ancient Greeks to the science of Mathematics. One of the most difficult subjects to treat adequately is the history of mathematics. Cantor's treatment of the mathematics of the Greeks is wholly inadequate, and I have had occasion elsewhere to call attention to one of his errors. The "specialist" selected to treat this subject for Müller's Handbuch says that for some unknown reason H instead of E was used to denote 100 in the old system, when the initial letter denoted numerals. In other words, this specialist did not known that in the fifth century B. C., H was the aspirate at Athens. He is a *mathematical* specialist, and no one can censure him. To treat this subject requires the collaboration of a mathematician and a Hellenist; and it is proper that I should explain why I venture to touch upon it. When I went to Germany I was in doubt whether to make the Classics my specialty, or Mathematics, for which as a college student I had a special fondness. So I conceived the idea of combining the two and writing my dissertation on the Greek mathematicians. After some months of research, it became evident that what I had in mind would require a large volume and years of labor, including a study of Arabic. In the meantime I had been surprised to find some things in the Greek mathematicians that are almost universally supposed to be modern. Since that time there has appeared a work just such as I had the ambition to write: Die Lehre von den Kegelschnitten im Alterthume, by Professor Zeuthen of the University of Copenhagen, translated from the Danish and published in German in 1886. If anyone is inclined to question the correctness of the statements I am about to make, let him first study Archimedes and Apollonius of Perge in the original and then the analysis contained in the work of Zeuthen.

The two most important steps in the progress of modern mathematics were the introduction of coordinate axes and of the infinitesimal calculus. To take these up in inverse order, I cannot go as far as Zeuthen and assert that Archimedes was familiar with and applied the integration of a differential equation (of course, expressed geometrically); but I do not hesitate to say that some of his processes, translated into modern notation, would be the integration of differential equations. This fact is specially notable in his method of finding the area of an ellipse and of a segment of a parabola. The process would suggest the invention of the (algebraic) calculus to very few minds, but it might well suggest it to a Newton or a Leibnitz. I have called the attention of mathematicians to this fact; but the reply usually is that, in finding the area of a parabola segment, he summed an infinite converging series, but that this is not integration. Of course it is not; but he found the area in two ways, and it is the other way to which I refer. A statement of it here would be entirely out of place.

As to coordinate axes the case is different. Descartes did not invent coordinate axes. They were familiar to him from the work of Apollonius of Perge on Conic Sections. The great contribution of Descartes, whereby he founded modern mathematics, was simply showing how by algebra we could perform the operations which Apollonius performed by what is called "geometrical algebra". With this assertion I must let the matter rest. I once called the attention of a mathematician, who had written a considerable series of mathematics, to the fact just stated, and, admitting that the ancients were familiar with projection, he utterly denied that they knew anything about coordinates.

By these allusions to mathematicians it is not in the least intended to reflect on mathematicians in general nor to imply that all or most of them are ignorant of the facts stated, but to produce a justification for this paper, intended as it is for teachers of the Classics.

M. W. HUMPHREYS
UNIVERSITY OF VIRGINIA

AENEID V

In a recent number of THE CLASSICAL WEEKLY (*27*) the statement was made that interest in the Aeneid lagged in the fifth book, and that other teachers are of the same opinion is shown by the fact that in some schools this book is omitted.

My experience, however, with successive classes of girls is, that not only interest may be aroused and attention held, but even enthusiasm often evoked. Indeed, the interest shown in the whole story seems wonderfully cumulative, reaching its

climax in the sixth book, where the greatest questions of human life and destiny are grappled with, and Vergil's noble nature is most clearly revealed, while opportunity is given for the first brief introduction of the class to Plato and Dante, linking their conceptions with the already familiar ones of Milton. And nothing could be better fitted to prepare the minds of students to turn from Dido's hopes and fears, her making and breaking of resolutions, her bitter reproaches and passionate despair, to the eschatology that is woven into the warp and woof of our fathers' theology and colors our own visions of the future, than this episode of the games.

The healthy-minded modern athletic girl, though too ready to judge Aeneas by the standards she would apply to a man in her own set, becomes a bit weary of the folly of the heroine of fiery southern blood, a Cleopatra, and takes a deep breath of fresh air when Aeneas *certus* is out on the broad sea again.

Aeneas's way of expressing devotion to a father's memory finds present day parallels, and there is as careful consideration of the prizes as if they were the cups and medals now awarded. After the naming of boats and captains, but before the race really begins, that is, has been assigned for a lesson, each girl is asked to write and lay on the desk the boat she favors. From that moment we are present on shore or deck. The names of boat, captain, and *faventes* have been written on the board for quick reference and that the memory may not be taxed with non-essentials, the course is also drawn, and when the relative position of the boats changes, this is indicated on the course. The impetuous Gyas, pushing the helmsman from the rudder as a Roosevelt might do, rouses a heartier laugh than the sorry plight of old Menoetes while he tries to climb the rock of safety, which so appealed to the Trojans' sense of humor, and Mnestheus's noble exhortation, coupled with the fine spirit of the true sportsman, rouses a thrill of pride in those who chose his name. It is more than a far off echo of races at Poughkeepsie and New London that we enjoy with these bronzed veterans of the sea.

The foot race, too, is vivid and full of color. Aeneas's justice to an alien people and his great kindliness are emphasized by putting on the board the nationality of each of the contestants with his name. Three Trojans, one of them a royal prince, are in line with two in whose veins courses the blood of their foes, and with these dart forward two Sicilians. It is no tame and decorous race, but one in which the unexpected happens, and human nature is seen at its worst and its best. In such scenes, by sharing in the work of preparation, by his sympathy and sense of humor, by his readiness in every emergency, Aeneas shows that he is leader of men by native gifts.

At first thought, it might seem better for girls to leave the scene when men put on the gloves, and it is well for the teacher himself to read a few of the lines that depict brutality with most vividness, passing over them lightly as may be, and yet in this contest between athletes, any girl is glad to have the braggart defeated, and to have the old champion, who roused himself because his chieftain exhorted him to fight for the honor of the tribe, win, and prove his mighty prowess by the death of a beast rather than a man.

When the pugilists are warding off blows or flying before them, the reading is interrupted a moment, and each girl is asked to write what she thinks the women are doing while the men watch the sports. These notes are read just before the pathetic incidents of the burning of the ships are assigned for a later lesson, and the class begins that passage with curiosity whetted, eager to learn whether the women have been getting dinner, applauding with the men, or engaged in prayer, for these are the three commonest guesses. The interest never flags throughout the book, for in the archery contest the mysterious burning of the arrow arouses expectation, and Iulus in his cry to the distracted women *En, ego, vester Ascanius* is like Prince Charles with the Highland maids and matrons. In these episodes, woman's part in the old Roman world is revealed and the simple sincerity of the Roman faith in the Divine, two topics that crowd the brief time possible in class for discussion.

The more one studies this fifth book, the more does Vergil's consummate skill in his art become clear and the satisfaction grows that he has put this vivid, wholesome picture of the strenuous life of play between the rapture and pain of the winter at Carthage and the prophetic visions and spiritual insight beyond the Styx.

LAURA B. COLLIER
PACKER INSTITUTE

REVIEW

The Greatness and Decline of Rome. Volume III (The Fall of an Aristocracy), pp. 342; Volume IV (Rome and Egypt), pp. 291. By Guglielmo Ferrero. Translated by H. J. Chaytor. New York: G. P. Putnam's Sons (1908). $2.50 per Volume.

Volume III extends from 44 to 37 and Volume IV continues the narrative to 23 B. C., so that thus far the work, apart from the introductory chapters, covers a period of a little more than fifty years. If it continues, as projected, to the fall of the empire in equal detail, we may expect the completed history to contain more than forty volumes. Mere bulk is not in itself a merit; in fact it is far easier for a historian to use all his material than to exclude the relatively unimportant matter. These two volumes, for instance, contain many military and personal details which are unessential to an under-

: of the time. The author is a literary artist.
nslation by Chaytor, in better English than
the first two volumes by Zimmern, though
ı smooth or polished, gives at least a hint
ɔrilliant style of the original. No transla-
wever, unless by an artistic genius, can ever
a classic.

ıe public is chiefly interested in learning the
f Ferrero as a historian. Most extravagant
s are being put into circulation by review-
the popular press and by reporters and
whose chatterings on this latest sensation
the serious reader of history about as sen-
the cackling of geese. They have already
:rrero supersede Mommsen, and they threat-
ɔust Gibbon in his favor as soon as he
the period of the decline. These people,
/e learned their Roman history from novels
mas, find much that is new to them in Fer-
ıd not content with what he says, they have
an "electoral college" and other such won-
hings for Rome. In brief, they talk of Ro-
tory in the way we should expect cats, had
man voice, to discourse on the Platonic
ıf ideas.

lliant and interesting style is an embellish-
history rather than its essence. Perhaps
newspaper reporter, heedless as he is of
ould admit the necessity of discriminating
true science and the stories of Jules Verne,
ween a real historian and a Dumas.
with such simple comparisons, we might,
at and long-continued effort, persuade
: to fling the charge of pedantry at the
who insists that the historian should first
ıave a regard for truth. The aim of the
review is to judge Ferrero chiefly by this
l.

:ems to have begun his intellectual career
ıdy of the economic conditions of present
and on that basis he formulated for himself
ɔmic theory of social changes. His philos-
ed not be discussed here; it is enough to
as the motives of men are various, a purely
c theory of society can be no more than
true. The next step taken by our author
› have been to postulate that the past is to
ıined and illuminated by the present. Just
Emil Reich is rioting in the same theory.
ıstly broader than Ferrero, however, in that
ts several factors of historical progress in
to economics. But the idea is by no means
robably no historian to-day fails to recognize
e of the comparative method, including the
ıe present as well as of the past, for throw-
t on historical subjects. Ferrero differs
hers in completely identifying present and
past conditions and processes of growth and decay. This quality, which appeals most to theater goers and readers of novels, is a serious defect in the eyes of the sober historian. The most elementary historiographic principle is perspective—the recognition of differences between one age and another and between the present and the past. From this point of view it is difficult to admit that Ferrero is really a historian.

With his economic-social philosophy ready in hand he approaches Roman history with a view to discovering his theory at work in that field, and of course he finds it. The trouble with the method is that any other equally imaginative philosopher will be just as certain to find any other pet theory there; and if this policy is generally adopted, history will again become, as it once was with the ancient mythographers and rhetoricians, a plastic material to be shaped and reshaped according to the fancy of the artist. Ferrero accomplishes his object partly by his treatment of motives. When no motive is given, his economic philosophy supplies one, and even where a Roman statesman has mentioned the reason for his action, our author silently ignores it in favor of this same economic philosophy. Another means of attaining originality is the shifting of emphasis from one person or event to another, and the increase or diminution of emphasis on persons and events. Lucullus, for example, has gained enormously at the expense of Pompey and Caesar; and although historians have long recognized the importance of Gaul and Egypt, Ferrero outstrips everybody in emphasizing the value of these acquisitions. At the same time his habit of saying that historians have failed to appreciate this or that thing deceives the general reader who is unacquainted with the best works in the field. Either Ferrero has read none but inferior works, or he forgets that he got most of his ideas from others. That Antony played the leading rôle among the heirs of Caesar, and that the chief credit is due him for having put down the Republican party, was long ago stated by Schiller (Gesch. der röm. Kaiserzeit). Now Ferrero merely expands the idea and claims it as his own. The same may be said of the relations between Antony and Cleopatra, and of many other things. This policy of claiming credit consciously or unconsciously for what others have done is reprehensible; and the shifting of emphasis is a cheap trick which the merest tyro easily learns to play. It is true that the discovery of new material, or a more careful study of the long known sources often necessitates a revision of judgment; but in Ferrero's case it is pure fancy, when not his economic theory, which works the magic.

No scholar will say that Ferrero has carefully studied his subject. He approaches it with a phil-

osophic equipment merely and with little historical training or historical sense. Indeed he often reveals a profound ignorance of some elementary fact which could be learned from any good school history. He supposes, for instance (3. 94), that an appeal to the people was allowed from the *quaestiones perpetuae* as originally constituted, but was afterwards abolished by Sulla and Caesar, whereas in fact an essential feature of these courts was that their decisions were final. He imagines further (4. 134) that *princeps* should be translated 'president', and that Augustus as *princeps* held a place closely resembling that of our President. But he is misled by the circumstance that Mr. Roosevelt chances to be both president and *princeps*. After the fourth of March next he will no longer be president; but, if he retains the popularity which perhaps even now he possesses, he will continue to be *princeps*. In other words, the *princeps* was a political boss (cf. Munroe Smith, Columbia Law Review, 4. 529) who might or might not hold office. It is not strange that the Italian philosopher should fail to understand the free working of Republican institutions. His general idea that the Augustan government was a republic, though he claims it as new, is held by others; cf. Botsford History of Rome (1901), 210: "The republic continued in free Italy".

His lack of the critical faculty may be illustrated by his relative treatment of Antony and Octavianus. While rejecting as myth much of the scandal against the former, he accepts everything, however improbable, against the latter. "A monster incarnate, with all the hideous vices of a tyrant, cruelty, pride, luxury and treachery, Octavianus was the abomination of Italy" (3. 249). Cruel and unscrupulous he doubtless was, but "hideous vices" cannot be proved. In fact, the author accepts and rejects not according to any critical principle, but merely as his fancy or his philosophy suggests. If space allowed, many imperfections in detail could be pointed out. A work which so abounds in careless misstatements of fact, in wilful or unconscious perversions of motive, in misrepresentations of persons and events, as well as of the views of other laborers in the field, so lacking in perspective and conceived from so narrow and partial a point of view, can never take the place of Mommsen and Gibbon.

Power of imagination, fecundity of ideas and unerring literary taste form a sufficiently rare combination of excellences to assure the author fame; and in bestowing on him the degree of Doctor of Letters Columbia University has shown a just appreciation of these eminent qualities. But his intellectual kinship seems to be with the philosophic novelist rather than with the historian. Readers who are already familiar with the best histories may find in this new work useful suggestions, but to the unsophisticated its very brilliancy will render it all the more a delusion and a snare.

COLUMBIA UNIVERSITY GEORGE WILLIS BOTSFORD

ON THE CORNELIAN LEGISLATION OF THE YEAR 67 B. C.

Ferrero, Greatness and Decline of Rome, 1. 194, states that "Caius Cornelius . . . proposed two exceedingly popular bills, one a law forbidding Roman citizens to lend money in the provinces, which was intended to allay the financial crisis in Italy by stopping the export of capital; another a law taking away from the Senators and bestowing upon the people the right of giving dispensations from the observance of a law".

It is well known, however, that the first law mentioned by Ferrero was proposed and carried in that year by Aulus Gabinius (see Cicero, Att. 5. 21. 12, 6. 2. 7). What Cornelius actually did was to propose to the Senate, not to the people, a resolution forbidding the lending of money to the official representatives (*legati*) of foreign, including dependent, states at Rome. The motive, too, is wrongly given by Ferrero. Asconius (p. 56, f., Orelli), our only source for the Cornelian proposal, tells us that the tribune had in mind (1) the excessive interest on such debts, the payment of which overburdened the provinces, (2) the base purpose for which the money was used—contemporary events proving that loans of the kind were contracted for bribing Senators and Magistrates, to bring about a favorable settlement of the business on which the *legati* had come to Rome. Lastly with reference to this proposal, Ferrero seems to assume that it was passed, whereas Asconius informs us that the Senate rejected it on the ground that it had already sufficiently provided for such cases. As regards the second Cornelian law according to Ferrero's count, Asconius states that it was proposed in the form described in the quotation above; but this measure, when blocked by tribunician intercession, was withdrawn in favor of a compromise to the effect that no dispensations should be granted by the Senate unless two hundred members were present.

These comments lead to two questions: what is the value of the kind of brilliancy typified by the extract at the head of this article? And more specifically, if a writer perverts a well-authenticated motive in favor of his hobby, how far may we trust him in the interpretation of motives, when, as in most cases, they are not supplied by the sources?

COLUMBIA UNIVERSITY G. W. BOTSFORD

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Read the review of this book in THE CLASSICAL WEEKLY of Dec. 12, 1908.

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The remarks in the editorial of last week will doubtless cause a certain amount of thought on the part of readers. The question will perhaps arise, "Just what kind of text-books should be used in college classes?" To answer this question satisfactorily we ought to have definitely established what the aim of college teaching is.

The English Classical Association has put itself on record to the effect that in four years' school study a pupil ought to learn enough Latin to enable him to read simple Latin without a dictionary with facility. Four years is the period of instruction in most of our secondary schools, and it ought to be possible for us to do what they claim can be done in England. If this is true the work in college should presuppose a fair ability to read simple Latin. We are not likely to reach this facility, however, in this country very soon. A great deal of time even in college will have to be devoted to teaching the language. My experience shows that very many university students with a Bachelor's degree are deplorably deficient in knowledge of both Latin and Greek forms—this, too, after they have studied the one language eight and the other seven years—but if we can improve our teaching in this respect there is still a large deficiency in the knowledge of vocabulary displayed by students entering college. It appears, therefore, that two ends are to be sought in teaching Latin in college: (1) to increase the student's knowledge of the language; (2) to acquaint the student with some limited portion of the noble literature, and to study that portion of the literature in as thorough a fashion as it deserves. We have here, then, obviously, need of two different kinds of teaching: one, rapid reading and linguistic study; second, slow reading and literary study. It has been the fault of most of our college teaching that one of those aims has been followed to the exclusion of the other, or that the two have been so hopelessly combined as to result in ineffectiveness in both lines.

For example, if one is teaching Terence, he ought to see to it that his students secure some knowledge of the peculiarities of early Latin, so far as they are exemplified in Terence, and obtain a fairly complete conception of his literary art and value. The one aim will be subserved by reading one play with extreme care, the other, by reading several plays as one would read a modern language. Similarly, if one is teaching Horace there is the necessity of careful study of a certain number of Odes in order to become acquainted with the intricacies of Horace's meters, his learned allusions, and his art in general. Then a large number of the Odes should be read with a view to the enjoyment of their genial epicureanism and modern feeling. Now for the close study of an author a student needs the very best and most elaborate editions that we can obtain; for the rapid study he needs, in most cases, little more than the text. But it is obviously impossible for him to have two editions; it therefore follows that his edition should be the elaborate one. If a teacher reads Horace with a college class at the rate of thirty to forty lines a day he is obviously making the study of it subservient to erudition. If he reads it at the rate of a hundred lines a day he is obviously paying little or no attention to Horace's art and manner. Both methods are essentially faulty and it is the pursuance of either one to the extreme which renders so much of our college teaching ineffective.

I should suggest, for example, that, in reading Terence in a course of two hours a week, one hour should be devoted to the careful study of one play, the other hour should be devoted to the rapid reading of as many plays as possible. Similarly, in reading Juvenal, a careful study of one satire should be sufficient, but the class should read as many satires as possible to get a complete appreciation of the Juvenalian flavor. Similarly, in Horace typical Odes could be made the occasion of the most careful and minute study, but the majority of the Odes should be read for pure enjoyment's sake.

It is for such reasons as this that I am convinced that the publication of such editions as Professor Laing's Phormio of Terence is a thoroughly vicious practice. We may admit that badly prepared students need such assistance as he gives, but it is quite possible to give that assistance as he gives it and to supplement it by material for most careful study from every point of view. It would enlarge the bulk of his edition, but it should not make it unusable by the class of students for whom his book is particularly designed, *if the commentary is judiciously arranged.* How a teacher can suppose that a class must be made to swallow everything that is put between the covers of a book is a mystery to me.

G. L.

LATIN WORD-ORDER IN ITS RELATIONS TO EMPHASIS

Professor John Greene's article upon this subject in Volume II, Numbers 1 and 2, of THE CLASSICAL WEEKLY is welcome as an effort to clarify a much muddled matter, but certain misconceptions of his in connection with the Greenough theory call for animadversion. As these misconceptions are perhaps due in part to inadequacies or infelicities of expression in Greenough's exposition of his theory and in my treatment of it in the new Andrews and Stoddard, it seems appropriate, now that Greenough is no longer with us, that I should try to correct them.

Why does Cicero begin § 32 of the Cato Maior with the order, Sed redeo ad me, and at the beginning of § 45 say, Ad me ipsum iam revertar? Is it accident? Is it for mere variety? Are there any considerations of rhythm, euphony, perspicuity, that could have influenced him? Is it not simply because in the first instance the speaker is thinking more especially of the digression he has been making from the account of his own experiences, and so says, 'But I *come back* to myself', while in the second he is thinking more of himself as distinguished from other people, so that he says, 'I will now turn back *to myself*'? And why does Livy (1. 6), in speaking of the dispute between Romulus and Remus about the sovereignty of Rome, say, Quoniam gemini essent nec *aetatis verecundia* discrimen facere posset, etc., while in Chapter 3, when speaking of the usurpation by Amulius of the crown that belonged to his brother Numitor, he says, Plus tamen vis potuit quam voluntas patris aut *verecundia aetatis*? I hold that it is because there is a slight difference in his thought as represented by the words *verecundia* and *aetatis* in the two cases, such that we may translate the first by 'Since they were twins, and the respect due *seniority* could make no distinction', and the second by 'Force, however, had more weight than their father's *wish* or the *respect* due seniority'.

We call the words emphatic which in written English we underline thus in a phrase or sentence, and in speaking we utter them more forcibly to indicate that they are more important in the thought than the other words. All scholars recognize, I think, that in Latin such words are often placed before the others in a phrase or sentence. The Greenough theory is that this is always done, and to understand the bearings of the theory we must remember that there are other kinds of importance in some words over others, and must have a clear idea of the kind of importance referred to when we call a word emphatic. The importance illustrated above is given by the speaker to one word or another for the time being according as he desires to call more special attention to one aspect or another of a thought. Another kind of importance is inherent in the meaning of some words itself, is therefore always present and is quite independent of the will of the speaker. The first is the kind called emphasis in the Greenough theory and in the general usage, I think, of Latin Grammars, although, unfortunately, this word is sometimes loosely used to include the other kind, which has no specific term of its own. The confusion is partly caused by the fact that though we do not usually underline an inherently important word in writing, we do in speaking utter it more forcibly. This forcible utterance or stress, however, is given a different character in the two cases by different inflections of the voice unless, as sometimes happens, the inherently important word is also emphatic in a given instance.

A conspicuous manifestation of inherent importance is what we call a climax. The order of the words in a climax is a matter of rhetoric, having to do with the arrangement in connected discourse of those aggregates of words to which we give the names 'paragraph', 'sentence', 'coordinate clause', and it must not be forgotten that such aggregates of words are grammatically independent of each other. So far as the other kind of importance, or emphasis in the stricter sense, affects the order of words, it has to do with their arrangement within their own syntactically combined groups—their own phrases, clauses, or sentences. It is necessary to insist upon these distinctions, because Professor Greene ignores them, and thus does an injustice to the Greenough theory when he says, "if (that theory) is correct, the Romans must have avoided the climax altogether". The words in such a series as *veni, vidi, vici*, or *abiit, excessit, evasit, erupit*, do not form a sentence according to the spirit of the term, whatever may be said of the letter, and their sequence is not in conflict with the Greenough theory any more than is the sequence of the major and minor premises and the conclusion in a syllogism. Examples like *persuasumst homini, factumst; ventumst, vincimur; duxit*, and *Loquarne? incendam; taceam? instigem; purgem me? laterem lavem*, belong, mutatis mutandis, in the same category. The only thing here that falls within the province of the Greenough theory is the position of the two words relatively to each other in the groups *persuasumst homini, purgem me, laterem lavem*, respectively. It may be said in passing that beyond this, the sequence of the parts in cases like these examples never gives the pupil any trouble either in reading the Latin authors or in trying to write Latin on his own account.

Again, Professor Greene says, "according to the (Greenough) theory, any word beginning a sentence is *ipso facto* the most emphatic word in it; the second word is next in emphasis, and so on. Hence

to avoid distortion of emphasis, and therefore of meaning, the most emphatic word must be sought out and placed first, without regard to connection, perspicuity, or euphony". Further on he accuses the theory of making the single word the unit of expression, and develops the accusation in a grotesquely distorted fashion. Even if the words quoted from Greenough's Grammar and from mine may, when thus isolated, seem to give color to this charge of regarding a sentence in the light of the school boy notion that when one is to be formed, its words are lying about somewhere ready made, and have only to be picked up and strung together, or as a chain of single words that must each "occupy its proper place in a graduated scale of emphasis ranging from the maximum on the first word to the minimum on the last", no such absurdity can, I think, fairly be inferred from the general drift of our language. Only in the simplest phrases, of course, are single words as such the units. When a clause or a sentence, as usually happens, contains some words grouped in phrases and other words not so grouped, the phrases as wholes count as units in the clause, and the phrases and clauses count as units in the sentence, upon the same footing as the single words not grouped in phrases or clauses. And even so, not all the parts of speech have the same rank as units in a grammatical combination. Connectives, the copula, unemphatic pronouns, prepositions, and the like, form proclitically or enclitically a part of the more solid part of speech before them, or after them, and have as a rule no independence as units in the sentence on a par with the nouns, verbs, adjectives, and many classes of adverbs.

Professor Greene thinks that the considerations of euphony and rhythm spoken of by Cicero and Quintilian are impossible of fulfilment by words whose position is regulated by emphasis according to the Greenough theory. This seems to apply especially to the end of a sentence, and Professor Greene criticises somewhat sharply my remark that "it was a Roman habit of thought to put the least emphatic part of a statement into verb form". He says, "the Latin verb, on the contrary, had a power of condensed and weighty expression . . . unknown to most modern languages". So the Latin verb and other Latin words had a rich and smooth rotundity of sound and a euphoniousness, derived from their length combined with avoidance of harsh consonants, quite beyond the common run of English words, and this made it very easy for a Roman to pay special attention to the rhythm of his sentence without reversing any logical emphasis. But a word may be filled to the brim with power of condensed and weighty expression, which gives it inherent importance, without on that account having special emphasis in a given phrase or sentence. It is especially hard for many people to keep the distinction clear as applied to the last word of a Latin sentence, because in English we are apt to emphasize the last word, and in reading Latin to one's self it is not easy to keep in mind the difference in the quality of the forcible utterance we give to strong emphasis in speaking and that which we give to a word of great inherent importance.

Professor Greene asks, "How could the Romans have been satisfied to speak or write with the emphasis always falling in the same places? For ourselves we claim the privilege of emphasizing almost any word in any part of a sentence, long or short. Is it not quite inconceivable that the Romans were inhibited . . . from doing exactly the same thing? If any one doubts, let him consider the fact that *ne* . . . *quidem* with an emphatic word or phrase between may stand in any part of a sentence from the very beginning to the very end".

The fact that *ne* . . . *quidem* with an emphatic word or phrase between may stand anywhere in a sentence does not militate against the Greenough theory, unless it be assumed that emphasis is a fixed quantity, so that every emphatic word is just as emphatic as every other. That theory, like any other, recognizes that words like *quidem, etiam,* etc., are often used to give emphasis to another word, and only maintains that they do not thus impart an emphasis higher in degree than the emphases earlier in the sentence. Nor does the theory require the monotony in emphasis which Professor Greene's question would imply. Not only in Latin, as he gracefully puts it in his poetical peroration, but in other languages, a well made sentence is "a succession of eminences, severed not by impassable gorges, but by gentle and agreeable depressions". This figure, however, applies rather to the sound than to the sense, and the "depressions" are represented by the unaccented syllables of the longer words quite as much as by the unemphatic words, especially in Latin. Nor is the "eminence" of an emphasized monosyllable the same as that of a polysyllable. Greenough used to characterize a Latin sentence as a picture the perspective of which could be properly appreciated only by standing directly in front of it.

In written language, though we mark some of the relations of emphasis by mechanical devices, we cannot, if the language is, like most of Cicero's and much other classical Latin, highly rhetorical, mark them all thus, because they are not only too many but also often too subtle for an instrument of such limited scope. Even in English of cultivated style we try to obviate the difficulty somewhat by the collocation of the words, but this is possible only to a very slight extent with us, while Latin, because

of its richness in inflectional endings, offers a wide field for such an expedient. We Greenoughites believe that the Romans utilized this expedient most thoroughly, placing always the unit which was more important in its own little grammatical combination before that which was less so, and we believe this, because their Latin read in accordance with that principle seems to us to disclose the thought it contains, with all its rhetorical as well as logical variations, more easily and smoothly than when read in any other way.

Let any one who can understand Latin without having to translate it in his mind read a passage of Cicero—the twenty-first chapter of the Laelius, for instance—marking the alternations of emphasis in accordance with the Greenough theory. Let him remember that connectives, prepositions, and the like are not distinct entities, but rather semi-detached fragments of the word next after or next before them (unless, indeed, the connective or prepositional idea is to be made specially emphatic, as when we say, 'not *to* but *from* New York', or 'both Washington *and* Boston'). Such reading will probably enable him to see how completely this Latin complies with our rule, even if it be a mere coincidence. The advocates of the Greenough theory believe that it is not a coincidence, and that the theory has a great practical value, even though they may not accept the whole of Greenough's development of it. I was very glad to hear one of my old colleagues at Harvard say to me in Cambridge the other day, "I teach it, because it makes my men write better Latin".

It is on account of this practical value of the theory as a working hypothesis, so to speak, that I am so sorry to find Professor Greene basing his teachings as to order first and foremost upon the old doctrine of the 'normal sentence'. If it appears too revolutionary to omit that doctrine altogether, I would at least have it relegated, as is often done now-a-days, to a distinctly subordinate position. For it not only makes the pupil's Latin more wooden and mechanical than it is apt to be by nature, but is itself responsible for certain stumbling blocks that ought not to be there. For instance, it implies that there is some occult difference of emphasis on the first word in Caesari cum id nuntiatum esset, eos per provinciam nostram iter facere conari, maturat ab urbe proficisci, etc. (B. G. 1. 7), and Caesar iis, quos in castris retinuerat, discedendi potestatem fecit (B. G. 4. 15), because forsooth, *Caesari* is a dative and *Caesar* is a subject-nominative! Does it help matters to call one a rhetorical, the other a grammatical arrangement?

Professor Greene develops his system in seven paragraphs. Paragraph (4), that "an unusual position calls attention to the word so placed", seems to be a corollary of an elaborately developed normal sentence. An advocate of the Greenough theory feels inclined to ask "Just what constitutes an 'unusual' position for a word in a Latin sentence"? Does this paragraph (4) mean that the subject becomes emphatic by being placed in the middle of the sentence? And does it make "the copula, the imperative, and verbs that are neither energetic or sonorous" emphatic if placed at the end of the sentence, since usually, according to paragraph (2), they "recede from the end"?

Paragraph (3) begins with a pronouncement that "the beginning of a sentence is not *per se* an emphatic position". As instances are given *video*, the first word of the Fourth Catilinian oration, and *credo*, the first word of the Roscius. Now when we say that these words are emphatic, we do not mean that they are to be uttered with a "trumpet blast" inconsistent with what Professor Greene considers the appropriate serenity with which to begin every exordium, any more than, when we say that the last word of a sentence is the least emphatic, we mean that it is to be slighted in utterance, as the failure to maintain a measured difference between long and short syllables makes customary in the unaccented parts of much spoken English. What we mean is that there is a difference in the presentation of the thought according as one sequence or another is adopted for the members of a phrase or clause or sentence, and that this difference is more like what is commonly called emphasis than it is like any other kind of importance, though in degree it may be too delicate to be expressed by emphatically forcible utterance, and have to be mentally felt to be appreciated. In the two cases before us *credo* can be distinctly felt to be several shades nearer ordinary emphasis than *video*. I am willing to admit that 'emphasis' is not a wholly adequate word here, and shall be grateful to any one who supplies a better.

But the part of the Greenough theory that troubles many people most is its corollary that the last place in a sentence never has emphasis, or, as perhaps better put, has least emphasis. None of the examples I have ever seen quoted in support of the contrary seems to me to give any real evidence of it. The emphasis claimed for them appears to me in all cases to be a misconception of the emphasis intended by the writer. Some emphases follow so naturally from the smooth and logical development of the thought that even in a written sentence we easily recognize them without needing to have them indicated by mechanical means. Very often, however, emphasis depends upon the will of the speaker. Persons of different habits of thought will choose different emphases out of those admissible in a given case. It requires effort to adapt your point of view to that of a mind that works differently from your

own, and nothing is more common than to make mistakes in emphasis when reading English aloud at sight. In Latin, as in English, we have certain helps, such as *quidem* and *etiam*, already mentioned, to say nothing of chiasmus and anaphora. But how are we to tell, when the writer gives no such sign? How do the opponents of the Greenough theory know in all cases what emphasis was intended? Too often, it seems to me, they follow their own inner consciousness as influenced by English usage, or get an inspiration from heaven or elsewhere, as our pupils do when they decide first what Caesar or Cicero ought to have said, and then twist the Latin words into seeming to mean it.

Apart from any theory of order, I find one insurmountable obstacle to believing that the last place in a Latin sentence or phrase ever has emphasis in the sense of being occupied by a word more emphatic than the preceding words. This obstacle is that there is always for the emphasis claimed a different order against which nothing can be brought on the score of euphony, rhythm, perspicuity, or anything else, and there are in the Classics numerous examples of the two orders with practically the same words. This can hardly be accidental, and I find no better explanation of it than that offered by the Greenough theory. The different ways in which different minds work, however, make it very difficult to give convincing reasons in short compass for adopting a particular emphasis in cases where the doctors disagree.

A somewhat plausible case is made out from the sentence in Cicero's Murena, Saltatorem appellat L. Murenam Cato, but it seems to me to be based on quite irrelevant reasoning. The fact that Cato was not a nobody but an influential and dreaded opponent has nothing to do with the question whether his name is emphatic here or not. The sentence is not an isolated sentence, shot into the air like a skyrocket, but part of an elaborate speech, and to determine its emphasis one must look at the development of the argument of that speech. Cicero had answered both the complaint of Sulpicius and the accusation of Cato against him for defending Murena. Then, turning to the charges against Murena, he had divided them into three classes, those of the first class dealing with his mode of life. This was one of these. Cicero was thinking of Cato here merely as that one of the prosecutors who had preferred the charge, and his rebuttal of it goes to show that "the serious part of the matter" was not so much that Cato brought the charge as that it was a trumped up charge, unworthy of a man like him and made to appear especially heinous by the use of a Billingsgate term of reproach. Any added weight it had through coming from Cato is sufficiently indicated by the simple mention of his name, and the translation, 'Cato calls Lucius Murena a *vaudeville dancer*', expresses all the emphasis it is necessary to mark in the sentence. Sentences ending thus with a proper name are particularly liable to cause misconception of emphasis through the inherent importance proper names derive from their very individuality. Let us consider in connection with this the passage in the Milo (34), from which Professor Greene quotes another of his examples. Cicero says, Quid Milonis intererat interfici Clodium? Quid erat cur Milo non dicam admitteret, sed optaret? Obstabat in spe consulatus Miloni Clodius. At eo repugnante fiebat, immo vero eo fiebat magis, nec me suffragatore meliore utebatur quam Clodio. I should paraphrase the passage in some such way as this: 'How did it concern MILO that Clodius should *be killed?* What reason was there why MILO, I will not say, should *do* the deed but should *desire* it? Clodius, you will say, was a STUMBLING BLOCK in Milo's way in the *hope* he had of being made consul. But he *was* made consul IN SPITE OF HIS ANTAGONISM, or rather, he was *made* consul all the more BECAUSE of it, and did not find even in ME one who gave him better *support* than Clodius'. I wonder whether Professor Greene would make the name of Clodius emphatic in the three sentences in which it stands at the end here. That would seem to me nearly as reasonable as to emphasize Cato in the previous example. He does make the first *fiebat* emphatic and *magis* still more so, and I have no extraneous reason with which to controvert his position, so thoroughly is the emphasis here dependent on the choice of the speaker, except the general one hinted at before, that I believe if Cicero had meant that, he would have said, At fiebat eo repugnante, immo vero magis eo fiebat. Such a passage resembles piano playing with the loud pedal kept on through whole bars. Though some parts of the music are lighter than others, they all have more volume thus than moderately *forte* notes without the pedal. So here all the words are loaded with meaning, with emphasis, if you will, and the question is which words are the *most* emphatic. The Greenough theory marks certain ones upon a consistent principle; the champions of final emphasis for various reasons mark different ones. Who shall decide?

Sometimes a shade of emphasis is so subtle that to be brought out in English it demands quite a change in the grammatical structure of the expression. In the clause from Livy (1. 7), Postquam facinus facinorisque causam audivit, the thought seems to me better represented in English by 'After he heard about the *deed* and why he *did* the deed', than by Professor Greene's 'the daring deed and the *reason* for it'. If the genitive is "so devoid of

emphasis that we naturally represent it by the pronoun 'it' ", why did not Livy use *eius?*

Again, Cicero (De Imp. Pomp. 16), says, Nisi eos qui vobis fructui sunt conservaritis non solum, ut ante dixi, calamitate, sed etiam calamitatis formidine liberatos. Professor Greene thinks it is "inconceivable that an orator in any language would emphasize like this: not only from *disaster*, but also from the dread of DISASTER". How about 'not only from *disaster*, but also from the dread *of* disaster', which is the emphasis suggested by the Greenough theory? This emphasizes not so much the meaning of the word *calamitatis* as the relation involved in its case. Cicero had shortly before said, Itaque haec vobis provincia . . . non modo a calamitate, sed etiam a metu calamitatis est defendenda. Can we suppose that anything in the studied utterances of so consummate a master of rhetoric was without a purpose, and is not such a subtle nuance quite worthy of him?

Also in the case from the Laelius (82), Nam maximum ornamentum amicitiae tollit, qui ex ea tollit verecundiam, I "hold the opposite view", even at the risk of its being "as absurd as it would be for a player to deliver Hamlet's line thus—'If thou wilt needs *marry*, MARRY a fool' ". Parallels between English and Latin are ticklish things, and I venture to think that, far from its being "clear that the first *tollit* is more emphatic than the second", there is no relation of emphasis between them. As to the emphasis claimed for *verecundiam,* I would remark that the previous sentence is, Neque solum colent inter se ac diligent, sed etiam verebuntur, in which Professor Greene presumably makes *verebuntur* emphatic as a climactic word. Is *verecundiam*, then, a case of that flat and wellnigh "inconceivable" repetition of an emphasis so castigated in *calamitatisque formidine?* I hold, of course, that the first sentence has no relations of emphasis "within the meaning of the law" (except between *colent* and *inter se*), and that the second sentence means 'For he takes from friendship its VERY GREATEST *adornment* who leaves reverence *out* of it'.

I have selected these examples because they seem to me the most slippery and likely to give the most trouble to the inexperienced student. It would require too much space and weary the reader over much to analyse all of Professor Greene's examples. I will therefore close with a brief treatment of one more in which there seems to me a logical reason in the situation itself for an emphasis different from that marked by Professor Greene. In the De Deorum Natura (I. 17), Cicero writes, Ut hic qui intervenit (me intuens) ne ignoret quae res agatur, de natura agebamus deorum. Professor Greene makes *deorum* emphatic. Why? He does not tell us. The speakers here are not discussing the question of the existence or non-existence of gods, or taking the gods as a general subject of discussion, as one might take football, for instance. They are talking about their nature. Hence I should make *natura* rather than *deorum* emphatic, not explosively emphatic, but gently emphatic. The case is also interesting as an example of the rhythmical effect which the Roman sometimes gave to the end of a sentence by inserting an outside word between the two words of a phrase. It will be noticed that this does not injure the emphases. It should also be noticed that what we may call the natural utterance of the English expression, 'the nature of the gods', tends to befog the emphasis here through its propensity to stress the last word, while the possessive sign makes the plural, 'the gods' *nature'*, very awkward. In the singular, 'God's *nature'*, neither difficulty appears.

HENRY PREBLE

REVIEW

The Attica of Pausanias. Edited with Introduction, Notes, Plans and Excursuses, by Mitchell Carroll. Boston: Ginn & Co. (1908). Pp. vii + 293. Mailing Price, $1.75.

Interest in archaeology has increased very widely in the last few years and now most college students of Greek get from their instructors some notion of Greece itself and its monuments. Hence it is a pleasure to know that Ginn and Co. have added to their College Series an edition of the first book of Pausanias, the Attica entire, dedicated appropriately to the late president of the Archaeological Institute, Professor Seymour. Pausanias is the archaeologist's Baedeker and the main interest in him is antiquarian, yet there is enough of the historical and mythological as well as of the archaeological to make his work more than a mere guide-book. The charm which characterizes the writings of Herodotus, who had much influence on Pausanias, is not altogether lacking and college students could easily read the Attica. It will do no harm to read a little second century Greek along with Herodotus and the other classical authors. In connection with such a course the instructor should lecture on the monuments and history of Athens and, where it is possible, use the stereopticon or photographs of the ancient monuments in Athens. This will be necessary because in Professor Carroll's edition there is a sad lack of plans, maps and photographic illustrations. There are only five figures, one of the Athenian Agora (p. 236), plans of the Theatre of Dionysus (p. 260), of the Propylaea (p. 272), of the foundations of the Parthenon (p. 277) and Dörpfeld's new plan of the Erechtheum and Old Temple of Athena (p. 281).

This edition appears very opportunely just after the

publication of Judeich's Topographie von Athen and Miss Harrison's Primitive Athens. As the edition is primarily archaeological, textual criticism is avoided and the recent text of Hitzig-Blümner adopted. The first eleven pages give a brief but excellent account of the scope and character of Pausanias's work, of its date, of Pausanias's life, of his aim and method, of his style, and finally of his use of previous writers. Professor Carroll rightly favors Gurlitt in opposition to Wilamowitz and Kalkmann and believes that Pausanias was not *omnium Graeculorum mendacissimus* but "withal an intelligent and inquisitive traveler who rambled through land and city and carefully noted what to him appeared worth seeing and recording. The extant monuments prove that his description of Athens is founded primarily on personal observation". Pages 12-25 present an elaborate topographical outline which will prove useful in following the route of Pausanias.

An unique feature of the notes (pp. 27-215) which accompany the text at the bottom of the page is that there is not one word of translation. The notes are taken mostly from Frazer's encyclopaedic work, Pausanias's Description of Greece, translated with commentary in six volumes. But sometimes the wrong references of Frazer are still uncorrected in Professor Carroll's edition. So the reference to Pliny N. H. XXXIII, 57 is wrong in both and should be XXXIV, 57 (cf. Frazer, op. cit. 2. 289 and Carroll, Attica p. 122). Moreover, little account is taken of the fifth volume of Frazer where pp. 473-543 give addenda to the Attica. For example, on page 168 it is said with regard to the larger temple at Rhamnus, "The lower portions of seven columns on the south side and one in the pronaos are still standing". Frazer, 2. 451, says the same with an *of* before one, which Professor Carroll has omitted. However the lower portions of only six columns on the south side remain and Frazer in 5. 531 has corrected his mistake. Again the note on the Cynosarges (p. 101) is taken from Frazer, 2. 193, and the Cynosarges is definitely located near the American School. But no reference is made to Dörpfeld's view, that it was south of the Ilissus, or to the excavations of Cecil Smith. And yet Frazer, Vol. 5. 493 ff., discusses these theories. If the inscription mentioning the Cynosarges, which I found, comes from the Cynosarges, then the theory of Dörpfeld (cf. A. M. 20, 1895, 507) or of Judeich (op. cit. 373) is very probable; cf. my remarks in A. J. P. 28 (1907), 425-428.

It was an excellent idea to relegate the discussion of the more involved topographical questions to twelve excursuses (pp. 228-289) and not to burden the notes with material which will not interest the beginner. The subjects, which are treated clearly and concisely, are the Harbors and Fortifications of Greater Athens, the Agora, the Enneacrunus, the Theseum, Olypieum, Theatre of Dionysus, Acropolis, Propylaea, Temple of Athena Nike, Parthenon, Erechtheum, the Old Athena Temple. In most cases Professor Carroll follows Dörpfeld. But he follows Leake in locating the site of Old Phalerum on the eastern slope of the hill of Munychia and thinks that "the so-called Third Long Wall of Athens, usually called the Phaleric Wall, has never existed except in the fancy of certain topographers". Gardner holds the same view but few other archaeologists care to return to Leake for their ideas of Athenian topography. Professor Carroll agrees with Dörpfeld that the so-called Theseum was the temple of Hephaestus, and that the Enneacrunus was to the west of the acropolis, but believes that the Dionysium in Limnis is more probably identical with the precinct of the theater and not southwest of the Areopagus where Dörpfeld has certainly excavated some interesting buildings connected with the worship of Dionysus. With regard to the question of the Old Temple of Athena Professor Carroll says (p. 284): "In spite of the arguments of Dr. Dörpfeld and of Miss Harrison it seems certain that the Old Athena Temple did not exist in Pausanias's time". That is putting it strongly, for there are many who still join with Dörpfeld (cf. Dümmler in Pauly-Wissowa 2. 1954; Cooley, A. J. A. 1899, 355 ff). Professor Carroll has evidently not learned that the conclusions of Wiegand and Schrader about the sculptures of the Old Temple of Athena (cf. excursus XII) have been overthrown by Dr. Heberdey's reconstitution in the second room of the museum on the acropolis. Furtwängler in Sitzb. Mün. Akad. 1905, 433 ff. proposed a different reconstruction from Wiegand's; to this also no reference is made. But that of Dr. Heberdey, wherein the center is occupied by a lioness tearing a bull and a large lion facing her and at each end is a serpent, is the best.

The appendix (pp. 216-227) treats of the manuscripts, editions, translations and commentaries, and gives an excellent select bibliography for the excursuses. Almost no important titles are missing. Weller's article on Thuc. 2. 15 in Class. Rev. 16 (1902), 158 ff. is cited neither by Professor Carroll nor by Miss Harrison in her book on Thuc. 2. 15. It would be better to refer to the last edition of Guides-Joanne, which was revised by Fougères in 1906, than to the edition of 1890.

Misprints are rare; cf. Hoplites for the tribe Hopletes on p. 51, Stevenson for Stevens (227, 282), Thuc. 1. 15 for Thuc. 2. 15, twice on p. 243, southwest for southeast (p. 250).

Professor Carroll's previous scholarly researches have enabled him to produce a book which will fill a long felt want and which will certainly prove helpful in interesting students in the artistic as well as in the literary aspects of Greek life and thought.

JOHNS HOPKINS UNIVERSITY. DAVID M. ROBINSON

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Read the review of this book in THE CLASSICAL WEEKLY of Dec. 12, 1908.

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THE CLASSICAL WEEKLY

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I had a letter a short time ago from a Professor of Greek in a certain university in which he referred to his state as one in which the teachers of Classics are in a discouraged minority. This letter reminded me of several communications from a correspondent in a state far west of the one referred to above, the tone of which, with respect to the outlook for the Classics, was likewise despondent.

Complaints about the status of Greek in our country are in no wise new; laments such as are now being made go back to the time when Greek ceased to be a compulsory subject for admission to college or for the degree, in a word to the time when the protective tariff which in one way or another applies to practically every other subject in the curriculum, either through prescription for admission to college or for a degree, liberal or scientific, was removed from Greek. In a recent number (2. 89) I sought to show that in the eighteenth century the status of Greek seemed to Goldsmith unsatisfactory; yet Greek is still studied.

The more one feels himself that the outlook for Classics is not as bright as it might be, the more he should likewise find in the situation a challenge to him to do personally whatever lies in his power to rectify conditions. It will not do merely to say "Greek is dying", and then to do nothing to revive Greek, or at least to keep the patient alive as long as possible. One may think or, worse, say that there is nothing that he can do himself, but this is treachery conscious or unconscious to the cause. If it is really a true statement, then it is the best possible proof that the one who makes it ought not to be teaching Greek at all; if he really loves Greek, he ought, in the interests of Greek, to stop teaching Greek as soon as possible. We can each of us search our own hearts always, we can test our own methods in every possible way, to see if we are in reality alive and are, in fact, making our subject living and so profitable to our students. In this connection one may read with advantage Professor Goodell's paper, Some Present Aspects of the Question, in The Classical Journal, 4. 101-115.

Conditions are often temporary. Discouraging reports from one part of the field may be offset by encouraging reports from another part. For example, in Professor Bassett's account of the Meeting of the Vermont Classical Association (see THE CLASSICAL WEEKLY, 2. 110) we had words which will bear reproduction here:

One school reports no class in first-year Greek for the first time in its history, but on the other hand, two schools for the first time have organized classes in beginning Greek. Many high schools report larger Greek classes; one, for example, has first- and second-year classes of twelve and seventeen pupils respectively, after a number of years in which the classes averaged about six.

I did not, however, begin this editorial with any purpose of setting forth at present my own lucubrations. I meant rather to set before the readers of THE CLASSICAL WEEKLY the deliberate views of a man who has had exceptional opportunities of becoming acquainted with conditions in practically all parts of our country, but who, for reasons entirely satisfactory to the editors, prefers not to have his name mentioned. He writes as follows:

The status of Latin studies in the Middle West is decidedly encouraging; there are distinct evidences of growth. Some of the elements of this growth, particularly in college work, are found in the changed conditions which affect all sections—the better equipment of instructors, advance in scientific study, etc., and particularly the effect of the Roman and Greek schools. In the secondary instruction there are certain elements not common to the East, notably the character of the people themselves. No Easterner can fail to be struck by the greater receptivity and responsiveness of Middle Western teachers as contrasted with the acceptance of crystallized conditions in the East. The Middle Western teacher is, as a rule, much more enthusiastic and ambitious, and readier to try experiments in teaching.

In the Middle West the college instructors are much more apt to interest themselves in secondary teaching and to become active leaders. The gap between college and school is not so marked as in the East and the sympathy is much greater.

The growth of archaeological studies in the colleges has found a quick response in the schools, due largely to missionary work by the college men. The exploiting by Washington University of its facsimiles of the Saalburg implements, by Cincinnati of its art collection, the annual production by Lewis Institute of Roman comedies, feasts, sports, etc., have brought the Realien of the Classics close to school instruction and opened a new field which the teachers have been quick to occupy. These very successful productions, enlisting the active participation of the students in the preparation of apparatus and study of the subject, at a purely technical school such as Lewis Institute could not be imagined in the East.

The size and activity of the Middle Western Classical Association and the rather marked feeling of its members of superiority to the Eastern organizations show that they feel that they are doing more active work than the East. Their propaganda is also better carried out through their state organizations or sections.

Another cause for growth in the Middle West lies in the very intimate relations of the summer schools and other teachers' courses to the teachers in the field, and in the fact that, in Ohio particularly, it is the small college, not the State University, that exerts the largest influence on the schools.

While it is true that Greek has fallen off more than in the East, whole states being practically without Greek secondary instruction, the growth of beginners' classes in college much exceeds that in the East. This decline is after all much over-emphasized, as it is entirely analogous to the falling off in French as compared with a phenomenal growth in German—in the East as well as in the West.

So far from Classics dying at the Middle West, it seems as if the Middle West were rapidly getting the primacy in classical teaching, at least in secondary schools. C. K.

ALCIBIADES

A study of a Greek statesman from the pages of his contemporaries

"I am in love with Alcibiades and with philosophy", says Socrates in the Gorgias of Plato; indeed the saying was true of all Athens in the early Peloponnesian War time. Although Alcibiades has left no literary work he is as well known to us through literature as any other Greek. He is the theme of contemporary historians, orators, philosophers, tragic and comic poets. His beauty, his wit, his intellectual force, his insolence and arrogance, his power over all with whom he came in contact, his wonderful personal charm are described according to the genius of each and the picture which we get from all is that of an 'Uebermensch', such as is described by Callicles in the Gorgias, a natural leader who tramples on the petty conventions and laws of the dull average man and stands forth lord of all. The picture here given by Callicles must inevitably have suggested to the Athenians the most magnificent of all their golden youth, although he is not named.

It is impossible in this paper to give an adequate idea of the accounts of Alcibiades found in all his contemporaries, not to speak of the splendidly romantic biography of him written by that prince of narrators, Plutarch. I shall here discuss his influence upon the poet Euripides, supplementing the impression thus derived by testimony from Aristophanes, Plato, Thucydides, Xenophon, Isocrates and others. This relation of Alcibiades to Euripides is of course the only thing here presented which can lay any claim to novelty. Alcibiades in the dialogues of Plato has long been famous and the part he plays in Thucydides is well known to every student of that historian. The relation to Euripides, though not in itself a new discovery, has not, I think, been sufficiently understood and emphasized in its effect upon Euripides's work.

Alcibiades from his birth showed that he was true to the blood of an illustrious line. It would seem as if everything he ever did enchanted people and was chronicled. As Plutarch remarks, Nicias, Demosthenes, Lamachus, Phormio, Thrasybulus, Theramenes were illustrious persons and his contemporaries, yet we do not know so much as the name of the mother of any of them, whereas we know of even the nurse of Alcibiades—that she was from Lacedaemon and that her name was Amycle, as well as that Zopyrus was his school-master; the one fact is recorded by Alcibiades, the other by Plato. I pass over all the tales of his boyhood told by Plutarch and gathered from various sources. His first public act was military service at Potidaea in Thrace in 432, just before the outbreak of the Peloponnesian War. He was now 18 years old. In this battle he behaved with such bravery that he received the public recognition of the generals. This recognition he wished to surrender to Socrates, who saved his life in the battle, but in this he was prevented by Socrates. He gave the latter a tribute that means far more than the crown and the suit of armor which constituted the ἀριστεῖα. In the Symposion Plato represents him as telling of this Potidaean campaign, describing the philosopher on the battle-field, standing in the Thracian cold the whole night before the battle, absorbed in some puzzling problem, to the awe of some Ionians in the army who had covered themselves with blankets and lay outside, freezing though it was, in order to see how long Socrates would really stand thinking. He relates that Socrates saved his life and armor as well, so that he did not have the disgrace of coming home without his shield. Though the Symposion is a dramatic work, Plato keeps the verisimilitude and there is no doubt that Alcibiades's early devotion to Socrates heralded abroad those virtues of physical and moral strength which made Socrates so fascinating to the youth of Athens.

At this time began the friendship of this strangely-mated pair, men in many respects so strongly contrasted, in others alike: Socrates a man in later middle life, Alcibiades in the freshness of his youth, Socrates poor and an artisan, Alcibiades wealthy and an Alcmaeonid, Socrates ugly with the grotesqueness of the Silenus images sold on the streets which cleverly concealed a fair inside, Alcibiades beautiful as a picture, the idol of all beauty-lovers. Both were of great physical courage and of surpassing intellectual strength, and both had the secret of power over men.

I like to think that Euripides also had a connection with this battle in which the young Alcibiades who was later to mean so much to the poet had his first experience of fighting. The tomb-stone commemorating the fallen in this battle has by some curious chance been preserved and is now in the

British Museum. The first stanza is mutilated beyond recall. The others are good poetry. It is not necessary because of that to seek a great name to which to attach them, since in the cultivation of Athens of that time many an artist now nameless made beautiful things both in marble and in verse and prose. But there is a coincidence in phrase and thought between a striking line of this poem and verses 534 ff. of the Suppliants of Euripides[1]. The grave stone has for its inscription this:

> "The air received the souls, the earth the bodies of those who fell at Potidaea's gates. Some lie in hostile soil among their foes, others broke past its wall. This city and the people of Erechtheus mourn its men who fell at Potidaea in the forefront of the fighting, the sons of Athens, who put their lives into the balance and bartered them for glory to bring honor to their native land".

The first line is sufficiently surprising in a state document at a time when the theology of the Homeric poems was still the state form of religion (cf. πολλὰς δ' ἰφθίμους ψυχὰς Ἄιδι προΐαψεν). Here the soul is not sent to Hades by Zeus, as in the Iliad, but the air takes it to itself. The phrase is identical with πνεῦμα μὲν πρὸς αἰθέρα τὸ σῶμα δ' εἰς γῆν of Euripides's Suppliants. One thinks at once of Anaxagoras, dear friend of both Euripides and Pericles, the traces of whose philosophy are seen in the Euripidean dramas. So it is tempting to me to think that these three men, Socrates, Alcibiades and Euripides, were in some fashion linked together in this first campaign of the youngest of them. But we must go on to the solid ground of fact. We know from various sources, the good Xenophon and the great Plato among them, that Alcibiades attached himself to Socrates in the next years, unable, Plato makes him say, to resist the magic of this monster, this satyr, who alone of all men makes him long to be other than what he is, who alone makes him feel that he is in the bondage of sin. Xenophon says the reason for this strange devotion was the unbounded ambition of Alcibiades. He says that he was by inheritance the most ambitious man in Athens, was set on being the arbiter of all things done in Athens, and its most conspicuous citizen. To this end, says Xenophon, he cultivated the friendship of Socrates in order to learn his secret of dealing with men. He wished to learn the dialectic with which Socrates confounded everyone. Xenophon gives us an example of the way in which Alcibiades practised his new art on his great relative and guardian Pericles in a definition of νόμος, law. Pericles, entangled by his young charge, dismisses the subject with the remark that he too when young eagerly frequented such discussions, but that is long since past. Alcibiades with irreverence for the foremost citizen tells him he wishes he had known him in his prime.

Our first definite dateable reference to him in contemporary literature is found in Aristophanes's Wasps (44 ff).

In Aristophanes's extant dramas he appears curiously seldom, considering how that poet loved a shining mark. But the references to him are pointed enough and reveal the Alcibiades who was at once the pride and the dismay of Athens. In the Wasps (422 B. C.) a pun is made which gets its point from the well-known lisp of Alcibiades, his inability to pronounce the letter r, which together with his mannerism of holding his head slightly on one side is also laughed at as an inherited affectation by the comic poet Archippus. The passage in the Wasps is very funny, but, of course, a pun that turns on a lisp cannot be translated.

For the next twenty years all Athenian history is colored by Alcibiades. In this year he determined to have the prestige of negotiating peace with Sparta. His family had been the official proxenoi or representatives of Spartan interests in Athens. But the sober Spartans were averse to entrusting their fortunes to a young man distinguished for his beauty, his attention to dress, his lisp, and his licentiousness, and preferred to make their negotiations through Nicias, the conservative, quiet, religious statesman who had been tried by years of successful experience. This scorning of his ambitions on the part of Sparta made Alcibiades her bitter enemy, and, as he boasts in the speech put in his mouth by Thucydides, he soon made her feel his strength as a foe.

It is now that we first find evidence of his influence over Euripides. This poet wrote for Alcibiades the ode which celebrates the great victory which he won at Olympia in the year 420, where he made three entries of race-horses and won first, second and fourth places. A fragment of the poem is preserved by Plutarch.

In 420 Euripides brought out his Suppliants. It is a transparent treatment of an old myth with direct reference to the political situation in Athens in 421-420. The Greek tragic poets had to take their subjects from the epic myths as inevitably as one who preaches today takes his text from the Bible. Euripides treated the myths in a spirit different from that of his predecessors. He adapted them to what he believed to be the needs of Athens. The Suppliants, though deriving its plot from the epic cycle, is in reality, like the Heraclidae and Andromache, an ἐγκώμιον Ἀθηνῶν. Its tragic motive is the refusal of the king of Thebes to surrender Argives for burial after the failure of the expedition of the seven generals against Thebes. Only three or four years before the production of Euripides's play Thebes had refused to surrender the dead soldiers of Athens who fell in the battle of Delion in which Alcibiades and Socrates again fought side by side. There is much in the play to suggest that Euripides is advocating

[1] Cf. Nauck, Trag. Graec. Frag. 971, 839.

the policies of Alcibiades as he had earlier advocated those of Pericles. Alcibiades after his rebuff at the hands of Sparta threw himself into the arms of Argos, from ancient times the enemy of Sparta and friend of Athens, like Athens a democracy. The details of his operations are related in the fifth book of Thucydides. It would take too long to give all minutiae of the negotiations between Sparta and Athens on the one hand and Sparta and Boeotia on the other. Suffice it to note that Alcibiades at a crisis in the negotiations sent a message to Argos that here was her opportunity, promising her his aid. The Argives did not fail to appreciate the advantages of an alliance with their old friend Athens, possessor of a navy that could be of great worth to them in time of war. Their envoys hastened to Athens; Spartan envoys came too, but failed of an honest hearing by the famous trickery of Alcibiades, of whom however it must be said that he was no more dishonest than his Spartan dupes. Nicias in his zeal for peace and Sparta went to Lacedaemon to make Athenian demands. The Spartans refused to give up their private alliance with the Boeotians and the Athenians, smarting under a sense of injustice done them, made their treaty with Argos and her allies. This treaty, the full text of which is given by Thucydides in his fifth book, might well be called the Treaty of Alcibiades, as the treaty with Sparta the year before is known as the Peace of Nicias. The Suppliants celebrates the treaty with Argos, concludes with a solemn and detailed treaty made between Athens and Argos, and emphasizes hatred towards Sparta and Boeotia. Sparta is brought in quite gratuitously for attack. She is called brutal and a folk of shifty ways, apropos of nothing in the play. There is a remarkable passage where the three classes in the Athenian state are described; the highest class and the proletariat are alike condemned and of the middle class it is said *τριῶν δὲ μοιρῶν ἡ 'ν μέσῳ σῴζει πόλεις, κόσμον φυλάσσουσ' ὄντιν' ἂν τάξῃ πόλις.* This corresponds with the political creed set forth as that of himself and his ancestors by Alcibiades in the speech at Sparta reported by Thucydides 6. 89. He too is against *οἱ τύραννοι* and also against the *ὄχλος*. Note his words:

Τῆς δὲ ὑπαρχούσης ἀκολασίας ἐπειρώμεθα μετριώτεροι εἰς τὰ πολιτικὰ εἶναι. — ἡμεῖς δὲ τοῦ ξύμπαντος προέστημεν, δικαιοῦντες ἐν ᾧ σχήματι μεγίστη ἡ πόλις ἐτύγχανε καὶ ἐλευθερωτάτη οὖσα καὶ ὅπερ ἐδέξατό τις τοῦτο ξυνδιασῴζειν.

Here the same constitutional views are expressed as in the Euripidean lines. Here then we have Euripides writing a play in glorification of the Argive alliance, a treaty which was distinctly the work of Alcibiades. And this play was written in the year of Alcibiades's splendid victories at Olympia, for which Euripides wrote the triumphal ode.

During the next two years Alcibiades bent all his restless and stormy energy toward breaking the *Peace of Nicias*. This we learn from the history of his contemporary Thucydides, who must have known Alcibiades as a boy and young man, though he himself was in exile during these years. But the vivid personality of Alcibiades is presented to us by Thucydides with as much clearness of outline as that of Pericles, whom Thucydides knew so well. Alcibiades now went from one end of Peloponnesus to another, using his eloquence, his personal charm and his power of swaying people to his will so effectively that he brought Sparta into a combat for her all, to use his own words as given by Thucydides, at Mantinea. The Spartans there met Argives, Mantineans, Eleans and Athenians in battle. Sparta conquered and the Peace of Nicias was technically unimpaired by the incident. This action against Sparta on the part of Alcibiades and his following brought about a crisis in Athenian politics. The question of Athenian policy was sharply debated; Sparta with Nicias or anti-Sparta with Alcibiades were the alternatives. Ostracism had not been employed in Athens since the choice between Pericles and Thucydides son of Melesias in 442. The people still voted in the first ecclesia of the sixth prytany of each year whether to employ ostracism or not in the current year. The political situation after Mantinea required drastic measures and the people voted in this year to employ ostracism. But times had changed and this type of deadly political duel was not suited to the new order of things. The affair took an unexpected turn as neither Nicias nor Alcibiades found it convenient to be ostracized. They therefore came to an agreement to make at the last moment a scape-goat of Hyperbolus the demagogue.

Euripides's Andromache must, in my judgment, be placed in this year 417. It is another political play. It is filled with the bitterest denunciation of Sparta and its tone is exactly in accord with the Athenian feeling toward that state after Mantinea. Bergk, though his dating of the play is wrong, yet sees in it Euripides's sympathy for Alcibiades. He does not admire Euripides and says that Alcibiades found him a convenient tool for his schemes and venom. Bergk's position is untenable, but the play shows throughout in its political 'Tendenz' that it was written by a partisan of Alcibiades. In 471 ff. there is a reference, I believe, to the struggle between Nicias and Alcibiades.

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(To be concluded.)

REVIEW[1]

P. Terenti Afri Comoediae. Edited by Sidney G. Ashmore, Union College. New York: Oxford University Press, American Branch (1908). Pp. X + 68 (Introduction) + 4 (Vita Terenti) + 289 (Text) + 340 (Explanatory Notes and Index). $1.50.

[1] In Number 19, Professor Ashmore will make reply to Professor Fairclough.—C. K.

A collective edition of Terence, with all the plays annotated, is a task that has seldom been essayed in recent years. In English, only two such editions have appeared since the middle of last century, one by St. John Parry (London, 1857) and the other by Wagner (London, 1869). Of the former Professor Ashmore says that "though interesting for its explanatory notes, it is lacking in critical discernment", and as to the latter he claims that "its critical value is impaired by carelessness". His own edition, it may be inferred, will be free from these grave faults.

The book is beautifully printed by the Riverside Press and the editor is to be congratulated on having his work published in such an attractive manner and is so compact a form.

The text was evidently chosen for the editor by the publishers, who in 1902 brought out a complete Terence in the Oxford series, with a text and brief critical apparatus prepared by Professor Tyrrell of Dublin. It is natural enough, under the circumstances, that Professor Ashmore should edit Tyrrell's text, but when he advances the claim that this text is superior to Dziatzko's, we must demur. As a matter of fact, Tyrrell's text is very imperfect and often quite unsafe, being the work of one who has not kept abreast of the progress made in Terentian studies in recent years. If any one is inclined to doubt the fairness of this judgment, we have only to refer him to the searching review published in the Berliner Philologische Wochenschrift (vol. 23), by Wessner, the editor of Donatus, who concludes with the verdict that it is "burdened with all kinds of shortcomings" and "presents practically no claim to independent worth". Wessner's review appeared in 1903, five years ago, but one must infer from the edition before us that Professor Ashmore has never seen it. True, some of the blunders pointed out by Wessner have been rectified, but there are many others which a careful editor should have avoided, especially when they have been proclaimed from the house-top. Thus Professor Ashmore still keeps the unnecessary ictus in *út sese hábet* (Andr. 377), *vísum sólidumst gaúdium* (Andr. 647) and *per fallácíam ábstuli* (Ph. 1038), all of which, as Wessner has pointed out, are due to carelessness in transposition. Some of Tyrrell's peculiar readings, too, need a defence. Thus he has a weakness for *equidem*, which he substitutes freely for *quidem*, even with second and third persons (e. g. Andr. 225, Ph. 687, 754). Yet our editor makes no comment, and indeed the word finds no place whatever in his Index. The same is true of *ist* (an editorial invention, as in Andr. 906), *rest* (as in Andr. 459), *ipsust* (as in Hec. 343), and *reapse* (Hec. 417). If an editor deals at all with textual criticism, it is surely distinctive readings of this sort that call for discussion.

One disadvantage in an editor's being committed to a prescribed text lies in the fact that sometimes he will himself be compelled to dissent from it, and this not seldom produces an inconsistency between text and commentary. In the present case the editor's frequent remark, "I prefer the reading", etc., shows that even he does not always regard Tyrrell as a safe guide. Such dissent may be illustrated at Andr. 145, 155, 171, 204-205 (where the editor "prefers" *hoc* to *haud* and "perhaps" *dices to dicas*), 276 (where *vereor* is "better suited" than *verear*), 288 (where the editor substitutes *ét ad rem* for *et ád rem*, but leaves a foot note which is now inconsistent with the text), 322 (where *adipiscier* of the Mss. is preferred to Fleckeisen's and Tyrrell's *apiscier;* cf. Ph. 406), 369, 439, 525 (Tyrrell's *atqui* for *atque* is "unnecessary"), 527 (where Tyrrell is one of the "many editors, who have failed to restore *ipse*"), 536 (where the editor defends *pauca*, though the text has *paucis*), 650 (where the Mss. reading, though not given in the text, is defended), 682, 816 (where *lubet* appears in the text, but *licet*, which Tyrrell has not even noticed, is preferred).

Professor Ashmore has shown in a few places (e. g. Andr. 248), that he was at liberty to alter Tyrrell's footnotes, and yet he has not exercised this right at Ph. 370, where Tyrrell's note must make most scholars either blush or smile, for in it we are seriously invited to pronounce *inimicitias* as *inimishas!* To the credit, however, of the American editor, we find a similar explanation of *pudicitiam* in Andr. 287 rejected.

But to pass to what we may consider Professor Ashmore's distinctive work, we note at the outset two serious omissions: (1) a summary of Terentian linguistic peculiarities, and (2) a conspectus metrorum. The latter is especially needful in a complete edition of the plays, and is absolutely essential if a student is to undertake any metrical studies. As to the former, the editor says that "space enough for anything resembling an adequate treatment of this topic has been wanting; so far as might be, it has been touched upon in the notes". In lieu of this, he refers students to the "'Einleitung' prefixed to the Dziatzko-Hauler edition of the *Phormio*". But we may observe first that the useful summary referred to occupies only ten pages, half of which are devoted to foot-notes, and secondly that with such a summary the editor could have dispensed with many notes and unnecessary repetitions.

The Introduction is well written, though exception may be taken to not a few statements. Thus it is said of Menander (p. 6) that "like Terence", he wrote "a goodly number of comedies, no less than one hundred and eight being attributed to him". This is hardly logical, for while Terence may be said to have written a goodly number of plays, yet Menander was wonderfully prolific and produced more than thrice as many as Terence in the same length of time. The editor first (p. 26) rejects the common tradition as to the youthfulness of Ter-

ence at the time of the Andria's composition, and yet, when speaking later of the poet's stylistic qualities, he says that these "appear to be most marvellous in view of his immature years" (p. 29). We are told that "the *iambic octonarius* occurs most frequently in the *cantica*" (p. 51). Does it occur anywhere else? (cf. p. 54). The whole metrical treatment is very slight and there is not a single reference to so important an authority as Klotz (Grundzüge Altrömischer Metrik). The editor occasionally shows that he does not appreciate rhythmical difficulties. Thus in Andr. 64, the harshness of rhythm (with the unusual ictus on the final syllable of *studiis* before a diaeresis) led Bentley to delete the second half of the verse with the beginning of the next and to transpose to *eórum studiis óbsequi*. Fleckeisen too resorts to transposition. Professor Ashmore's note is: "But if we read *obsequi studiis* the metre will take care of itself, thus: *eōrum óbsequi studiis, adversus némini*". In connection with Saturnian verse, the specimen given on p. 12 is not scanned in the same way as the epitaph of Naevius on p. 17, but no explanation is given.

Professor Ashmore accepts *omniā* (Heaut. 575), *Aeschinūs* (Ad. 260), *virginē* (Ad. 346), *accipīt* (Eun. 1082), as well as *dicerē* (Andr. 23), *Phaedriā* (Ph. 830), and like scansions, which are now generally discarded. The statement on p. 58 about a general inclination to slur over or obscure such final consonants as *d, l, n, r* and *t*, involves dangerous doctrine.

In his account of the Terentian codices, our editor professes to be convinced that the γ Mss. are superior to the δ group. This, of course, was not the view of Tyrrell when he prepared the text, and though Professor Ashmore does not always approve of Tyrrell's readings, still in most cases he accepts and, in many, even defends Tyrrell's choice, where allegiance to γ would have led him to reject it. Thus, to take a few examples from the Andria, in 103, *igitur*, though not in γ, is retained; in 447, *aliquantum* of γ is given up without comment; in 495, *se ipsus* ought to be *ipsus se;* in 665, *hoc est* should be *est hoc*, with P; in 706, *me nunc* should be *nunc me* (Tyrrell's note is faulty); in 712, *ut* is omitted in γ (the fact is not noticed by Tyrrell); in 717, *putavi*, not *putabam*, is the reading of γ. In 849, Professor Ashmore is ready to reject a good reading, given by all Mss.

The editor and his proof-readers were all nodding, when they gave *Weissner*, instead of *Wessner*, as the editor of Donatus, and when (p. 64) they placed Eugraphius in the fifteenth century, for that learned gentleman was probably a contemporary of Priscian, some nine or ten centuries earlier. We are also assured that Eugraphius "has little value for us", but surely no editor of Terence can afford to disparage him, for his evidence is appealed to *not infrequently in* determining the text. Examples may be found in Eun. 248 (where Eugraphius agrees with A in giving the correct reading, though neither Tyrrell nor this editor takes note of it), Andr. 165 (where Eugraphius alone preserves *sin*), 258, 484, 681, 754, etc., etc. But our editor elsewhere shows a failure to appreciate the Roman grammarians. Thus, speaking of the *periochae* of Sulpicius Apollinaris (Notes, p. 3), he says that "their diction is often . . . far removed from any resemblance to classical Latinity"—a statement which, I fear, is far stronger than the facts warrant.

Space will not allow us to examine the Explanatory Notes in detail. Here the editor is at his best and his elucidations are always well put. Many notes, however, could have been omitted if the editor had given in the Introduction a summary of Terentian usages. Even as it is, he sometimes repeats himself. Thus on Andr. 15 he gives the *iambic law* in full, though it already appears on p. 58 of the Introduction. At Andr. 213-214, the notes do not explain the relative in *quo iure quaque iniuria*. We cannot agree with the view that Andr. 225 is interpolated, for it is important that the reader, or rather the spectator, should distinctly realize that Davus disbelieves the story about Glycerium's citizenship. On Andr. 228, the proof-readers have allowed ἄρκειν to escape them (read ἄρχειν). It is rather fanciful to say that there is something "unusually comic" in the use of *cura confectus* in Andr. 304. Ennius writes *senio confectus;* Cicero has *confectus* with *senectute, corporis morbo, animi dolore*, etc., and Livy shows *lassus* and *confectus* as synonyms. The derivation of *edepol*, given on Andr. 305, as involving a form of *deus*, is very dubious. In Andr. 328, all Mss. give *hae*. Why, then, should the "alternative form" *haec* be read here? Even Cicero sometimes has *haec* for feminine plural, but we do not insist on this form everywhere in his writings. The note on Andr. 338, *"boni, boni:* on 947", leads us nowhere, for *credo credere* is not commented on. That the genitive ending *i* in (e. g.) *ornati* (p. 37) "is a contraction from *ui(s)*", is doubtful doctrine, and if it is "confined to nouns ending in *-tus*", *domi* (which is governed in the same way as *foci* in Eun. 815) is excluded. On Andr. 538, it is said that "the form *Chremc* is recognized by Donatus". It might well be added that in some passages it is the reading of all Mss. This reference should be added in the Index to "declension of *Chremes*".

Inasmuch as an Appendix is provided for the more technical notes on each play, one wonders why many of the annotations found among the ordinary notes were not reserved for this place. Such a note as that on Andr. 248 or that on *aeque*, as contrasted with *nequeo*, in Andr. 434, is more suited to the Appendix. On Andr. 439, Professor Ashmore remarks that "the common text (the conjecture of Erasmus) will do". This can hardly hold, for such a

reading would violate a well-known rule as to the use of *huiusce*. On Andr. 483, nothing is said about the interesting reading *istam*, through Donatus has it and it occurs in the Bembine scholia. In Andr. 702, both Tyrrell and our editor have failed to note that the Mss. give *fortis* to Charinus. In Andr. 787, the question whether *non* or *nc* is to be read must depend on the choice of *credes* or *credas*, which is not discussed. On Andr. 857 Dziatzko should be added to the list of those who accept *veritas*.

To sum up—the work will certainly be found very useful to those who want annotations on all the plays of Terence, but it embraces a faulty text, contains numerous errors in details and must be used with caution.

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PHI BETA KAPPA

The significance of the three Greek letters which form the title of the Phi Beta Kappa Society has long been a matter of public knowledge. Even the uninitiated may consult the published catalogues of this and that chapter where Φιλοσοφία Βίου Κυβερνήτης appears in print. Many things relating to the Society which were not originally included among its secrets are now withdrawn from the knowledge of men simply because no tradition has survived. This is but natural in the case of an organization that has had such a peculiar history as has the parent chapter of the Phi Beta Kappa Society. Founded at William and Mary College in 1776, it early entered upon a period of suspended existence that lasted until 1849. Under the circumstances it is not surprising that the early history of the Society has been of late a subject of learned investigation. In consequence of this investigation much more is now known about the beginnings than was known, for example, thirty years ago.

So far as the present writer has been able to learn no tradition remains as to the man who expressed in Greek the sentiment adopted by the founders as their motto. Much less is there any extant information concerning the mental processes by which this unknown thinker reached his result. This latter subject is a legitimate target for philological conjecture. My present purpose is to present such a conjecture.

I advance the thesis that the unknown charter member of the Phi Beta Kappa Society was familiar with Cicero's Tusculan Disputations, and that Cicero's exclamation *O vitae philosophia dux* (5. 2. 5) was in his mind when he framed the motto; and, further, that this unknown student was familiar enough with Plato to be able to think of the τέχνη κυβερνητική as typifying leadership *par excellence;* and, finally, that under Platonic influence this Ciceronian expression was rendered into its present Greek form, and became the Society's motto.

If the above conjecture is correct, we recover a pleasing picture of this colonial student who was not unfamiliar with his Cicero and his Plato. Not only did he do well to turn back the Latin sentence into Greek: he did better than he knew. It would be too much to attribute to this student, whose mental processes we are seeking to reconstruct, a knowledge of Cicero's indebtedness in this particular passage to his master, the Greek philosopher Posidonius. But the fact that Cicero is here indebted to Posidonius for the sentiment *O vitae philosophia dux* is beyond reasonable doubt. Those who desire to put this statement to the test will find a convenient collection of references in Susemihl's Geschichte der Griechischen Litteratur, 2. 146, N. 216. A simpler way would be to read attentively the context of the quotation from Cicero and compare it with Seneca's ninetieth Epistle, which is admittedly an important source of our knowledge of Posidonius.

It was well, then, that Cicero's *vitae philosophia dux* should be turned back into its original tongue. The modern world presumably thinks of the sentiment as an individual's creed about his individual life. Read in its context it yields a meaning slightly different. Cicero and Posidonius were thinking not merely, not even primarily, of the individual, but of man as a social and civilized being. Philosophy is acclaimed as the guide of the race from savagery to civilization. Βίος is here used as Dicaearchus had used it in his History of Civilization, entitled Βίος Ἑλλάδος. But the modern world will not stop to dispute subtly about quotation and context. A motto is a motto; and this motto has become a winged word that makes its way alone, while the context is quite forgotten.

HAMILTON COLLEGE EDWARD FITCH

A fine Roman sarcophagus in excellent preservation has been found in the Vicolo Malabarba, outside the Porta S. Lorenzo, at Rome. It is 5 feet 7 inches long by 1 foot 6 inches wide, and the cover measures 5 feet 8 inches by 2 feet 4 inches. The front and one side of the sarcophagus are covered with scenes in relief of a Roman victory over barbarians, probably the Parthians or the Dacians. One of the most spirited incidents is a Roman soldier forcing a captive barbarian to bow down and do obeisance to a youthful figure, representing either a Roman emperor or an imperial general. Other scenes represent a barbarian in chains with his wife and child; a bearded barbarian led by a Roman soldier; and a fine figure of Pegasus, which Prof. Dante Vaglieri believes to have been the standard or ensign of the legion to which the dead man belonged. Inside the sarcophagus were a skeleton, a glass vase, and a silver denarius coined under Titus.

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The Evening Post, for January 23, has an editorial of such unusual consideration for the conditions of classical study that it is here reproduced:

A generation ago the teacher, the text-book and a few benches sufficed for instruction in all departments of most American colleges. With the advent of scientific courses, however, material equipment began to commend itself, and scores even of the smaller colleges are to-day provided with costly scientific laboratories. They should not entail, however, the comparative neglect of other departments. The time is not yet in sight when we can drop that culture which comes from first-hand contact with Greece and Rome, and no college claiming to offer a liberal education should put itself in the attitude of discriminating against them. Yet the failure to provide suitable facilities for classical discipline, in comparison with that which is so generously done for scientific studies, is having the effect, to-day, of such discrimination.

There is a widespread belief among teachers that the narrower textual and linguistic phases of classical study should yield to methods which would awaken a broader and deeper human interest, but to do this successfully requires a more liberal equipment than trustees or donors have so far seen fit to provide, except in a mere dozen of the most richly endowed institutions. The archaeological explorations of the past fifty years have thrown a wonderful light upon ancient life, but there are few colleges and universities in position to offer to students more than a small fraction of the printed reports, casts, models, photographs, lantern slides, etc. The ancient manuscripts of the leading classical authors have been reproduced by photographic processes and published in large folios which do not fail to stimulate the interest of every real student who has the good fortune to see them; but only a handful of American colleges have been liberal enough to provide that stimulus. The scientific instructor usually has a good lantern right at hand, enabling him to throw in a slide or two at any moment, by way of illustration, and pass on with no loss of time. The classical instructor usually has nothing of the kind. The scientific departments almost invariably have their special appropriations for equipment, aside from their allowance from library funds; the Latin and Greek departments almost never. It may be a great compliment to the classical teacher to assume that he can make bricks with so little straw; but the effect on the average student is to convince him that the authorities are not concerned whether that particular brand of brick is made at their kilns at all. The time has certainly come when a "square deal" in the educational field demands a little evening up.

The distinction here remarked has been felt, of course, by classical teachers for a long time, but classical teachers are too often inclined to hopelessness when the question of fair treatment is brought up and consequently the points made in the editorial have not been impressed as they should have been upon the executive officers of our colleges and universities.

The evil is much more serious, however, than The Evening Post imagines. It goes beyond a mere provision of illustrative material and the like. Our scientific brethren were quick to see that to teach science without a laboratory is foolishness, but our classical teachers have had for centuries to do what amounts to the same thing. In the Middle Ages Latin was taught essentially by the laboratory method and nowadays the teachers of modern languages are coming more and more to the belief that the preparation of translation and the like at home, without oversight, involves as great a waste of time as the performance of scientific experiments without oversight would involve. The same is true in classical teaching. It ought to be possible to demand in our colleges as much time for supervising study in Classics as is devoted to laboratory work in science with exactly the same credit. That is to say, if two hours' laboratory work means one hour's credit in the course, two hours' supervised study in Classics should mean the same. This involves a consequence. There should be in the department of Classics provision made for a class of instructors of the same relative rank as laboratory assistants whose duty it should be to supervise the study hours of the classes. I do not mean the preceptorial system as it is practiced at Princeton, though that is a great step in advance, but I mean a system by which a class reading, say, Horace, should prepare under oversight translations of Horatian odes with such assistance only as can be derived from editions and dictionaries, these latter being put upon the same level as laboratory manuals. The subject is an interesting one; I shall return to it. G. L.

ALCIBIADES

(Concluded from page 140)

We have one play of Euripides—the Troades—remaining to us from the year 415, the year after the Melian horror and of the sailing of the magnificent expedition to Sicily. In the two years between the production of the Andromache and that of the Troades Alcibiades had been following out his restless course,

ever bitterly vindictive against Sparta, ever determined to be the greatest man in Athens and in the Greek world. Alcibiades proposed (according to Plutarch; Thucydides says nothing on this point) the decree by which the whole male population of Melos was put to death. The women and children were sold into slavery. This inhumanity must have oppressed the better Athenians and indeed it long lay upon their national conscience, as Xenophon testifies. Ten years later, when Athens faced the prospect of capitulation to Sparta, through one awful night the words were on the lips of many that they would now suffer what they had done to Melos. With the dramatic instinct Thucydides places his detailed account of this event just before the magnificent departure to Sicily, as though thinking of the Nemesis from Heaven which he never mentions in his history. The expedition to Sicily was Alcibiades's darling scheme. He would conquer Sicily, Italy, and then add Carthage to the Athenian empire. And Thucydides appears to think that he might have done this if it had not been that Athens distrusted him because of the corruption of his private life and so took from him the power she had entrusted to him and gave it to those unequal to the task. The expedition was bitterly opposed by Nicias; yet he was sent upon it with his young opponent, for whom he had a strong dislike.

But let us return to Euripides and the Troades. Wilamowitz finds this play most significant for the psychology of Euripides himself at this time. He calls the play Euripides's renunciation of his country and believes that in all the dramas after the Suppliants there is bitterness of spirit, for which he makes Alcibiades, "that diabolically gifted man", responsible. He regards it as well nigh impossible that Euripides should have had close relations with Alcibiades after the catastrophe of Melos. And Gilbert Murray in his introduction to his translation of that play says "(Euripides) writes under the influence of a year which to him as to Thucydides had been filled full of indignant pity and of dire foreboding. This tragedy is, perhaps, in European literature, the first great expression of the spirit of pity for mankind exalted into a moving principle; a principle which has made the most precious, and possibly the most destructive, elements of innumerable rebellions, revolutions, and martyrdom; and of at least two great religions". According to these two scholars, then, we owe this wonderful tragedy, and, according to Wilamowitz, the bitterness of the poet's subsequent work, to the sinister genius and deed of Alcibiades in the atrocity of Melos.

Euripides has a reference to Alcibiades at the end of his Electra, brought out in 413, when the Athenians, after receiving that dignified and pathetic letter from Nicias telling of the Athenian losses in Sicily and his own sickness, sent out as large an armament *as before*, but with no such splendor and rejoicing, under Demosthenes, their best general. In Euripides's play, Castor and Polydeuces, the *dei ex machina*, after settling the difficulties of Electra and Orestes, say that they must go with speed to the Sicilian waters to save the ships at sea; they will not aid the curse-laden, but will set the good and upright man free from his bitter troubles. Here the curse-laden is Alcibiades, who is in a three-fold manner accursed, as an Alcmaeonid, as under accusation for desecration of the mysteries and the mutilation of the Hermes and condemned therefor, and as a traitor instructing his country's enemies. The pious and upright man is Nicias, of whom Thucydides says that he deserved less than anyone he knew to meet the fate he did, because of the goodness of his life.

Alcibiades found Sparta dull after Athens. He could not change his nature and corrupted the wife of King Agis in the absence of the latter. For this he was forced to leave Sparta. He was highly popular with the enemies of Athens now that she was brought so low through him, but Agis worked against him everywhere. He turned to Tissaphernes, the great Persian satrap, and exercised over him that charm which he made all who met him feel. But he wanted to return to Athens—he would not be a man without a country, and he was so true an Athenian that he was happy nowhere else. The eighth book of Thucydides's history is full of his machinations toward this end. After two years of banishment, in 411, that awful year for Athens, he was recalled to the army in Samos at the instance of the patriotic Thrasybulus. There he made a speech to the assembled soldiers, lamenting his exile and the cruelty of those who had driven him from Athens. He had influence and money, and his return to Athens, which had been brought to feel her need of him, as he had declared at Sparta that she would, was clearly prefigured. It is interesting to think of the excitement that prevailed in Athens at the thought of Alcibiades's home-coming. In Aristophanes's later drama of the Frogs, at the time of Alcibiades's second exile, we have the following scene:

Dion.—Advise me first of Alcibiades,
Whose birth gives travail still to mother Athens.
Pluto.—What is her disposition toward him?
D.—Well, she loves and hates him and she wants to have him.
E.—Out on the burgher who to serve his state
Is slow, but swift to do her deadly harm
With much wit for himself and none for her.
D.—Good! by Poseidon! and what say you?
Aesch.—No lion's whelp within thy precincts raise
But if ye rear him, bend ye to his ways!

He commanded the Athenian fleet successfully for three years after his recall to the Athenian army at Samos in 411 and in 408 returned in triumph to Athens and was appointed commander-in-chief. Thu-

cydides's history ends abruptly in the year 411 with the battle of Cynossema, and the promises brought by Alcibiades to the army at Samos of the help of the powerful Tissaphernes, which he had secured for Athens.

Xenophon takes up the tale of Athenian history with a very short, but inexplicable interval.

We turn now to him and to the Phoenissae of Euripides for Alcibiades's further fortunes. In Xenophon's first book we learn of his success in fighting a sea-battle for Athens against Sparta at Cyzicus and of his able and strenuous leadership for three years which won back much of their empire for them in the Propontis and its neighborhood. Finally he sailed home to Athens. Xenophon, doubtless an eye-witness of the scene, describes his home-coming thus:

Alcibiades anchored near the shore, but did not leave the ship at once as he feared hostility. He stood on deck and scanned the crowd to see if his friends were there. At the sight of his cousin Euryptolemus and other relatives and friends, he came ashore and went up to the town surrounded by men ready to ward off every blow from him if any one should attack him. He made his defense before the people and before the Senate, denying the charge of impiety and declaring that he had been wronged. No one dared dispute this as the people were in no temper for attacks on him and he was unanimously proclaimed commander-in-chief with unlimited power. And he was believed to be the one to restore the city's lost glory, for he escorted the procession of the mystae to Eleusis with his troops by land. They had been obliged in recent years to go about by sea on account of the Spartan occupation of Decelea. Then he sailed against Andros which had revolted against Athens. After defeating the Andrians he set up a trophy and then sailed to Samos to take charge of the war.

He was never again to see the Athens which welcomed him back with such rejoicing and heaped her honors on him. The next year, because of an unsuccessful sea-fight with Sparta at which he was not present, as Xenophon tells us, the Athenians changed utterly toward him; ascribing their defeat to his carelessness, they deposed him and elected ten new generals, among them those ill-fated generals who were to meet their death at the hands of the enraged democracy after winning the victory of Arginusae.

This change towards Alcibiades, who was really now the hope of the democracy which had idolized him, is all of a piece with the other irresponsible acts of the Athenian people in the closing years of the Peloponnesian War. They were then singularly bereft of great men, without leader, or worse, led by such men as the blustering Cleophon, who is described by Euripides in the Orestes as a demagogue of Thracian origin, strong in his impudence, a Greek but no Greek, one who had forced his way by his bluster and his unbridled ignorant tongue, gifted with some eloquence to the ruin of his adopted country.

It is significant that Aristophanes in the play of 406 in which he bitterly attacks Cleophon and his like makes Aeschylus advise Athens to bring home their lion's cub and honor him. And Thucydides says of him that although his talents as a military commander were unrivalled the Athenians entrusted the administration to others because they personally objected to the lawlessness of his private life and so they speedily shipwrecked their state.

Alcibiades, as Xenophon tells us, now in disrepute, left the army and retired to a castle in the Thracian Chersonesus, which he had earlier prepared as a refuge for himself if need should come. In this his second exile he did not try to injure Athens. On the contrary, when he saw from his castle walls the Athenian fleet at Aegos Potami falling into the trap laid by Sparta and anchoring at a place where they were doomed to destruction, he came down to them and told them to go to Sestos, where, he said, "you will have the advantage of position and can choose your own time to fight". But the generals bade him go away, saying that *they* were now generals, not he, and he went back to his castle. At Athens there was still a feeling that he could help them, as the play of Aristophanes of the year 406 shows, with its advice to indulge their lion's cub now that he is grown to years of strength, and Theramenes in his speech of 404 before Critias, as given by Xenophon, expressly disclaims approval of the second exile of Alcibiades.

Euripides, too, softened toward him in the year of his home-coming. In the Phoenissae, brought out at the time the question of his return was mooted, he represents a dialogue between Jocasta, wife of Oedipus, and her son Polynices, the ill-treated younger brother, in which the sorrows of exile are dwelt on by Polynices in a way to suggest Alcibiades at once. It would take too long to point out the coincidences in detail. One however is so Athenian that I must speak of it. Polynices says that the greatest sorrow of his exile has been that he must put up with the ἀμαθία—lack of cultivation—of those among whom he was forced to stay while banished. And his mother condoles with him, saying it must be hard indeed συνασοφεῖν τοῖς μὴ σοφοῖς to share the lack of cultivation of the uncultivated. This is a thrust at Spartan ἀμαθία and rudeness, which Alcibiades adopted from motives of policy, as Plutarch says, unpleasant as he found the enforced society of the Spartans, longing as he did for Athens.

These words of Euripides also have Alcibiades in mind:

"Mother, wise and yet a fool was I when I went among our enemies,

But love of native land constrains us all. Who disputes this cloaks his thought with idle words; his heart is there". Compare the speech of Alcibiades in the seventh book of Thucydides:

"The true enemies of Athens are those who have compelled me to become her enemy. The country I am attacking is no longer mine, but a lost country

am seeking to regain. The true patriot is not he who when unjustly exiled abstains from attacking his country, but he who in the warmth of his affection for her seeks to regain her without regard to means". The case of Polynices against Thebes is made by Euripides a strong and sympathetic parallel for this.

GRACE HARRIET MACURDY
VASSAR COLLEGE

PROFESSOR ASHMORE'S REPLY[1]

In reference to what Professor Fairclough has said about my edition of the Comedies of Terence, I would ask the readers of THE CLASSICAL WEEKLY to suspend judgment until they have taken into account the following considerations:

Professor Fairclough directs the larger part of his attack against Tyrrell's text, which I have adopted (see my preface), and for which accordingly I am sponsor. In corroboration of his denunciation of that text he cites what he calls a "searching review" of it by Paul Wessner, which appeared some time ago in the Berliner Philologische Wochenschrift (Volume 23). Mr. Fairclough takes it for granted that all the world must accept Wessner's verdict, whereas most of the world has learned, in the last quarter of a century, that German scholarship is not infallible, and that in dealing with anything of British origin it is almost invariably prejudiced.

In seeking to prove the "searching" character of Wessner's review Mr. Fairclough cites three verses in which an unnecessary ictus is printed. The ictus was printed once on certain words in these verses, in accordance with the theory then held of their scansion; later, transpositions were made, and yet, though the words involved no longer carried an ictus, the ictus, by bad proof-reading, was allowed to stand. Here, surely, we have no question of text-criticism or of scholarship, but mere typographical blunders, reprehensible, yes, but no proof of the inferiority of the text in which they occur or of the unsoundness of the critical principles of the editor, whose eyes were not keen enough to detect and remove them.

In reference to Tyrrell's alleged "weakness" for *equidem*, the reader is referred to the last page of Tyrrell's preface, where Tyrrell justifies his "weakness" on the ground that the form *equidem* (as opposed to *quidem*) is really the true form of the word, which he (Tyrrell) has restored, and on the further ground that the copyists were not aware that it could be used with the second and third persons. That it was so used by Plautus, Sallust and other ancients, we have only to consult Harper's Latin Lexicon for proof; see also Reisig-Haase Vorlesungen, 1. 392. On the same page of his preface Tyrrell refers to the admission into his text of such forms as *ist*, *rest* and *reapse*, and implies that they are admitted for the meter's sake. At any rate, there is plenty of analogy for *ist* and *rest*, while *reapse* is easily accounted for. "Yet our editor makes no comment", says Mr. Fairclough. But I explain that *ist* = *is est*, and that *rest* = *res est* (see notes on Andr. 906 and 459), and that *reapse* is equivalent to *re* + *eapse* (old form = *ipsa*): see note on Hec. 778.

Mr. Fairclough would lead the reader to suppose that, because I sometimes express dissent from Tyrrell's readings (a thing which I hold to be quite proper; never before have I seen it implied that independence of judgment is reprehensible), there is "not seldom inconsistency between text and commentary" in my book. I can only say in reply to this, that nowhere in the book is there any "inconsistency between text and commentary". The commentary everywhere relates to the text as the latter stands in the book, and not to any other text; the lemma of my notes is always a word or words actually seen in my text. Mr. Fairclough is confused; I do frequently, so he says, express a preference for readings other than Tyrrell's; but, I repeat, lemmata and text agree always. Even on Andr. 536, where Mr. Fairclough tries hard to make it appear that my note deals with *pauca* only, while my text reads *paucis*, my note actually discusses *paucis* (of the text) before it mentions *pauca*, and though the note may seem to defend *pauca*, yet the note's logical application to the text is clear. Nor does Mr. Fairclough give the exact truth in saying that at Andr. 288 I leave a footnote (of Tyrrell's) "which is now (i. e. after my modification of Tyrrell's scansion) inconsistent with the text"; for I have made an addition (in brackets) to the footnote, which addition rectifies any possible inconsistency, and, what is more, I have explained the whole difficulty in the commentary—all of which Mr. Fairclough ignores.

Mr. Fairclough takes me to task for omitting to alter Tyrrell's footnote on Ph. 370—a footnote which, as he expresses it, "must make most scholars either blush or smile". But Tyrrell's footnote is merely an independent expression of preference for a certain scansion which Tyrrell himself does not adopt. Therefore it does not affect the text and does not need to be expunged. Moreover, so good a scholar as A. Palmer did not "blush" to sanction a like scansion in Plaut. Am. 3. 2. 50 (930), and he had the German scholar Spengel as his authority.

Again it may be, that to some minds the omission from the Introduction of a conspectus metrorum and of a summary of Terentian linguistic peculiarities is as serious a matter as Mr. Fairclough would have it appear. To my mind, however, the consequent gain in space is full justification for the omission complained of. But Mr. Fairclough misrepre-

[1] For Professor Fairclough's review of Professor Ashmore's *Terence*, see THE CLASSICAL WEEKLY, 2. 140-143.

sents me when he assumes (and it is pure assumption) that I refer the student to the 'Einleitung' prefixed to the Dziatzko-Hauler edition of the Phormio as though this were an adequate substitute for the summary in question. My words, which follow those quoted by Professor Fairclough (see my preface, p. vii), namely, "but the student will do well to consult the admirable 'Einleitung', etc.", prove that I do not regard it as adequate. Moreover, I do not believe that with such a summary given in the Introduction I could have "dispensed with many notes and unnecessary repetitions". Summary or no summary, it is a fact that constant reference to the sections of an introduction can never take the place of explanatory notes presented in their own proper place, and it is also a fact that frequent repetitions in the commentary of a book like the one before us are not only desirable but exceedingly important. Such repetitions are all too few in the present volume, while those that do appear are due to a desire to make the book easily and immediately useful, whatever the play by which the student is introduced to Terence.

Mr. Fairclough has an interesting way (already apparent) of holding back a part of my statement, when to quote the whole of it would tell against the point he is making against me. For example, he finds that my acceptance of the year 190 (this year is now more commonly believed to be the right one than the year 185; see footnote, Introduction, p. 26) as the birth-year of Terence does not tally with my subsequent statement (Introduction, p. 29) that "the poet's stylistic qualities appear to be most miraculous in view of his immature years and foreign extraction", but in quoting me Mr. Fairclough omits the words "and foreign extraction". These words are exceedingly important to my point, though, of course, they are exceedingly detrimental to his. But even if the year 190 be accepted as that of Terence's birth, Terence would have been only thirty-one years old when he died (and only twenty-five years old when he wrote the Andria). It is certainly not inappropriate to speak of the immature years of a literary man of thirty-one (not to mention twenty-five), particularly when we remember how late in life Roman men matured (consider the well-known story of Caesar and Alexander in Suetonius, Jul. 7).

How Mr. Fairclough can say that I make no reference to so important an authority as Klotz (Grundzüge Altrömische Metrik) I do not see. Possibly he refers only to my Introduction. If so I am in good company, for Mr. Fairclough himself omits all reference to that authority from his own Introduction to the Andria. True, he refers to Klotz in his Appendix, but I also do the same in mine; see my Appendix on Ph. 901.

Again, the difference in the scansion between the specimen of Saturnian verse on p. 12 of my Introduction and the epitaph of Naevius on p. 17 of the same is fully accounted for by references in footnotes on both of those pages, one of the references being to Mr. Fairclough's own edition of the Andria, p. xxv, n. 2. Yet he complains that "no explanation (of the difference) is given" in my book.

Mr. Fairclough says that I accept certain scansions "which are now generally discarded". His list is given in his article. One of them is *dicerē* (Andr. 23), the only one selected from the Andria. Yet this one Mr. Fairclough himself accepts in his edition of the Andria and makes no comment, although Fleckeisen inserts *ut* into his text, evidently in order to get rid of the final long *e*. But as a matter of fact these scansions have not been "generally discarded". The editors of the Classical Review did not hesitate to print Professor Hodgman's papers on noun-declension in Plautus and adjectival forms in Plautus (Class. Rev. for 1902, July and December), in which Professor Hodgman records repeated instances of these very scansions. In these days, when the quantitative theory of Saturnian verse is again warmly advocated (see Leo, Der Saturnische Vers, as reviewed by Professor Abbott in Classical Philology, 2. No. 4), and when Skutsch's "brilliant demonstration" (Lindsay) that final *e* was often disregarded in Plautine scansion is being vigorously challenged by so keen a student of Plautine meters as Professor Radford, it behooves all critics to pause and consider before they count too many things as certainties. As to Mr. Fairclough's method of dealing with my statement regarding the elision of certain final consonants, I refer the reader to Leo, Plautinische Forschungen, 225 ff.

In the remarks on the Terentian codices given in his next paragraph Mr. Fairclough harps upon my alleged disloyalty to γ, occasioned by my adherence to Tyrrell (who gives the preference to the δ group of Mss.). But the differences between γ and δ cited by Fairclough (all from the Andria!!) are so trivial that I should hardly have been justified in taking note of them, even if I had been as willing to slight Tyrrell's readings as Professor Fairclough professes to be. My critical note on Andr. 849 gives the best of reasons why I am "ready to reject a good (?) reading given by all Mss.". Is a consensus of the Mss. never to be gainsaid? Professor Fairclough knows better.

Of course "Weissner" (p. 66) is a misprint for Wessner, and our critic has made the most of it. But the name has not been mispelled where it occurs elsewhere in the book, and the error here was long ago corrected in the plates. But I am indebted to Professor Fairclough for calling my attention to the following misprint (p. 64), which might be misleading: the phrase, "the fifteenth century", has been printed in two successive lines. In the second line where it applies to Eugraphius the word "fifth"

(or "sixth") should take the place of the word "fifteenth"; see my article on Terence in Harper's Dictionary of Classical Literature and Antiquities. *Quandoque bonus dormitat Homerus*, as the typographical errors occurring in Professor Fairclough's recent edition of Vergil, and alluded to (with deference) by Professor Carroll in his review of that book, clearly show: see THE CLASSICAL WEEKLY, 2. 69. Moreover, I think I have shown that Professor Fairclough has "nodded" also in the course of his review of my book—a far less lengthy and sleep-compelling task than that of the proof-readers of Ashmore's Terence.

But the space allowed me for this reply is limited. Professor Fairclough has discovered now that I am unkind to Eugraphius as well as to Wagner and Parry, and again cautions me against throwing stones. He is determined to have me lacking in due appreciation of the Roman grammarians, yet in quoting me to this end he should not have held back a part of what I say. But then that is his way, as I have already pointed out.

It is a little odd, if not also significant, that, whether Professor Fairclough is talking about my text or my commentary, he seems to find it hard to get away from the Andria. In consequence the larger part of my book is still without the benefit of his "searching" criticism. At Andria, 213-214, his criticism is based on his own note (see his edition of that play). But he is careful not to call attention to what my note offers to the student in lieu of that which is contained in his. Again at Andr. 304 I think I have established my point in reference to *cura confectus*. I think also that Mr. Fairclough's quotations from Ennius and Cicero tend to confirm what I have said rather than what he says. On Andr. 305 the derivation I give of *edepol* is regarded as *probable* by Walde, Lateinisches Etymologisches Wörterbuch (1905), a book highly rated by competent critics. In my note on Andr. 328 I give my reasons for preferring *haec* to *hae*. Terence had already become one of the *veteres* when Cicero wrote. On Andr. 439 Mr. Fairclough quotes only a part of my note and then says that it "will hardly hold", whereas in that very note I refer the student to his edition of the Andria, in which the "well-known rule" as to the use of *huiusce* is given in full. Any student, therefore, who is of opinion that such rules have no exceptions may easily fall back on Mr. Fairclough's teachings and discard mine. In Andr. 483 the "interesting reading *istam*" hangs on a slender thread—so much so that to discuss it, except in a special edition of the Andria, seems hardly worth while. Wessner is not convinced that Donatus "knew it", nor does the word occur in the Bembine Scholia, but only something like it. Moreover, Mr. Fairclough, in bringing it into his text *(instead of ista)* against the testimony of the γ Mss., does violence to that very allegiance which he would force others to respect.

The space allowed me is not sufficient for a full discussion of Mr. Fairclough's remarks, nor, indeed, for more than a very meager response to his criticisms. I am not of the opinion that my book is faultless, but I do think that Professor Fairclough has failed to show either that the text is "faulty" in any real or technical sense of the word, or that the book contains "numerous errors in details", or that there is any necessity to use my edition "with caution". *Omne ignotum pro magnifico*, says Tacitus, very truly, and his words have a peculiar significance, as applied to the dubious phraseology employed by Professor Fairclough in the present "review"; for that gentleman has gone out of his way to misquote me, to give a false color to my statements, and generally to mislead the uninitiated. His remarks reflect a determined effort toward a microscopic search for pin-head faults and a manifest avoidance of all search for anything good in the book. Were it not for the animus thus displayed, his "review" would be welcomed by the editor, as every review should be that is intended to bring into relief such errors as are genuine, and of veritable importance to the student.

Schenectady, New York S. G. ASHMORE

THE NEW YORK LATIN CLUB

The twenty-sixth luncheon of the New York Latin Club took place at the Hotel Marlborough on Saturday, February 27. After the luncheon the guest of the Club, Professor John C. Kirtland, of Phillips Exeter Academy, set forth some of the observations he had made in a recent trip of examination to the English schools. The paper will be published in a subsequent issue of THE CLASSICAL WEEKLY, but it is important to remark here that Professor Kirtland showed clearly the great elasticity of the English system of Latin instruction as compared with our inelastic Caesar, Cicero and Vergil curriculum. This is an important difference and may go far to explain the machine-like kind of instruction that deadens so much of our Latin teaching.

The President reported that the committee on the subject of Greek, appointed last spring, had had a conference with Dr. Stevens, Associate Superintendent of Schools for New York City, and had been assured of the cordial good-will of the educational administration to Greek and their willingness to support it to the limit of their resources, but did not get much satisfaction in definite promises.

The Treasurer reported that the scholarship fund was completed, having reached nearly $5,200, that this was invested in such a way that an income of $250 a year was assured. The Club, therefore, voted that the executive committee be directed to frame

conditions for the award of the scholarship and announce such an award for this coming June if, in its judgment, the conditions warranted.

The next regular meeting will take place on May 22; the speaker will be Professor Samuel Ball Platner, of Western Reserve University.

PAPYRUS FRAGMENTS OF EURIPIDES

As fragments of papyri from Egypt become more numerous the task of collocation is increasingly involved. Of Euripides over twenty fragments have been found and published by various authorities, but, so far as is known, no complete list of them is accessible. In Pauly-Wissowa's Real-Encyclopädie, 6, Part 1 (1907), pp. 1250-1251, in the article Euripides, there is a list of eighteen such papyri, arranged for the most part chronologically. The following is an alphabetic arrangement of these with certain additional fragments which, it is believed, make the list complete up to date:

*1. Alcestis (Andromache, Bacchae, Helena), closing chorus. 3d century B. C. Hibeh Papyri, 1. 113.
2. Andromache, 5-48. 3d century A. D. Oxyrhynchus Papyri, 3. 101, No. 449.
3. Antiope. 3d century B. C. Hermathena, 3. 38.
4. Archelaus. 2d or 3d century A. D. Oxyrhynchus Papyri, 3. 65, No. 419.
5. Electra, Hypothesis. 3d century A. D. Oxyrhynchus Papyri, 3. 66, No. 420.
6. Hippolytus, 242-459. Before the 6th century A. D. Mon. Ber. Akad. (Berlin, 1881), 982 ff.
*7. Hypsipyle. Oxyrhynchus Papyri, 6 (1908).
8. Ino (?). Ptolemaic period. Cunningh. Mem. 9 (1893), No. 49 d.
*9. Iphigenia among the Taurians, 174-191, 245-285, 581-595, 600-629. 3d century B. C. Hibeh Papyri, 1. 108.
10. Medea, 5-12. 2d century B. C. Un Papyrus Inédit, H. Weil, 16.
11. Medea, 710-715. 3d century A. D. Oxyrhynchus Papyri, 3. 103, No. 450.
12. Melanippe (Desmotis?). 3d century A. D. Greek Papyri, Series II. New Classical Fragments, 24.
13. Melanippe Desmotis. 4th or 5th century A. D. Zeitschr. für Äg. Sprache und Alt., 1880, 37 ff.
*14. Oeneus (?). 3d century B. C. Hibeh Papyri, 1. 21.
15. Orestes, 338-352. Augustan age. Mitt. P. Rainer, 5 (1892), 65.
16. Orestes, 1062-1090. 2d or 3d century A. D. Revue de Philologie, 19. 105.
17. Phoenissae, 1017-1043, 1064-1071. 3d century A. D. (?). Oxyrhynchus Papyri, 2. 114, No. 224.
18. Phoenissae, 1097-1107, 1126-1137. 4th or 5th century A. D. Mitt. P. Rainer, 5 (1892), 74 ff.
(19. Rhesus, 48-96. 4th or 5th century A. D. S. Ber. Akad., 1887, pt. 2, 813 ff.).
20. Sciron. 6th or 7th century A. D. Amherst Paypri (Greek), 2. 8, No. 17.
21. Fragmentum de dialectica, containing quotations from eight tragedies. 2d century B. C. Not. et Extr. des Manuscrits, Bibl. Nat., Paris, 18, pt. 2.
22. Fragment (probably *not* Euripidean). 2d century B. C. Un Papyrus Inédit, H. Weil, 2. Cf. Wilamowitz, Herakles, 1. 41.

*These fragments are not given in Pauly-Wissowa.

Bryn Mawr College L. C. Spaulding

AN ANCIENT VIEW OF DESTRUCTIVE NATURAL PHENOMENA

The editorial in *The Nation* of February 4, "Earthquakes Then and Now", suggests the appropriateness of a reference to the discussions prevalent among Greek and Roman writers as to the question whether lightning was Jove's bolt of wrath or merely a natural force. Epicureans, Academicians, and perhaps also Cynics, with arguments probably derived from Pericles's friend Anaxagoras, were united in their attacks upon the Stoics, who defended the popular religious belief. Out of this controversy emerged a view with a decidedly modern ring. In Seneca's Naturales Questiones, ii, 46, we read: At quare Iuppiter aut ferienda transit aut innoxia ferit? To which the answer is given:

Sic omnia esse disposita, ut etiam quae ab illo non fiunt, tamen sine ratione non fiant, quae illius est. Nam etiamsi Iuppiter illa non facit nunc, Iuppiter fecit ut fierent. Singulis non adest, et tamen vim et causam et manum omnibus dedit.

Herman L. Ebeling
Hamilton College, Clinton, N. Y.

(Reprinted from *The Nation*.)

G. E. Stechert & Co. have brought out the second edition of the English translation of Hülsen's Das Forum Romanum (for a review of the first edition of the translation see The Classical Weekly, 1. 20). The present translation takes due account of the literature of the Forum for the three years that have elapsed since the appearance of the first edition. The number of illustrations has been increased from 139 to 151, and in other cases cuts have been revised and corrected. It is a pleasure to find this important work kept so thoroughly abreast of the investigations in the Forum.

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By H. R. FAIRCLOUGH, Professor of Latin, Leland Stanford Junior University, and SELDON L. BROWN, Principal of Wellesley Mass. High School. pp. lxi + 515 + 140 1908.

Read the review of this book in THE CLASSICAL WEEKLY of Dec. 12, 1908.

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The Third Annual Meeting of the Classical Association of the Atlantic States will be held at Haverford College on Friday and Saturday, April 23-24. Arrangements have been made whereby those who wish to be present throughout the entire meeting can secure rooms in the College dormitories and meals at the College Commons. For dinner on Friday, a room Friday night, and breakfast and luncheon on Saturday the charge will be but $1.25.

Haverford is only nine or ten miles west of Philadelphia and so is situated not very far from the center of our territory. We ought therefore to have a very good attendance, particularly on Saturday. It will be entirely feasible for teachers in New York City and Brooklyn, for example, to run down to Haverford after the close of their school hours on Friday and to stay through Saturday.

The programme is nearly complete. This year an attempt will be made to give on the programme an outline (necessarily very brief) of the papers, that it may be possible to have more discussion. On the programme, too, details will be given of round trip fares from various points to Haverford, trains from Philadelphia, etc.

It is especially pleasant to be able to announce that Professor Christian Huelsen, the Secretary of the German Archaeological Institute at Rome, will be present at the meeting and will speak on the Roman Forum. There will be a symposium also on First Year Latin, Essentials versus Non-essentials; partly by accident, partly by design the programme will be devoted largely to the consideration of the elementary stages of Latin instruction.

Twice already THE CLASSICAL WEEKLY (1. 41-42, 2. 97) has contained comment on the role of the adjective in Latin and in English. These comments have been adverse to the adjective. In the Saturday Times Review of Books, in March, 1908, the subject was discussed in several issues, editorially and in letters. We give below extracts from two letters which appeared in the issue of March 21, 1908. It is the fashion to say that the strength of Latin lies in its verbs. Perhaps the extracts given below will stimulate some one to consider exhaustively this dictum and to examine the role played by the adjective or by other parts of speech also in Latin. Meantime THE CLASSICAL WEEKLY, 2. 13, may be compared here.

It is true that many writers who have moved most of us have been men distinguished for their powerful use of verbs. Such a man was Dumas, whose stories are one continuous and almost fatiguing movement, carrying us through page after page of incident, with scarcely time for rest and reflection; and it is perhaps true that no other writer has succeeded in getting along with less description, or reflection, or soliloquizing.

And yet others are equally pleased, if not equally moved, by such a writer as Mr. Henry James, whose works teem with adjectives. Not to scour the whole field of literature, it may suffice to reflect that Flaubert's great novel, Salammbô, denuded of its adjectives, would have to be relegated to the dust heap; that on a skillful and discriminating, but yet profuse use of adjectives, regarded as veritable pigments, the entire structure of that marvelous story-teller, Gautier, is built; read any of his short stories in proof of this.

Walter Pater, another author not despised by the discriminating, has no fear of the adjective. Stevenson bristles with adjectives, used in the most ingenious and illuminating manner. The list might be carried on almost indefinitely. The truth of the matter seems to be this: for such stories as Dumas wrote the verb is splendidly fitted; but literature is not confined to intrigues, thrilling duels, or sarcastic ante-room dialogue.

For the essay form, the adjective is demanded more than the verb. A reading from Lamb, Hazlitt or Stevenson, or an afternoon with De Quincey, will reveal exactly what I mean.

I quite agree with you that the adjective needs protection, but are you not somewhat extreme in advocating that it needs extermination? Is not use much better than disuse?

As to the etymological argument, is it not true that while the verb is "the word", the adjective is a later product of language growth, and, in many cases, like a definition, stands for a final thought? It is often more tersely significant as well as more melodious than the verb which might be used to express the idea.

For example, how could Hamlet's "outrageous fortune" be expressed in verbs without wearisome circumlocution? It would take several sentences at least to convey all the meaning that is contained in the adjective.

Of authors that move us, is it safe to generalize? Shakespeare, it is true, is very frugal of his adjectives, but is it not equally true that much of the power of Macaulay, Dickens, Tennyson, Browning and Lafcadio Hearn depend upon their felicitous use of adjectives?

Is it safe to suggest to young writers an arbitrary rule as to parts of speech to be used? The fitting word may be any part of speech, and that fine power which makes an author "moving" is not the result of arbitrary rules of choice, but rather of discrimination.

C. K.

THE NEW CLASSICAL PHILOLOGY[1]

I derive the title of my paper by analogy from "the *new theology*". We, who were brought up in the theology of our fathers and have since kept up with recent developments in theological thought, recognize that the new theology is merely the adaptation of the old truths of religion to the life and forms of thought of to-day. It is a shaking off of the shackles of eighteenth century statements of biblical doctrines, and an endeavor to preserve the old wine of divine truth in the new bottles of modern science and philosophy.

There is a great contrast between the '*Zeitgeist*' of the early nineteenth and that of the early twentieth century, brought about by the changes of economic conditions, the development of science and the broadening of knowledge of man and the universe. The spirit of the former period was essentially intellectual and cultural, of the latter social and utilitarian. A century ago the standard of efficiency was, "What does he know?"; to-day it is "What can he do?" The old theology aimed to make a man good and to fit him for heaven; the new theology aims to make a man good for something and to fit him for the life of to-day. Similarly in education a century ago the culture ideal prevailed; to-day the service ideal is dominant. A century ago, the man of thought was held highest in honor; to-day the man of action wins more general esteem. A century ago the three learned professions—of the preacher, the lawyer, the doctor—were paramount; to-day their place is taken by the captain of industry, the banker and the engineer.

In the light of this change in the spirit of the times, we must investigate the development of classical studies, in order fully to appreciate their present status and to mark out the path whereby they may once more attain to pre-eminence in the educational system of the future.

The evolution of classical studies in the last hundred years aptly illustrates Hegel's well-known aphorism that truth in its development is the mediation between two opposites evolved through three successive stages, viz.: thesis, or the dogmatic stage; antithesis, or the stage of opposition and contradiction; and synthesis, or the stage of reconciliation and final adjustment.

During the first half of the nineteenth century classicism of the Oxford type dominated the college and university curriculum. This was the pabulum that produced great statesmen, profound lawyers and eloquent preachers. They assimilated the spirit of the Greeks and Romans, found in ancient writers principles of action to meet contemporary problems, and brought the wisdom of the ancients to bear on the affairs of modern life. Humanism, or the aesthetic culture inherent in the Classics, was the mark of the gentleman; clear and accurate thinking, refined diction, a knowledge of *belles lettres*, history, philosophy, and ability to quote the great masters of Greece and Rome, were the tests of scholarship.

By degrees, however, the great strides made by physical science won attention and the great benefits conferred by science introduced a new standard of educational efficiency. The scientific, in contrast to the humanistic spirit, dominated the intellectual field. The expanding university life of Germany brought in new ideals of educational fitness, by emphasizing erudition rather than culture. Herbert Spencer assailed the traditional humanistic ideal and "sternly required every branch of learning to say what it could do for its possessor toward the ends of self-preservation and the continuation of the species". Thus was ushered in a period of antithesis, the contest of conflicting ideals in education. The new sciences with their utilitarian bias demanded recognition, and it devolved on the Classics to conform to the scientific standard of efficiency that rapidly became dominant.

The response of the Classics was the development of philology as a science, the endeavor to treat language by methods similar to those found in the chemical and biological laboratories. In their eagerness to demonstrate the scientific character of classical study, however, classical teachers lost sight too frequently of the essentially humanistic nature of the material they had to deal with. The masterpiece of classical literature was ofttimes regarded as merely a *cadaver* for scientific dissection to establish the laws of language and to train the mind of students in scientific method. The value of the Classics as a mental discipline and the position of classical philology as a science were established, yet there is no telling how much was lost to mankind in the sacrifice of spirit to letter, of content to form. By entering into friendly rivalry with physical science on its own ground, classical philology has gained recognition as a member of the republic of sciences, yet in the period of antithesis, the value of humanism as an educational force has become obscured, and thus the Classics have lost somewhat the bloom of their peculiar excellence.

Fortunately, we have now entered upon the third period, synthesis, the stage of reconciliation and final adjustment, and our leading university presidents, especially Schurman and Wilson, are urging the need of a revival of the spirit of humanism purified by the fiery trial it has passed through, and its recognition as the twin sister of the scientific spirit. Higher education in America has entered upon a new phase of vast significance. We are witnessing the union of the spirit of science with that of humanism and the emergence of a new ideal of personal efficiency, which combines liberal culture with technical training. The life of the spirit is asserting itself as of at least equal importance with material welfare, and the need of the Classics is being felt

[1] This paper was read at the Second Annual Meeting of the Classical Association of the Atlantic States at Washington, D. C., April 25, 1908.

most keenly in localities where technical education has received its highest development.

Out of the struggle of the past fifty years is emerging the *new classical philology* which adapts its message and its methods of teaching to the life of to-day. Let us point out briefly how this new utilitarian classicism contrasts in some respects with the humanistic classicism of the dogmatic stage and the scientific classicism of the antithetic stage.

Classical philology, in the broad definition of Boeckh, is the reconstruction of classical antiquity in all its essential manifestations—life, language, literature, art—by the scientific interpretation of all existing phenomena. Or, in the language of K. O. Müller, it "does not strive to establish isolated facts or to get an acquaintance with abstract forms, but to grasp the ancient spirit in its broadest meaning, in its works of reason, of feeling and of imagination".

The new classical philology is realizing this broad ideal, it seems to me, by placing the emphasis on aspects of antiquity that have not received full recognition in the period of antithesis. Let me briefly call attention to the most important of these.

(1) The new classical philology lays stress rather on the subject matter of ancient literature than on language and style. The study of ancient times is pursued in a more historic spirit and is directed more to fact and reality than to words. It recognizes that far more important than language and style is the assimilation by the student of the spirit and the content of Greek and Roman literature, that they may become a possession for ever, giving him deeper insight into the problems of life and wisdom to meet them. John Stuart Mill, in his inaugural address, delivered to the University of St. Andrews, February 1, 1867, calls attention "to the treasure which they (the ancients) accumulated of what may be called the wisdom of life; the rich store of experience of human nature and conduct, which the observing minds of those ages, aided in their observations by the greater simplicity of manners and life, consigned to their writings and most of which retains its value. The speeches in Thucydides; the Rhetoric, Ethics and Politics of Aristotle; the Dialogues of Plato; the Orations of Demosthenes; the Satires and especially the Epistles of Horace; all the writings of Tacitus; the great work of Quintilian, a repertory of the best thoughts of the ancient world on all subjects pertaining to education; and, in a less formal manner, all that is left to us of the ancient historians, orators, philosophers, and even dramatists, are replete with remarks and maxims of singular good sense and penetration, applicable both to political and to private life: and the actual truths we find in them are even surpassed in value by the encouragement and help they give us in the pursuit of truth".

(2) The study of ancient life and art is now regarded as of equal significance with the study of language and literature. The growth of classical archaeology has shown that the study of the material remains must go hand in hand with the study of literature, if we would restore the picture of antiquity with any degree of completeness. Just at the time when too exclusive attention to philology and grammar were causing the Classics to lose their grip on the American people, the American Schools at Athens and in Rome brought to our classrooms a number of teachers who had got in close touch with the life of antiquity through a study of the monuments. The result has usually been that courses in archaeology have attracted students who would not otherwise be brought in contact with the spirit of Greece and Rome, and have kept alive a popular interest in the cultured public who might otherwise have become alienated from the Classics. We must induce all the students we can to take and to keep up the study of Greek and Latin. But it falls to us as classical teachers to awaken an interest in antiquity through the study of Greek and Roman art, antiquities and politics in students who may not have had the privilege of studying the languages of Greece and Rome.

(3) The Classics must be advocated as the fundamental study, as the basis of modern education. If we insist on this point and accommodate our methods to proving its truth, we shall have a firmer foundation for the new classical philology. It is not difficult to demonstrate that the study of antiquity is the best preparation for the life of the present, by taking advantage of the scientific recognition of the doctrine of evolution and the importance of origins.

We make a mistake if we insist merely on the value of the study of Greek and Latin as a whetstone on which to sharpen youthful minds. No adequate substitute has yet been found for the study of the Classics in this respect, but we must show a positive value attaching to classical studies in themselves.

The basis of modern European civilization is essentially classical. "Modern Christianity is not more directly connected with the Founder and His Disciples than is modern culture with the ancient civilization of Hellas". Rome was the great reservoir into which poured the culture of Greece and the Orient, and out of Rome issued the streams which have made France, Germany, England and America what we now find them. Hence, to understand our language, our literature, our institutions, our art, we must have a knowledge of the ancient Classics. The danger of each nation selecting its own language as the basis of education on patriotic grounds lies in the serious evil that would result from dividing up the common basis of European education, which is classical.

(4) We must meet our opponents on their own ground and show the utilitarian value of classical studies. The Classical Conferences of the Michigan School-

masters' Club have for a number of years been directing attention to this aspect of classical study. Thus at the conference of 1906, there was a symposium upon the value of humanistic, especially classical studies, as a preparation for the study of medicine and engineering; at the conference of 1907, there was a similar symposium upon the value of humanistic, particularly classical studies, as a preparation for the study of law; again, at the conference of March, 1908, the symposium considered the value of humanistic, particularly classical, studies as a preparation for the study of theology; and at the classical conference of 1909, there will be a symposium on the value of the study of Latin and Greek as a preparation for practical life.

President Woodrow Wilson, in his presidential address before the Association of Colleges and High Schools in November, 1907, emphasized Latin as the *fundamental* study for a knowledge of English and other modern languages, thus: "It happens that Latin is the medium, so to say the background—almost the substance—of so many modern languages, that it is in a sense indispensable. Let him choose one language besides the Latin—let it be Greek or let it be Spanish; it does not make any difference whether it is a modern language or an ancient language, but one language besides Latin—let him swim from first to last in the atmosphere of Latin, and then let him choose one language besides Latin".

Similarly, it is easy to show that Latin is the fundamental study for a knowledge of the political sciences. "No study of the development of European institutions is possible without a knowledge of Latin, for in it are contained the records of the development of law, religion, literature and thought".

(5) The great need of modern America is an impulse away from materialism, and toward higher standards of living, moral, intellectual and spiritual. Hence, the new classical philology seeks to restore the spirit of humanism to our educational system, to introduce into our fretful modern life "the sweetness and light" of the Greek spirit and the strength and fortitude of the Roman spirit. President Schurman sometime ago asserted that Athenian culture is America's need. He had taken to heart the contrast between American culture of to-day and the culture of the ancient Greeks. He says that "While as a people, we are wonderfully energetic, industrious, inventive and well-informed, we are, in comparison with the ancient Athenians, little more than half-developed on the side of our highest rational and artistic impulses", and he concludes as follows: "Our work in the nineteenth century was largely of the utilitarian order; in the twentieth century we are summoned to conquer and make our own the ideal realms of truth and beauty and excellence which far more than material victories constitute the true greatness of nations".

Hence, it becomes us as classical teachers to recognize that our strongest weapon in this material age is the fact that we stand for humanism and all that the term implies far more than does any other branch of knowledge. We must respond to the call for the discipline of cultured manhood. The aim of education is not to make a living but to make a life, not the accumulation of material wealth, but the growth of the spirit. Next to the religion of the Man of Nazareth, nothing contributes so much to this end as the study of Greek and Roman literature and art. We have in Pericles the incarnation of the Greek love for reason and beauty at its best, in Julius Caesar the highest manifestation of the Roman practical sense, mastery of men, grasp of social problems and science of government. What our own age needs to meet the demands of the day is a double portion of the spirits of Pericles and of Julius Caesar. For this, it must look to the classrooms where Greek and Latin are taught.

In conclusion, we must adapt our methods of instruction to the ideals which we have before us. While the languages must be mastered, yet forms and syntax and rhetorical analysis must be regarded as merely means to an end—namely, the understanding of the thought and the assimilation of the spirit of the author read. I feel that from the very beginning of a Greek or Latin course the teacher should strive to impart as much as possible of the spirit of Greece and Rome and of a knowledge of Greek and Roman life and art. The first two years of a college course should be devoted to the study of the literature, and to the acquirement of an accurate and ready reading knowledge of Greek and Latin, while at the same time the bearing of ancient life on the life of to-day should be emphasized in season and out of season. Then, in the later years, there should be offered to the student a variety of courses according to his special bent, and the profession he expects to pursue. Some will want philology and literary criticism, especially those who are preparing to be teachers, authors, preachers or journalists. Others will prefer archaeology and art, especially prospective artists, architects and engineers, others ancient history, courses in private and public life, Greek political science and Roman law, especially young men who hope to be lawyers or to enter the public service.

By thus contributing to the needs of the student according to the demands of the day, we shall make the public realize that the Classics are valuable to the student, not merely as a whetstone on which to sharpen his wits and give him a command of language necessary in every walk of life, but also as an essential part of the student's equipment to give him adequate preparation for his work in the world.

MITCHELL CARROLL

THE GEORGE WASHINGTON UNIVERSITY.

REVIEWS

Herculaneum, Past, Present and Future. By Charles Waldstein and Leonard Shoobridge. London: The Macmillan Co. (1908). Pp. xxii + 324. $5.00.

The contents of this book are as follows: a Preface, by C. W., pp. vii-xiv; a description of the 10 heliogravure prints, 1 color print and the 48 half-tone plates, pp. xvii-xxii (a single plate often contains a number of 'figures'); Introduction, 1-53; Part I, The Past and the Present, 55-131, divided into four chapters, as follows: Topography, 57-84, The Inhabitants of the District and Herculaneum, 85-96, The Earthquake of 63 A. D. and the Eruption of 79 A. D., 97-124 and the History of the Site since the Eruption, 125-131; Part II, The Future, divided into these chapters: Reform of Excavation, 135-146, Before Excavation, 147-159, During Excavation, 160-168, After Excavation, 169-183; Appendices, comprising, I Documents relative to the International Scheme of Excavation, 187-254, II Passages from Ancient Authors referring to Herculaneum, with Translations, 255-270, III List of Principal Objects which can be identified as coming from Herculaneum, 271-296, IV Guide to the Villa Suburbana, with accompanying Plan, 297-305, V Bibliography of Herculaneum, 306-318, and Index, 319-324.

In pages 1-12 of the Introduction Professor Waldstein warmly maintains that further excavations at Herculaneum promise better results than may rightfully be anticipated from excavations elsewhere in the world. His arguments are (1) the splendor of the finds already made there, although but a small part of the city has been uncovered or reached at all. This point the authors and publishers make clear by the magnificent illustrations of the book, which give a large array of objects which, in the judgment of the authors, were found at Herculaneum. This feature of the book, supplemented as it is by the Appendix, giving the list of the principal objects which can be identified as coming from Herculaneum, constitutes in reality the most instructive part of the book, though even here the work must be used with caution, since, as Professor Waldstein himself points out, in a postcript to his Preface, the authors differ in a number of ascriptions from the compilers of the Guida del Museo Nazionale di Napoli, issued in 1908; they ascribe to Herculaneum various objects, especially objects in gold, whose provenience the authors of the Guida give differently or do not venture to give at all. Further, the authors fail to make clear that almost without exception the sculptures found at Herculaneum belong to the Roman, not to the Greek period, having been made within a century or so of the destruction of the city. This failure comes from their overanxiety to emphasize the Greek character of the city, and makes their descriptions of the various objects figured in their plates often very misleading. (2) The burial of Herculaneum in 79 was sudden and complete. Pompeii's agony was long drawn out; its people had time to carry off valuables; further, Pompeii was not very deeply buried. At Herculaneum, on the other hand, there was no time to carry off valuables; statues found there were on their bases or near their bases; the marble seats of the theater were found in situ in 1738, whereas those of the larger theater at Pompeii had been carried off. Further, argues Mr. Waldstein, the very mud at Herculaneum had wonderfully preservative qualities; "glass is not melted, marble is not calcined, and, above all, . . . rolls of manuscript, though carbonized or discoloured, are not damaged beyond the possibility of their restoration to a state in which they can be read". (3) Whereas Pompeii was distinctly devoted to business, to the neglect of matters of culture (no manuscripts have been found there), Herculaneum was not specially devoted to trade, but had a leisure class with time for culture; in one villa alone about 800 manuscripts were found. It does not seem to occur to Mr. Waldstein that his own argument that the people of Pompeii had opportunity even during the eruption to carry off whatever they valued and found it easy to excavate later, estops him from drawing inferences from the absence of this or that kind of valuables at Pompeii. (4) Herculaneum was, if not a Greek settlement, more strongly affected by Greek culture than was Pompeii. The few paintings found there are of exceptionally high merit; the bronzes are priceless both in themselves and in the fact that they help to show us how far the everlasting marble copies come short of their bronze originals. To this topic, the Hellenic character of the people of Herculaneum, the authors recur in Chapter II of Part I, pp. 85-96, without, however, it seems to me, proving their contention. The rest of the Introduction (15-53) deals with Professor Waldstein's project for an international excavation of Herculaneum, a theme from which he cannot keep his mind very long in those parts of the book which he contributed himself (the main part of the book, all that requires real research or an approximation thereto, seems to be the work of Mr. Shoobridge). Appendix I (pp. 187-254) gives documents, consisting of letters, newspaper reports, telegrams, etc., relating to this scheme. Inasmuch as Professor Waldstein's project had been officially negatived a year or more before this book saw the light, and inasmuch as late in 1908 again the Archaeological Commission of Italy approved Professor De Pedra's report that excavations at Herculaneum do not promise important results, and that the work at Pompeii should be continued, it is a pity that these documents (some of which are painfully naive and untactful) were ever published at all. One can hardly take seriously what seems to have been Professor Waldstein's main argument in support of

his scheme for an international excavation of Herculaneum, to wit, that no one nation could supply the sum needed to carry on the work. When one finds that the amount needed annually is but $200,000, and thinks of the outlay on the Panama Canal and similar national undertakings, he can but smile at the simplicity which would lead anyone to suppose persistently for five long years that this argument would be taken seriously. Further, the suggestion repeatedly made by Professor Waldstein that such an international excavation would make for international good-fellowship seems emotional rather than specially logical or sound.

The contents of the rest of the book are indicated well enough by the outline given above. We have here, on the whole, in spite of some crudities of style, a distinctly readable account, based on good authorities, of the destruction of Herculaneum in 79 A. D., of the subsequent sufferings of the site, of the excavations and the finds made there. The account is in no sense exhaustive (the Preface declares that there was no design to make it exhaustive) but is sketchy and popular, drawing its value chiefly from the fact that it is the most available account of the excavations in English and, as said above, from the truly splendid illustrations. Appendices II-IV, however, will have their uses even for the more serious student. In Appendix III, which gives the list of the principal objects which, in the judgment of the authors, can be identified as coming from Herculaneum, references are very wisely given to the pages of the Guida del Museo Nazionale di Napoli in which the objects are discussed; the ordinary reader will naturally content himself with the ascription implied by the printing of the illustration in this book, but through these references, the more serious student will have the chance of keeping himself from going too far astray.

On the whole, then, one wishes that there were in this book less dreaming and more of sober and prolonged research. One more point of detail may be noted here, to illustrate what I have in mind. On p. 7, in connection with the statement made about the preservative quality of the mud which overwhelmed Herculaneum, it is asserted that the bronzes found at Herculaneum "have the most delicate *patina* preserved with a freshness sometimes approaching the quality of their original production". With respect to this, Professor F. B. Tarbell, in a review of this book in The Classical Journal 4. 143, points out that some of the Herculaneum bronzes have undergone considerable repairs and that Winckelmann long ago suggested that they were furnished with a modern patina.

Part II of the book (pp. 135-183), which deals with the proper conduct of the excavation of Herculaneum, makes a very curious impression now on the reader, since it is written, most exuberantly, in the present tense exactly as if the excavations were in fact in process. Certain phrases in the narrative are a bit unfortunate, for they might be taken as criticizing contemporaneous methods of keeping records of finds and of preserving the objects found, criticisms to which few, if any, important excavations in progress within the last decade have been justly liable. C. K.

The Trachiniae of Sophocles, with a Commentary Abridged from the Larger Edition of Sir Richard C. Jebb. By Gilbert A. Davies. Cambridge University Press (1908).

In his abridgment of Jebb's edition of the Trachiniae Mr. Gilbert Davies embodies almost in toto the introductory matter contained in the larger edition. He omits some of Jebb's details in his description of the foremost characters of the play and also the comparison between the Trachiniae and Seneca's Hercules Oetaeus. Jebb's discussion of the episodes of the Trachiniae as portrayed in art and his excursus on Sophoclean diction are likewise not included in the abridgment. In his treatment of meter Mr. Davies adheres closely to Jebb, except that he does not print the words of the various choruses in his metrical scheme.

In the preparation of his notes Mr. Davies has followed consistently the precept he has laid down for himself in his preface—to omit too little rather than too much. He has, as a rule, condensed discussions of variant readings, but in all other respects has been decidedly chary of omissions. It is a pity that in treating of the Heracles legend in lyric poetry in his introduction (p. xii) he did not see fit to mention the myth as it appears in Bacchylides 24. 165 ff. (this Ode was found after Jebb's edition was published in 1892). On the whole, however, Mr. Davies's little book should prove decidedly useful for college work. It is fuller than the Campbell-Abbott edition which up to this time has been much used by undergraduates. Because Mr. Davies has omitted the English translation which Jebb inserted in his edition he should deserve thanks from the teacher and because he has avoided the intricacies of textual criticism he must earn the gratitude of the student.

New York City LUCILE KOHN.

In The Classical Weekly, 1. 22, Professor W. E. Waters reviewed briefly Michaelis's Die Archäologischen Entdeckungen des Neunzehnten Jahrhundertes. A translation of a second revised edition of this book was brought out last year by John Murray in London and by Messrs. E. P. Dutton & Co, in New York, under the title A Century of Archaeological Discoveries (Pp. xxii + 366; $4.00 net).

In the English edition all of the German book appears except the ten pages of Quellenangabe. For this omission one feels regret. It is interesting to

recall that the earlier and more expensive edition of the Mau-Kelsey Pompeii did not contain a bibliography, but that the authors and publishers rectified this error later. The later edition, far less costly than the earlier, is to the serious student still further desirable through the inclusion of a most helpful bibliography. Let us hope that when the present book comes to a second edition the bibliography included in the German original will come into its own.

The translation, by Bettina Kahnweiler, is satisfactory; one may note that it had passed under the eye of Professor Percy Gardner, who contributes also a most interesting preface. In this Mr. Gardner notes that, though Michaelis does full justice to the brilliant series of English discoveries in Greece, which began with Cockerell and ended with Newton, he hardly gives a fair share of notice to the more recent excavations conducted by the British and the American Schools at Athens, at Megalopolis, Melos and Corinth. Yet, after all, as Professor Gardner goes on to remark, reports of these British and American discoveries are readily available to English-speaking students; Michaelis's book will help such readers to a fuller knowledge of French and German discoveries. The work is thus one of distinct value, as giving in an easy and attractive way knowledge of most important matters.

The German book contained no illustrations. To the English translation about thirty illustrations have been added, all important, and all well executed. C. K.

The Classical Association of the Middle West and South held its fifth Annual Session at New Orleans, on February 24-25. The most important event of the meeting was the report of the Eastman Commission (see THE CLASSICAL WEEKLY, 2. 19, 39) appointed a year ago to formulate a *credo* for teachers of the Classics. Details are not at hand; we understand, however, that the report was favorably received, but that the matter was referred back to the committee for further elaboration. The Association elected officers as follows: President, Professor F. C. Eastman, University of Iowa; Vice-President, Professor Grove E. Barber, University of Nebraska; Secretary-Treasurer, Mr. T. P. Burgess, of Bradley Institute, Peoria, Illinois.

The Germans have a new, compact and scholarly Latin dictionary in the Lateinisches Wörterbuch, prepared by Professor E. Kraetsch and Professor A. Mittag (Berlin: Neufeld & Henius). In a volume of one thousand pages the authors have endeavored to cover the ground completely, regarding the style of Caesar and Cicero as classical, and designating that of others as non-classical, old Latin, vulgar Latin, later Latin and modern Latin. A list of proper names covering 89 pages completes the book, which shows much independent scholarship and is well adapted to the use of students.—From *The Nation*, January 21, 1909.

According to a notice in *The Nation* of January 29 Professor Antonino Salinas, Director of Museums and Monuments at Palermo, has reported that all the Byzantine and Greek manuscripts and all the Aldine editions in the university library at Messina have been found unhurt.

A French archaeological mission has made some interesting discoveries in Tangiers, Morocco. During some building operations in the new quarter of that city a Roman necropolis has come to light. In one tomb were found well-preserved frescoes; the subjects are varied—a bird of bright plumage encircled by wreaths, a Roman standing between two horses, a leopard, a peacock, etc. Though several of the tombs show that they have already been at least partly plundered, it is hoped that further discoveries will throw light on Roman civilization in Morocco.—From *The Nation*, January 28, 1909.

Baedeker's Greece has reached its fourth edition. With its 16 maps, 30 plans, 2 diagrams and a panorama of Athens, it forms not only a convenient vade mecum for the tourist, but a highly serviceable account of the tangible remains of ancient Greek things and of the excavations on various sites.

The Greek Reading Club of Orange County, New Jersey (see THE CLASSICAL WEEKLY, 2. 71) will begin the Bacchae of Euripides on Monday, March 22. The Club is having a very good average attendance this year.

It is now about a decade since the graduates of all three types of secondary schools in Germany, each with a nine-years' course (namely, the classical gymnasium, the semi-classical realgymnasium and the purely scientific oberrealschule), have been admitted practically to all the departments of the universities on equal terms. Statistics now show that the classical course still has an overwhelmingly strong hold. During the past summer term there were 1,075 Protestant and 931 Catholic theological students in the ten universities of Prussia; all of them were graduates of the classical gymnasium. Of the 5,441 in the law department, 4,569 were classical, 642 semi-classical and 230 scientific. Of the 2,586 in the medical department, 2,179 were classical, 320 semi-classical and 87 scientific. Of the 8,612 in the philosophical faculties, 6,085 were classical, 1,439 semi-classical and 1,088 scientific. In eight non-Prussian universities, the proportions were about the same. Thus out of a total of 31,622 students in eighteen out of the twenty-one German universities (the Bavarian universities of Munich, Erlangen and Würzburg not reporting), 24,876, or 78 + per cent., were classical; 4,417, or 14 + per cent., semi-classical, and 2,331, or 7.4 per cent. scientific. These statistics were compiled and published by Dr. Tilmann, of the Prussian Ministry of Education, in the Monatsschrift für höhere Schulen.—From *The Nation*, February 18, 1909.

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By H. R. FAIRCLOUGH, Professor of Latin, Leland Stanford Junior University, and SELDON L. BROWN, Principal of Wellesley Mass. High School. pp. lxi + 515 + 140 1908.

Read the review of this book in THE CLASSICAL WEEKLY of Dec. 12, 1908.

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On February 13, at the meeting of the Massachusetts section of the New England Classical Association, Mr. John Tetlow, in a paper entitled The Vocabulary of High School Latin, criticised more or less severely the scheme proposed by me with regard to a definite requirement of approximately 2,000 words for entrance to college.

Mr. Tetlow formulated my position thus: (1) All Latin words have approximately exact English equivalents. (2) When these English equivalents have been mastered by the memory they can be applied to new passages of Latin and be made to yield sense. (3) In sight examination papers the English equivalents of all words not contained in the prescribed list of 2,000 words should be given in footnotes. (4) The most important factor in the attainment of ability to read Latin at sight is the mastery of the English equivalents of the Latin words most frequently met in reading. Mr. Tetlow proceeded to challenge all these propositions. I do not wonder at it; I should challenge them all myself.

In the course of his discussion Mr. Tetlow showed how the plan would work with the Harvard entrance examination in sight translation (advanced) of last year. He distributed copies of the paper, printed as follows, in which the words in italics are those which do not occur in my list of 2,000:

Vos, adulescentes, et qui nobiles estis, ad *maiorum* vestrorum *imitationem* excitabo, et qui ingenio ac virtute nobilitatem potestis consequi, ad eam rationem in qua multi homines novi et honore et gloria floruerunt, cohortabor. Haec est una via, mihi credite, et laudis et dignitatis et honoris: a bonis viris sapientibus et bene natura constitutis laudari et diligi, nosse *descriptionem* civitatis *maioribus* nostris sapientissime constitutam, qui cum regum potestatem non tulissent, ita magistratus annuos creaverunt, ut consilium senatus rei publicae praeponerent sempiternum, deligerentur autem in id consilium ab universo populo, aditusque in illum summum ordinem omnium civium *industriae* ac virtuti pateret; senatum rei publicae custodem, *praesidem*, *propugnatorem* conlocaverunt; huius ordinis auctoritate uti magistratus, et quasi *ministros* gravissimi consilii esse voluerunt; senatum autem ipsum, proximorum ordinum *splendorem* confirmare, plebis libertatem et commoda tueri atque augere voluerunt. Haec qui pro *virili* parte defendunt, *optimates* sunt, cuiuscumque sunt ordinis.—CICERO: *Pro Sestio*, 137, 138.

It is to be observed that of the eleven words in italics, two are *maiorum* and *maioribus*. The word *magnus* occurs in High School Latin nearly 600 times and *maiores* in the sense of 'ancestors' occurs frequently and, of course, must have been treated by teacher and pupil, so that these two examples do not properly belong to the list of absent words. On the other hand, *annuos* and *praeponerent* should have been italicized, so that the number of words is not affected. Eleven out of one hundred and forty-five is only a little over seven per cent. My claim in my preface was that this list of 2,000 words would cover approximately nine-tenths of ordinary Latin. That is abundantly proven by this passage.

With most of the criticisms of Mr. Tetlow I am in hearty agreement. They are based, however, quite apart from the fact that his formulations as given above do not represent my views, upon the assumption that a teacher using my word-lists would use them without the judgment which every good teacher should exercise. Thus, the meanings attached to the words in the vocabulary must of necessity vary according to the context, and the selection of a word in English is often dependent upon the principles of English expression rather than Latin. This I have emphasized before more than once (THE CLASSICAL WEEKLY, 2. 25). Furthermore, "intelligent guessing" is indispensable and should be a part of training in word study. By intelligent guessing I mean the gathering of the meaning from the context. Derivation of words from stems already known is also an essential part of all language study, and that would have reduced the number of missing words in this examination paper still more.

Any scheme which is proposed as a substitute for our present system should be carefully studied and criticized before its adoption. It is much better to proceed slowly, ever. if some might regard the pace as too leisurely. So I welcome all trials of the "word-list", with a view to securing one ultimately on which we can all unite. Meanwhile, it is interesting to find the first test showing so conclusively the justness of my contention. G. L.

TRANSLATIONS OF THE CLASSICS AS AN AID TO CLASSICAL STUDY

To those who enjoyed the severe and splendid training of the old classical course of study a translation was an object strange, abhorrent, and im-

moral. True and honest culture was to be obtained through the faithful reading of a limited number of classical texts in the original, labored over with devoted zeal, word by word, sentence by sentence, paragraph by paragraph. Students were drilled in vocabulary and grammar, they absorbed unconsciously the principles of logic and rhetoric, until they were superbly equipped on the formal side of culture. For this supremely linguistic system of education, however, the day of reckoning came. The champions of a new education attacked these "all-too-formal disciplines" with the criticism that they were studies of words and forms of words and relations of words, and that real life and modern civilization required studies of things and ideas and men.

Accordingly an age of formal discipline in education has been followed by an age of wealth of content through the enrichment of the curriculum —Greek and Latin and mathematics have been supplemented or displaced by English, modern languages, history, natural science, and vocational studies. But the results of this enrichment are disappointing. Through the lack of formal discipline a new generation does not really possess and cannot use its wealth. If the old system was too linguistic, the new system is not linguistic enough. If study under the former was like breathing in a vacuum, study under the latter is like breathing in a whirlwind. We need now to restore the educational balance between the formal and the content studies—between Greek and Latin on the one hand, and English, history, and science on the other; between the linguistic phase of the Classics on the one hand, and the humanistic phase on the other.

In securing this educational balance the use of translations of the Classics is absolutely necessary. The modern champion of the language of antiquity must regard his once enemy, the translation, as his most friendly ally in the fight to preserve classical culture, for thus alone can proper content be given to studies which have been pursued heretofore by the classical student with too exclusive a view to the formal and the linguistic; thus alone can the non-classical student, who has every right to the enjoyment of the riches of ancient culture, come to his own. But if the 'humanities' are opened to those who know "small Latin and less Greek", if the Greek language is not studied by many, and if the Latin course is abridged by some, then the heavy burden of linguistic discipline formerly borne by the Classics, and now, alas, scarcely borne at all, must be shared by the modern and scientific subjects.

The use of the translation enables the student to know Greek life and feel the Greek spirit, even though he does not read the Greek language; it enables the teacher to make the study of Latin richer in content, more vital and inspiring; the abandoning of Greek and the abridgment of the Latin course force the modern subjects to contribute more and more largely to linguistic culture, lest a pseudo-progress result in the winning of new benefits at the unnecessary sacrifice of the old. The educational losses that result from the continuance of too intensive over-linguistic Greek and Latin, and from the introduction of too extensive non-linguistic modern subjects alike must be avoided.

The main benefits derived from the study of the Classics are three-fold. First, there is the intellectual discipline of translation from the original with its linguistic training and widening of knowledge, its drill in vocabulary and grammar and logic and rhetoric; second, there is the winning of the mastery over the ideas of ancient civilization and intimate fellowship with the writers of two culture peoples; third, there is the cultivation of taste and of the power to appreciate style. While the third of these benefits, the cultivation of taste and the power to appreciate style, is realized only after years of familiarity with the language, and the second benefit, the winning of the mastery over the ideas of a civilization and intimate fellowship with authors, is conditioned by the reading of a large amount of the literature, the first benefit, the intellectual discipline of translation, is substantial from the beginning, and the earlier the work in the course, the more valuable it is. Of this work of translating from the original in at least one classical language there is a minimum which cannot be sacrificed without irreparable linguistic loss, a loss which cannot be made good by study of the vernacular or of modern languages, for, owing to the nature of the language and the seriousness of the literature, we have, in the study of Latin Grammar and in translation from Latin literature, an ideal training in English.

This training in English is more thorough and severe than can be obtained in any other way save by the study of Greek. The pupil engaged in translating must pause over a word, puzzle over a phrase, make inferences from the sentence context, master the argument as it develops in paragraph after paragraph. His very success in translating each word is conditioned by his practical recognition of the principles of grammar and rhetoric and logic. He must re-create the strange and difficult thought of a foreign writer, and put his own personality into the English rendering. The student of English who yields to the temptation to read the vernacular hastily is like the musician who runs over the notes of a sonata without any comprehension of its meaning or appreciation of its soul. But the faithful translator resembles the musical artist whose performance of a composition reveals to the composer himself for the first time what he really thought and felt.

In the old classical scheme this invaluable work

was done, and done, not too well, but too exclusively and at too great sacrifice for the majority of students, first through Latin and then through Greek. If, however, Greek is to be abandoned by the most, and Latin abridged by some, if many gain their knowledge of classical literature through translations, and if no similar linguistic discipline is substituted, then students will be woefully deficient in fundamental linguistic training and discipline. The linguistic burden once borne by the classical languages must now be borne by the modern subjects which displace them. Each subject should make its characteristic contribution to the English style of the student. There might well be a congress of departments to decide what is the peculiar duty of each in aiding the pupil to master a vocabulary, to gain vital insight into grammatical principles, and to attain special qualities of style. The teacher of modern languages who does not aim to make training in German approximate the thoroughness and the severity of training in Greek is a shirk. The scientist who displaces a classical language by his science and then does not regard it a matter of professional honor to give all the linguistic and rhetorical training incident to the teaching of his subject is an educational traitor. The teacher who desires to win for English the supremacy in the course of study once held by Latin and Greek, and who at the same time disapproves the continued and severe study of formal grammar, commits departmental suicide. The teacher of history who fails to require close study of the language of the textbook, accurate analysis of its thought, and careful reproduction of its details, is merely one more guilty unfortunate to whom the classicist in search of those responsible for the vagueness and inaccuracy of present scholarship may say—Thou art the man.

This hunt for a pedagogical criminal by the classicist is peculiarly delightful to him because he has lately been playing the part of the hunted himself. He has been charged with the crime of cultivating in his pupil the power to express ideas but developing few ideas to express, of giving his pupil large knowledge of language but occasioning small excuse for using language. However much truth there has been in the claim for the Classics in the original, that they afford unequalled discipline of translation, there is large fiction in the claim that they give mastery over the ideas of ancient civilization and intimate fellowship with the authors of two culture peoples.

Without the discursive and extensive reading made possible by the use of some 'Classics through translation only', these two claims are mutually exclusive. If Latin and Greek are attacked by those who desire to enrich the modern curriculum through dislodging them, the proper method of defense is dictated by the method of the attack. The Classics, as a counter-thrust, must enrich themselves, not by shirking grammatical and linguistic responsibilities, but by refusing to allow the modern subjects to do so, and by making possible wide acquaintance with events and persons and institutions through the extensive reading of translations.

It is unchivalrous to compel the noble Classics to do little more than to bear the ass's load of vocabularly, grammar, logic and rhetoric, for, as has been said thousands of times during hundreds of years, the literatures of Greece and Rome, the humanities, are absolutely essential in the educational process of normal self-realization. To be familiar with the ideas of ancient civilization and to win fellowship with its thinkers is the most normal, the most stimulating, the most inspiring experience possible during the early years alike of school and college. For Herbart the perfect and scientific first revelation of men and society to the boy was to be found only in the pages of Homer. Arnold of Rugby saw in the ancient authors a picture of modern civilization; he emphasized the preciousness of the historical, political, and philosophical treasures of the Classics; he vitalized ancient life by making it a commentary on modern life and he rationalized modern life by using it as a commentary upon ancient life. But such work can never be accomplished through the present program in the secondary school, some Caesar and Xenophon, more Cicero and Vergil, and a little Homer. No classical revival can make Greek and Latin occupy the dominant all-commanding place in the American curriculum that they did at Rugby in Arnold's time. Moreover, in recommending the Homeric Epos and the Platonic Dialogue as the supreme instruments by the use of which the boyish soul can find itself, Herbart said, "Bad is it for us that the strangers recommended speak Greek. We must make use of translators and gradually learn the language ourselves". If it is in classical literature, then, that the school boy and college youth are most at home, for us to exclude them from this literature because it is expressed in a difficult foreign language seems almost an act of scholastic superstitution, a crime of pedantry.

The tragedy is that during the very years when the student has a right to a full revelation of ancient life through the ancient authors, he must spend almost the grand total of his time on language and grammar. When he needs the contents of the storehouse to save his life, he starves to death while he pauses to pick the lock. The course should be enriched through the use of translations of other works in addition to those read in the original. Indeed, the first introduction to an author should be accomplished by the rapid reading of translations of some of his works. Suggestive parallel works should serve as a commentary upon the texts studied. Def-

initeness should be given to the literary picture of an age by the reading of the prose or poetry which will give larger views of the author or of the life of antiquity. Sallust must be read to supplement Cicero, Ovid to vivify Roman mythology, and Livy to give reality to Roman history. The pupil should not leave his Gallic war and his Aeneid incomplete, but should finish in English what he begins in Latin—for he ought not to feel that he has merely picked up here and there some broken fragments of a literature, but that he has entered into full possession of his rightful inheritance.

Translation should have even a larger significance. The skeleton of Greek and Roman civilization presented in the course in ancient history during the first year of the secondary school should be clothed with flesh and blood during the second year by a course of Greek and Roman literature in English. This would be invaluable for the students who are studying Greek and Latin, and the others would thus secure their birthright, the humanities, and would be humanized through fellowship with Homer, Herodotus, Sophocles, Aristophanes, Socrates and Plato, whom not to know is never to taste the wine of finest flavor for boy and man. Such a course in school, and a similar one in college, would allure many to the original Greek itself. Thus translations would be supremely instrumental in bringing about what is devoutly to be desired in this age of natural science, a renaissance of the Classics in the letter and in the spirit.

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REVIEWS

Plato: Apology of Socrates and Crito, with extracts from the Phaedo and Symposium and from Xenophon's Memorabilia. Edited by Louis Dyer, revised by Thomas Day Seymour. With a vocabulary. New York: Ginn & Co. (1908). Pp. 246.

Professor Dyer's edition of the Apology and Crito, which was based on Cron's edition, has long been one of the best for use in collegiate instruction. We now have a revision prepared by Professor Seymour, which will prove still more serviceable. With the Apology and the Crito are now included from the Phaedo the prologue and the epilogue, from the Symposium the speech of Alcibiades in praise of Socrates, and parts of the first and fourth books of the Memorabilia. These selections appropriately accompany the Apology, as they will afford students further light on the life, character and death of Socrates. About forty additional pages of text are thus required, more, perhaps, than most classes will have time to cover as assigned work for daily recitation. In that event, however, the extracts may very profitably serve for sight translation or home reading, and some might be translated to the class by the instructor. Interest would thereby be aroused in these works that might stimulate pupils to pursue their study farther.

Another notable feature of the revised work is the addition of a vocabulary. To pupils, at least, this will be welcome. It will save them time and labor and, being limited in scope, will enable them to choose the English meanings with greater accuracy. It seems to have been generally agreed by scholars that only school editions should include vocabulary. Shall there be a departure from this practice? Is this not a question worthy of consideration? The respective merits of the special and of the general vocabulary are well known. Elementary students should use the former and advanced students the latter. The question is where to draw the line. The dialogues included in the present volume are usually read by freshmen. Now, it is very doubtful whether they, or even sophomores, gain many of the special advantages supposed to result from the use of a general vocabulary, particularly in view of the fact that they commonly use an abridged lexicon. On the other hand, the use of only one book instead of two might induce students to rely on this without resorting to a 'pony'. At least, it would not have the opposite effect, nor would it drive students away from the Classics, and it might possibly tend to attract them. If it is true, then, that the special vocabulary may be defended, what shall be its limitations? In the present case the editor has aimed at brevity, giving practically nothing that is not needed for interpreting the text to be read. This is not sufficient. There should be greater fullness in the matter of etymologies and cognates, and in giving the component parts of derivatives at least the less common Greek words should be defined. In the case of verbs, all principal parts found in good Attic prose should be given rather than merely those that are used in these particular works. The vocabulary, as a whole, however, is quite satisfactory.

The introduction has been re-written and reduced in length from 54 to 36 pages. Most of the foot notes have been omitted and the accounts of the pre-Socratic philosophy and of Plato's life and writings have been simplified. This is a marked improvement from the point of view of those for whom the edition is intended. The rest of the introduction is devoted to an account of the life and work of Socrates, analyses of the Apology and Crito, and a description of the Athenian courts. The whole introduction will be found interesting and illuminating to undergraduates.

The revision of the commentary has likewise resulted in an abridgment, and that, too, in spite of the fact that the notes on each chapter are introduced by a brief but helpful summary of the chapter. Some comments, too, have been added and

several grammatical references, particularly to Professor Gildersleeve's Syntax of Classical Greek. The abridgment of many notes consists in the omission of citations and remarks that were of little or no value to undergraduates. Herein good service has been done. Many of the notes, of course, have been left unchanged, while certain others have been rendered superfluous by the vocabulary. Altogether twenty-three pages have been gained and yet the commentary remains entirely adequate for collegiate work. The notes on the added selections are still briefer, perhaps too meager, especially if these portions are to be used for sight or private reading.

Several improvements in text have been introduced. The spelling, in particular, has been revised, "partly on the authority of inscriptions and partly as the result of further study of the manuscripts and of the ancient grammarians". Elision has been more freely employed. The use of quotation marks will, as the reviser hopes, undoubtedly "prove a reasonable convenience to the learner".

The typography and general appearance of the book are excellent and the proof-reading has been done with great accuracy. Why is ἀποπεφεύγη, Apology, Chapter XXV, given in this and other standard editions as a pluperfect? Of several texts examined only the Oxford has the correct form.

There is an appendix containing a brief treatment of manuscripts and editions and a table of deviations from the text of Professor Dyer and of German editors. The indexes, Greek and English, have been prepared by Miss Elizabeth Seymour.

We are fortunate in having this revision by such a distinguished scholar, so that its accuracy and general excellence are assured. From the brief preface, written by Professor J. W. White, we learn that the book was practically finished and nearly all in type before Professor Seymour's Death.

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Caesaris commentarii rerum in Gallia gestarum VII; A. Hirtii commentarius VIII. Für den Schulgebrauch, herausgegeben von H. Meusel. Mit einem Anhange: Das Römische Kriegswesen zu Caesar's Zeit, von R. Schneider. 2 Auflage. Berlin: W. Weber (1908). Pp. XV + 284; illustrated. Mk. 1. 60.

The second edition of Meusel's school text of the Gallic War follows the first after an interval of fourteen years. During that time there has been considerable work upon the text of Caesar and the important Oxford text has appeared. Meusel has taken account of everything that has been done and this edition differs from the previous one in many—chiefly minor—points. Most important at first appearance is the evident Americanization of the book. The type is very much larger, the text has been broken into paragraphs, and also in the matter of titles to the books Professor Kelsey's investigations have been largely approved. All the Indirect Discourse has been printed in italics. A number of short interpolations as Meusel conceived them were bracketed in the earlier text; these have been omitted entirely in the present edition. The result is a much more open page, a text much less disfigured by critical signs and a much larger book.

So far as the text itself is concerned, it is much more radical in the matter of the acceptance of conjectures than the previous one and even where no conjectures are accepted there are many places where the reading of α has been discarded in favor of that of β, and the reverse. Just what has induced Meusel to prefer the reading of one class of Mss. over that of the other is, of course, not indicated in a book intended for school use. Professor Meusel promises to give his reasons for all his changes in an early issue of the Jahresber. d. phil. Vereins.

The appendix contains a treatise on the Roman Art of War, by Schneider, and a table of changes in this edition as compared with the first.

Professor Meusel's Caesar has since its appearance been regarded as the standard text in this country. In my opinion it is inferior to the Oxford text, but the most of us still prefer to follow German rather than English criticism. In its present form it is likely to retain its hold upon the esteem of scholars in general and unless the practice of American editors changes we may expect in the near future to find most of our American texts changed to accord with this new edition and the appropriate boast to that effect made in the prefaces. Professor Kelsey is almost the only American scholar who has shown an inclination to work independently on the text of Caesar, a text with regard to which Meusel says, "Immerhin bleibt auch jetzt noch manches zu thun". G. L.

SUMMARIES

An interesting article on the history of the cat, by Otto Keller, appears in the Roemische Mitteilungen 23. 40-70. The author discusses the cat from the philological and archaeological points of view, presenting the occurrences of the word for cat in the Greek and Latin languages, and giving illustrations of the beast taken from coins, sculpture and painting. The results of his investigation he conveniently summarizes under nine heads.

The first stage in this history is the taming of the Nubian yellow cat by the Aethiopians in prehistoric times. Then, introduced from Aethiopia, the sacred cat appears in Egypt first about the year 2000 before Christ. It was dedicated to the goddess Bast, to whom previously a lioness had been sacred, but lionesses were difficult to hold in captivity and, therefore, this type of yellow cat was accepted as the most satisfactory substitute.

Among the Greeks acquaintanceship with the Egyptian cat cannot be proved for an earlier date than the fifth century. Herodotos mentions it as one of the animals of Egypt, and Aristophanes makes use of the same word, which, in his case, may be interpreted as the wild cat as well as the domestic house cat. On the archaeological side several representations of house cats date from the fifth century. Perhaps the earliest example is a cat, made of Egyptian porcelain, found in the Argive Heraion. Also from the fifth century is a vase from Rhodes, which shows a cat present in a music school. Even more interesting are several coins from Tarentum and Rhegium, which exhibit a youth in varying attitudes playing with a cat. This youth Keller explains as the personification of the Demos of the respective towns of Magna Graecia receiving under his protection the new animal introduced from Egypt, perhaps through the agency of traders from Cyrene. Furthermore, two vases found in Ruvo, on which are depicted cats playing with women, prove beyond question that about 400 B. C. there were tame cats in Apulia. Subsequently, however, there is no record of them in Italy for centuries, and it is not known whether they entirely disappeared, or, as is more probable, a very few survived in scattered places as curiosities. The animal reappears in Pompeii in mosaic, but that does not necessarily mean that it was also there in life.

From about 100 B. C. the Romans were acquainted with the sacred cats of Egypt, which are mentioned by Cicero, Ovid and other writers, and in the course of the first century A. D. house cats appear in Italy, as we know from passages of Seneca and Pliny. Gradually, then, in the period from the second to the fifth century A. D. the former mouse-catcher of the Roman housewife, the weasel, was replaced by the cat, probably because the cat was a much more companionable as well as a much cleaner animal.

Of the two Latin words for cat, *felcs* and *cattus*, the former alone is used by classical authors and refers etymologically to the yellow color of the creature; *cattus* appears first about 350 A. D., but as it distinguished the cat from several other animals to which *felcs* also applied, it came to be the peculiar word for the creature, and is the one that has passed into all Romance languages. Even in Greek the word *kattos* is found as early as 600 A. D.

These cats of the Romans are the ancestors of our house cats, and from the early centuries of our era up to the present day the animal has been growing steadily in popularity among all peoples as a household pet.

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τί δεῖ ποιεῖν καὶ τί δεῖ μὴ ποιῆσαι;

(Summary of a paper by Professor J. E. Harry, of the University of Cincinnati, The Pedagogical Seminary, 15. 238-245, June, 1908).

American professional men generally are beginning to realize that something has been lost from our present educational system which was present in the old régime. Teachers of Greek, perhaps partly responsible for the decline of the study of Greek, need to ask what they must do and what leave undone to revive interest in their subject.

For beginners we need a "thorough mastery of forms, an extensive vocabulary, with syntax reduced to a working minimum". From experience with modern languages it appears that better results in Greek might be obtained by "sending the language to the brain of the pupil through the ear so that a real familiarity with the 'language straight from the soul' may be acquired". The freshman should be taken far into the literature that he may have no choice but to elect Greek the second year. The writer, coming to a University in which Greek was no longer required for any degree, and requested to arrange his work in blocks of three or six hours to meet the new conditions, chose the latter. With the small band thus winnowed out he was able to do intensive work, the unforeseen result of which was a larger freshman class the following year. In planning the work experience taught that the teacher must be careful in selecting authors and parts of authors to be read, more careful in deciding what he must cast aside or leap over, and most careful in the gradation of the lessons, both in subject matter and quantity, (then)—read as much as possible. And here a certain assistance is invaluable to the learner. Under the guidance of a competent teacher twice as much ground can be covered as under the old humdrum system of assigning fifty lines for the next day's recitation, letting the pupil dig it out as best he may by the help of a ponderous lexicon and then "hearing the lesson" . . . the business of a teacher is to teach not to hear lessons. Thumbing the dictionary is a necessary evil, and like the measles, must be endured once in a lifetime, perhaps; but no language ever was or will be learned by this method. Each word has its own tint of association, which constantly varies with its environment. In the sentence the word is alive, in the dictionary dead; and the language itself becomes alive as soon as its component parts become familiar to the student as a means of expressing thought. The ear, the eye, the memory, the imagination, the affections, are so many aids to a speedy command of a tongue that seemed to the pupil but a few months before a dead language, a sealed book.

Syntax should not be neglected, but ten minutes of each recitation are sufficient to bring out salient or unusual phenomena. Early in the reading of Lysias the student's mind should be cleared of vagueness as to the essential uses of the cases,

moods and tenses, and forms should be thoroughly mastered. Then, having read Herodotus, when he comes to Homer he should read not three, or six, but twelve books. A brief course in the lyric poets may be followed in the last months of the freshman year by Plato: Protagoras, Lysias, Laches, Charmides, Apology (and possibly Crito), with the narrative portions of the Phaedo. He is then ready for the supreme creations of the Hellenic mind, for which he needs not logical but psychological understanding. *Wer den Dichter will verstehen, muss in Dichters Lande gehen.* Illustrative reading from other literatures will often illuminate better than a disquisition by the editor. Some great masterpiece of the dramatic poets should be studied intensively and then the best of the rest of the plays should be read, in or out of class, as rapidly as possible. Aeschylus, Sophocles, Euripides and Aristophanes, and a goodly part of Thucydides and Demosthenes, may thus be completed in the sophomore course, or, at all events, by the end of the junior year. After this acquaintance with the best that has been written by the masters of expression, the student will be eager to take every course in the department, even the special courses in syntax, which, at this point, will not be the least interesting, and assuredly will be far more edifying to the senior than to the freshman.

Outside the class-room the antagonism of those brought up without the pale of Greek can be met only by the demonstration of the results gained from the study of Greek.

The mission of the Greek teacher is to force the rays of intellectual light and spiritual energy of Hellenic culture to penetrate the dark places. Our pupils may not study Greek in the spirit in which it was once studied, namely, to have proper contempt for those who do not know Greek; but by their acts, looks, words and steps, they can show the superiority of the Hellenic training, that they have something the others cannot get. Some of our classical teachers believe that the retort courteous to the cavilling critics who contemptuously cry, "Who can read Greek after he gets through college?" is simply this, "Who ever reads Shakespeare?" But I confess I am inclined to make a different reply, less courteous but more true, whenever I hear the declaration that a student who graduates in Greek cannot read Greek—the plain, blunt answer: "It is false". Not only should a pupil who has had three or four years of undergraduate Greek be able to read a comparatively easy author without difficulty, but he should also enjoy that author in the original, even if he should be suddenly stricken with blindness and be obliged to rely upon the ear alone for a comprehension of the language; and I believe that a genuine reading knowledge of Greek is acquired by a far greater number of students in the United States to-day than our friends, the enemy, are disposed to set down to our credit. T. E. W.

RECENT EXCAVATIONS IN THE FORUM

The frequency with which the daily press publishes reports of excavation in classic lands, and in most cases gives the first intimation of important discoveries, is a gratifying evidence of the widespread interest in archaeological studies. But such reports are often unreliable and must, as our teachers used to say, be "used with caution". The following from the *New York Sun* of February 21, 1909, is a case in point:

ROME, February 20.—Professor Boni disclosed today to a limited number of Anglo-American friends the result of his latest excavations in the Forum. Professor Boni explored the upper Sacred Way, and has identified as a Byzantine-Gothic fortification what until now had been supposed to be the remains of the Porticus Margaritaria.

He discovered underneath a large house of the republican period, which furnishes most important evidence of the Bacchic rites. The house consists of several rooms and baths used in the initiation of worshippers of Bacchus. One has seven different coatings of whitewash with traces of frescoes and mysterious inscriptions and symbols. This room contained thirty-two sacred earthenware lamps. Numerous other lamps and pottery were discovered.

Considerable importance is attached to the discovery, as it proves that the mysterious Bacchic rites continued in Rome after the celebrated persecution by the Senate in 186 B. C., when, under the consulate of Postumius, the Bacchanalia were abolished and 7,000 followers of Bacchus were killed. Professor Boni also discovered a portion of the stucco ceilings of the basilica of Constantine and a marble pavement.

In this instance it is hardly fair to say that the ruins in question have till now been identified with the Porticus Margaritaria. Such was the view of Lanciani, it is true, but most other archaeologists, including Huelsen and Richter, have denied this identification. As far as the Byzantine-Gothic fortification is concerned, it will be difficult for anyone who is familiar with the ground to believe without better evidence that walls which are faced to so large an extent with imperial bricks, apparently of the first and second centuries, did not belong to buildings earlier than Byzantine times. It would be much better to wait for the full discussion of this whole region between the Arch of Titus and the House of the Vestals which will soon be published by Dr. Esther B. Van Deman, of the American School of Classical Studies in Rome.

The discoveries connected with the republican house are very interesting, but the claim that they prove anything with regard to the continuation of Bacchic rites is open to serious doubt. It is well known that there was in the early empire near the same spot a shrine of Bacchus (Huelsen, Roman Forum, sec. ed., p. 238), and this fact might account in some measure for the existence of such frescoes and symbols. We must wait, however, for details and more complete description; after careful comparison with similar phenomena at Pompeii, a more definite conclusion may be possible.

H. L. W.

The CLASSICAL WEEKLY

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Since the Easter holidays come next week, the next issue of THE CLASSICAL WEEKLY will bear the date of April 17 (not April 10). The attention of all readers is called to the standing notice at the top of the first column of the last page of each issue, which gives clearly the times at which the paper is due to appear.

In connection with the specimens of Latin verse written in America, which we present in this issue, reference may be made to THE CLASSICAL WEEKLY, Volume 1, Number 6.

Several times I have called attention in the pages of THE CLASSICAL WEEKLY (1. 33, 2. 97) to inaccurate or erroneous statements made by others concerning matters of Latin syntax. I desire in this paper to purge my soul of an error of which I have been guilty myself.

In Dido's curse, at Aeneid 4. 616 ff., we have these words:

> . complexu avulsus Iuli
> auxilium imploret videatque indigna suorum
> funera nec, cum se sub leges pacis iniquae
> tradiderit, regno aut optata luce fruatur

In my note on 618, 619, I wrote as follows: "nec: in a wish, as in a command, we ought to have *neve* or *neu;* see on *nec horresce,* iii. 394". In the note on the latter passage I wrote: "*nec,* instead of *ne* or *neu,* occurs with the imp. in poetry and later prose".

I do not know how I came to make such statements; all I can do is to cry *peccavi, peccavi,* and ask forgiveness. As a matter of fact after a *positive* sentence *nec,* not *neve,* is regular, in commands and wishes both. The matter is put clearly enough in Gildersleeve-Lodge, 260; Bennett, 281, passes the point over entirely (though in 282 e, in connection with the analogous situation in purpose clauses, he makes appropriate comment); Allen and Greenough, 450 N. 5, mislead by saying merely "The regular connective, *and do not,* is *neve*". Hale-Buck, 464. L 2, are clearer.

The German authorities are clear enough on the point. Cf. Menge, Repetitorium der lateinischen Syntax und Stilistik, § 337, Anm. 2 (seventh edition, 1900).

"Die Fortsetzung des Verbotes geschieht, wenn ne vorhergeht, mit *neve,* höchst selten mit *neque.* . . . Wenn kein *ne* vorhergeht, wird meist *nec* gesetzt". Menge cites, by way of illustration, Cic. De Leg. 3. 11; Off. 1. 92; 1. 134; Planc. 15; Sall. Iug. 85. 47; Liv. 22. 10. 5; 23. 3. 3. He then continues: "Nach voraufgehenden *noli* (*nolite*) c. inf. wird das Verbot mit *nec* oder *aut* c. inf. fortgesetzt, z. B. Noli fugere *nec* (oder *aut*) mortem timere. Cf. Caes. b. g. 7. 77. 9". In the eighth edition (1905) the matter is put as follows: "Wird ein Verbot (oder ein verneinender Conj. hortativus u. iussivus) an einen vorhergehenden Satz durch 'und nicht' angeschlossen, so steht, wenn *ne* vorhergeht, *neve* (selten und dichterisch *neque* . . .) . . . Wenn kein *ne* vorhergeht, wird meist (in klassicher Sprache regelmässig) *nec* gesetzt".

In Reisig-Haase's Vorlesungen ueber lateinische Sprachwissenschaft (Note 496, in Volume 3, page 482) Haase, speaking of *neve* and *neu* in the general connections we have in mind, says:

Ueberhaupt findet hierbei sich eine grössere Freiheit statt, als die gewöhnlichen Regeln gestatten. Allerdings ist neve der genauere Ausdruck, und wenn man, wie in Gesetzen, zwei Verbote verbindet, die an sich gesondert sind und wo man bei jedem das Verbot ausdrücklich einzuschärfen hat, da ist neve notwendig. In freieren, weniger förmlichen Rede aber begnügt man sich oft, das blosse nec zu setzen, wofern der prohibitive Sinn schon deutlich durch das Vorhergehende ausgedrückt ist; nur in dem Falle scheint man sich dies nach meiner Beobachtung nie erlaubt zu haben, wenn die indefinita quis, quid, quando, u. s. w., folgen. Zu den Beispielen bei Zumpt § 534 vgl. noch Cic. p. Planc. c. 6 in Verr. II, 17, § 41. Sall. Jug. 85, § 47. Liv. V, 3, 8. XXII, 10, 5. wo Fabri mehr Stellen des Livius angiebt; Tac. Ann. I, 43. XI, 18. dial. 13, 7. das. Dronke; Ovid. Metamor. IX, 792. XI, 285. XV, 175. 302. Amor. I, 8. 63. 65. Fast. I, 687 fg. Juven. Sat. IX, 99. Zu streng urteilt Kritz zu Sall. Cat. 34, 2 p. 158 fg. Jug. 8, 2.

To this Schanz adds:

Für Cic. ist festzuhalten, dass nec wohl zur Fortsetzung von ut und beim imperativischen Konjunktiv vorkommt, nie aber nach ne, also ist ne . . . neque bei Cic. nirgends anzunehmen; vgl. C. F. W. Mueller zu Cic. off. p. 57. Sonst vgl. Dräger, H. Synt. II. p. 606, meine Syntax § 31 und § 212, Nipp. zu Tac. ann. 1. 43.

Especially good is § 31 in Schanz's treatment of Latin grammar in Müller's Handbuch[1]. C. K.

[1] It remains to add that the error in my Vergil was called to my attention by Mr. F. M. De Forest, until recently at St. Paul's School, Concord, N. H.

NEO-LATIN POETRY

Florilegium Latinum, Vol. II. Translations into Latin Verse (Victorian Poets). Edited by Francis St. John Thackeray and Edward Daniel Stone. London: John Lane (1907).

This is number five in a series of compilations known as the Bodley Head Anthologies. Others in the same series are English Epithalamies, Musa Piscatrix, English Elegies, and the first volume of the Florilegium Latinum which contains translations from the pre-Victorian poets.

After a brief preface by Mr. Thackeray and an introductory Latin poem by Mr. Stone to the "learned Maecenas" appears a list of the translators, among whom are the names of many distinguished philologists, such as Ellis, Bury, Jebb, Tyrrell and Kynaston. Of the 42 scholars who contribute a total of 203 translations, Stone offers 102, Thackeray 15, J. Robertson 8, Mason and Moule 6 each. In each case the English is printed on the page opposite. The originals are culled from 75 English writers. Tennyson has furnished material for 43, Matthew Arnold for 17, R. L. Stevenson for 8, Swinburne for 6, Charles Kingsley for 5, Clough for 5, Macaulay for 4, Longfellow for 4, W. Morris and Kipling each for 3.

The keynote to the collection might be found in the third distich of the dedication:

Aetatis nostrae vates antiqua videbis
pulpita Romana pervolitare toga.

The whole subject of Neo-Latin poetry is broad and important enough to admit of instructive discussion. In its widest sense it includes imitative as well as original productions and also Latin 'versions'. Apart from longer and more pretentious Neo-Latin works such as Petrarch's Africa and Polignac's Anti-Lucretius there is plenty of material for study in the Latin poems and versions to be found among the minor productions of many of our English poets, as for example Milton, Buchanan and Gray. Not a little of this sort of verse emanates from academic sources or where prizes in verse composition tend to stimulate interest in this form of art. The Hoeufft prize, offered annually, for general competition and not merely for Hollanders, has brought out several volumes of original verse often on amusingly modern themes and, we may safely say, often of very doubtful literary value. The kindliest atmosphere for the cultivation of these flowers of poesy we still find among the English public schools and universities. The best of these versions have been gathered from time to time into such books as Arundines Cami, Sabrinae Corolla, Folia Silvulae, Nova Anthologia Oxoniensis, and the Florilegium, which might be called Anthologia Cantabrigiensis, as most of the contributions are from Cambridge scholars.

The practice of verse composition inculcates with great thoroughness the principles of ancient prosody and metric, careful attention to quantities, and, besides the keenest analysis of the English models, an often profound study of the mechanism and structure of the Latin poets, and the inevitable estimation of values which is required by the comparison and imitation of imagery, turns of thought and mannerisms of individual writers. The reflex on the student's appreciation of English poetry is said to be very good, as he learns much for himself indirectly without looking upon English literature as a task to be learned by the schoolboy. The constant comparison of pattern and translation, and the habit of trying to catch the most elusive elegancies of thought and reproducing them in Latin dress must be intensely interesting for a man equipped, from training and temperament, for the undertaking. All this, however, is a matter which concerns the man himself. What can be said of the finished product, which has been produced after great labor and as the result of much time devoted to the ancient muses? In answer to this question there will be a diversity of replies. The objectors of the extreme wing will say that after all it is a mere waste of time, and is perverted ingenuity; the poems are mere school-studies, they add nothing to the world's stock of literature; in the process good pieces of literature have been spoiled, by being put to a base use, by being padded, or by having parts omitted either as too modern or to be inferred from a general or special Latin term; the ancient atmosphere tends to vitiate the pure modern; the more clever the translation, the more the very ingenuity distracts from the thought, and hampers the reader in his effort to judge of the effect; the process may be of great educative value to the tiro, or of infinite pleasure to the practised translator; it may steep him in the lore and thought of the ancients, but the process may be compared to an exciting game or puzzle: when the labor is finished, is the material gained worth the candle? *Parturiunt montes, nascetur ridiculus mus!* Objections may be multiplied; and many of them will be conceded as just, when considered in certain relations. The total expenditure of labor and time may bring forth only a meager return in the shape of original production, and the translations are doubtless in most cases but very indifferent school-pieces; it would be strange if such were not the case. The principal result seems to be training in ancient verse-forms and verse-structure and an additional point of view which it gives to a boy from which to look at his classical studies, and an incentive to get as far as possible beneath the surface.

But it must also be admitted that some of these translations not only excel as translations, but even are of extraordinary cleverness and sometimes may lay claim to being suggestive of the best ancient representatives of their *genre*, whether we compare them from the standpoint of language, atmosphere, or thought. We must never lose sight of the fact

that the ancient Latin literature, especially the poetry, was based on Greek models. As Mackail says at the opening of his Latin Literature (p. 4) of the Odyssey of Livius Andronicus:

It is interesting to note that this first attempt to create a mould for Latin poetry went on wrong, or, perhaps it would be truer to say, on premature lines. From this time henceforth the whole serious production of Latin poetry for centuries was a continuous effort to master and adapt Greek structure and versification; the Odyssey of Livius was the first and, with one notable exception, almost the last sustained attempt to use the native forms of Italian rhythm towards any large achievement; this current thereafter sets underground, and only emerges again at the end of the classical period. It is a curious and a significant fact that the attempt, such as it was, was made not by a native, but by a naturalized foreigner.

From the accentual rhythm of the English to the quantitative measures of the Latin is a change which in itself produces such magic effects that the translation sometimes seems to be a new and different poem. More than a score of meters are used in the volume which has suggested this paper, the more common being the hexameter (41), the elegiac distich (76), the Alcaic (24), the different epodic meters (24), the hendecasyllabic (7), and the Sapphic (6). I would single out only one instance of the effect of quantitative rhythm, the rare Galliambic, in which, besides a Latin rendering of Tennyson's Boadicea (LIX) is printed Matthew Arnold's Bacchanalia:

Loitering and leaping
With saunter, with bounds—
Flickering and circling
In files and in rounds.

Fera Maenadum en cohors e nemore it nemorivaga. Here almost the entire vocabulary, most of the verse-endings and some of the verse-openings are taken from the Attis of Catullus (LXIII); yet the poem is a close parallel, if not a literal translation, of the English.

Only a few instances need be cited where the change of form in the process of translation affords material for interesting comparison. One sonnet by Tennyson reproduced in the hendecasyllabic Phalaecean of Catullus is a sort of answer, so far as the sentiment is concerned, to the dedicatory poem of Catullus, although in no sense does it appropriate phrases from the Latin poem. Another sonnet, by Longfellow, is turned into the iambic trimeter.

Again, a snatch of humorous prose anecdote describing an incident of travel is put into the style of Horace's Journey to Brundisium; another prose extract, this time The Antimaterialistic Answer of an Objector, from Professor Tyndall, is after the manner of Lucretius and has an almost familiar look in the garb in which Mr. Gilson has arrayed it.

Several quatrains by W. Watson slip naturally into elegiac distichs which sound like similar poems by Martial, as do also two of Edwin Lear's nonsense rhymes. A number of idylls and ballads, as well as several passages of narration of mythological content, remind one constantly of Vergil and Ovid, but not obtrusively nor in any sense giving the effect of a cento.

Roughly speaking, we may describe the thought of most of the English poems translated as (1) imitating the ancient classical manner or spirit, even confining allusion to the classic myths and ancient life; (2) poems distinctly modern in atmosphere and allusion; (3) others which are of so general a nature as to belong to almost any age. (4) Another class might perhaps be added of poems where the atmosphere can be made ancient by only a trifling change of allusion or turn of thought.

To the first class belong Macaulay's Horatius, Virginia, and the Battle of Lake Regillus, from which extracts are given; Tennyson's Oenone (one of the most pleasing in the collection) and Boadicea; Arnold's Thyrsis; Swinburne's Atalanta in Calydon (extract); and Charles Kingsley's Andromeda.

To the second class belongs the poem entitled A Golfer's Invitation. To the third class belong Christina Rosetti's Love strong as death is dead; Richard Le Gallienne's Spirit of Sadness, which has the spirit as well as the meter of Catullus. Robert Louis Stevenson's poem entitled The Pinnace has more description of nature than Catullus uses, but in thought at once suggests his Phasellus ille quem videtis, hospites, while the translation in iambic trimeter adds to the association. In the fourth class, if we may indeed call it a distinct class, may be placed one of the most charming in the anthology, No. CLXIV, Dickens Returns on Christmas Day. A ragged girl in Drury Lane was heard to exclaim: "Dickens dead? Then will Father Christmas die too?" By changing Dickens to Flaccus, referring to London as Urbs, "the metropolis", and Christmas as Saturnalia, by choosing as title the lament of Horace for Quintilius (Ergo Quintilium perpetuus sopor urget?) and by using the hendecasyllabic verse and the vocabulary of Catullus with especial reminiscence of the graceful lines on the death of Lesbia's sparrow, the translator has produced a perfect ancient atmosphere.

In most cases the point of view is ancient; hence many shifts are resorted to, such as omissions, paraphrases and circumlocutions, complete remoulding of abstract expressions into the concrete which the Latin prefers. The imagery is also not seldom changed, and there is a certain amount of what might be called in plain language 'padding'. This last varies in amount with the form of verse used, and occurs most frequently where a full verse-form takes the place of a rather concise English meter. The whole subject presents many phases which seem to merit more careful examination. When we con-

sider the productions as if they were real originals, we experience various curious emotions. Latin words and phrases inevitably call up a different set of associations from the English, and connect with a series of customs and ideas drawn from the old civilization, and treasured up in the pages of the familiar poets. Fortunately few of the translations in the Florilegium are in any sense centos; or give the impression that they have been painfully elaborated from the text of some ancient author. They are generally spontaneous. In most cases we are able at once to perceive the aroma of the ancient model, but although this varies with the form and vocabulary it is in some instances due to the thought of the English original itself. For in much of our modern poetry and prose there is a distinct classical tone, which easily lends itself to the ancient forms. We are all familiar with Andrew Lang's Letters to Dead Authors, which, composed in the style of several famous writers, give admirable imitations of the turns of thought and language with which we are familiar. They are, however, in English. In these translations of the Florilegium we can read poems by dead poets, as it were, and imagine how Horace and Ovid, Catullus and Vergil might have handled themes left to their successors. One closing word on this point. The resemblance is sometimes only apparent. For instance: Horace is fond of digressions, of triads of illustrations, of a limited range of thought; he is allusive sometimes to the extent of being obscure, and always shows his curiosa felicitas. It is hardly to be wondered at, if in translations from the moderns some of these feature should be lacking, and the imitation be only a very distant vision.

However, we ought to rate these translations as more than *tours de force*. The different form and rhythm, cast of thought, point of view and ancient atmosphere produced by changed allusions, in many cases changed mythology and modified philosophy, and a style often representing the modern abstract by the vivid concreteness of the Latin, and finally the entirely new association due to the conscious modeling after the manner of some particular poet, have given something which is a contribution to *Latin* literature, as distinct from *Roman* literature.

PRINCETON UNIVERSITY GEORGE DWIGHT KELLOGG

Ancilla. Carmen Eduardi San Giovanni Neo-Eboracensis in certamine poetico Hoeufftiano magna laude ornatum. Amstelodami, apud Io. Mullerium, MCMVII.

Maud Muller in Latin Verse and Other Poems. By the same author.

It is refreshing to meet a man with some of the traits of the English type of scholar, who can find leisure from the deeper and more technical side of classical work to indulge a real poetic sense and understanding of metric in the composition of excellent Latin verse. The poem under consideration is a sort of epyllion of two hundred and fifty-nine hexameters dealing with a love-story quite modern in conception, though classical in tone and setting. The story briefly is as follows: Asterie is a slave-girl of the wealthy Roman Lollius of Surrentum, who is much enamored of her, but she will have none of him. In revenge he orders her to be buried alive, and she is just on the point of being incarcerated, when she apparently falls ill and dies. At this point her lover from the Tigris appears in search of her and is told that she is dead. But he meets his old tutor, now the physician of Lollius, who tells him that Asterie is not really dead and that he, to save her from the vengeance of Lollius, has merely thrown her into a lethargy. Then the youth hurries her aboard his ship and they escape.

Such phrases as *sol tenet alta poli, pictae volucres, praecipitare moras, effundere voces, patulae sub tegmine ficus* and many others, also countless turns of expression and individual words all show that the author knows his Vergil and makes good use of him. The verse runs well in the Vergilian manner, displaying the usual conventions of the best period. Elision is found on an average of once in six verses. Though not as frequent as in Vergil, who has one case in every two, one in six avoids giving the impression of artificiality and stiffness so often met with in the later Latin poets and modern versions. We notice no irregularities or mistakes in quantities. It is surprising to find in so short a piece as many as seven examples of the bucolic diaeresis. The penthemimeral caesura is employed to the point of monotony. Several times it appears in some ten consecutive verses. But again one frequently meets with variously changing caesurae, which are very effective. There are no spondaic verses. The rule of closing with a dissyllable preceded by a polysyllable or with a trisyllable preceded by a word of at least two syllables is violated in only one case (two dissyllables), *loca lustrat*. In general, in the first four feet there is the proper conflict and in the last two the proper agreement between verse-ictus and word-accent.

We have also by the author of the Ancilla a booklet entitled Maud Muller in Latin Verse and Other Poems. Maud Muller is appropriately rendered in the elegiac distich, and the spirit and sense of the English are well reproduced. The version is not a close rendering and this is not necessarily desirable, although every couplet of the original appears in a corresponding distich in the Latin. Owing to the florid nature of so much Roman poetry, one is often, in attempting Latin verse, unconsciously inclined to write in a manner much too elaborate for the simple story he has in hand. This fault is nicely avoided in the version before us. The words and phrases are skilfully selected, largely from Vergil. Out of

many may be mentioned *gemitum dat pectore ab imo,* and *patulae sub tegmine mali.* Although the classical tone is a little impaired in translating Maud by *Mauda,* by *Mullerii suboles* and *Mulleris,* when to give a thorough Latin effect a Roman name might have been used, there are many verses which are Latin through and through. Some of the best are:

Non tunc ancipitis premerent certamina iuris
me urgeretve crepans garrula turba fori,
ast pecudum gemitus aviumque sub aethere cantus
praeberent placido gaudia tuta animo.

The only really objectionable verse is *non metuendum ius, non metuendus amor* for And joy was duty and love was law. How this gives the sense of the English it is difficult to see.

Thirty-nine out of the fifty-five pentameters end in a dissyllable. Of the remaining sixteen three end in a monosyllable, six in a trisyllable and the rest in a word of four or more syllables. Elision occurs practically once in every two verses, though only four times in the second hemistich. The hexameter lines are managed much in the same way and as well as in the Ancilla. Although each stanza is complete in sense and usually ends with a period, the real metrical form is decidedly Catullian.

In addition to Maud Muller the collection contains twenty-three other versions in various meters, mostly short pieces, but lack of space prevents the consideration of more than a few.

The Night has a Thousand Eyes, by Francis W. Bourdillon, is thus rendered:

Nocte quot fulgent oculi serena!
ast dies uno micat. Atra tellus
fit tamen, densis tenebris amicta,
sole cadente.
Fulget et quot mens oculis! at uno
cor micat. Caecae tenebrae manebunt
heu! tamen maestos quibus est ademptum
lumen amoris.

A neat little pair of Sapphic stanzas observing all the Horatian laws. As we shall see, the rendering is closer and the English order of word-groups is more exactly preserved than in most of the versions, and with good reason. Ordinary freedom in these respects would here be fatal to the effect produced by the original. The repetition in the second strophe of words occurring in the first might have been carried out more completely.

Jenny kissed me, by Leigh Hunt, though in the Sapphic of Horace, with its *basium, basiavisse, roscis labellis* and its many liquids is all Catullus. The version is free and good:

Ut revisit me subito Corinna
basium fixit roseis labellis.
Tempus, o fur, tu spoliis onuste
undique raptis,
esse me tristem miserumque narra,
frigidum narra et domitum senecta,
sed beatum me modo basiavisse
adde Corinnam!

The sixth line of the original, Say that health and wrath have missed me, does not appear at all in the Latin, but the sense of the whole is skilfully and gracefully turned. Here, of course, Jenny has to appear with a Latin name. A Latinization of Jenny would be ridiculous.

Sir John Suckling's Why so pale and wan, fond lover? deserves a few comments. Here we see our verse-maker's skill in the Horatian Alcaic, faithful, as ever, to the laws of his model, from which sometimes we almost wish that he would in some small way depart. *Pallorque . . . inficit* and *compesce mentem* are good Horatian phrases and the whole has the Horatian swing, but does not display the flippancy of Suckling, as, for example, in the second strophe:

Cur torpet alto lingua silentio
parum decoro? Quae modo fervidis
despexit instantem querellis,
plus nimio tacito calebit?

The fourth Asclepiadean would have been a more appropriate meter for such a theme. The same construction introduced by the same word *quae* in the latter part of each strophe is an effective touch.

There are versions of seven short pieces of Heine, the two best known of which we shall briefly consider. The first is Du bist wie eine Blume, the Latin of which is:

Tenella virgo puriorque flosculo
fulgentiorque candido,
te specto et imum lenta pectus occupat
tenetque cura. Prodeas
(simul precanti et ista sint mi tempora
cingenda palmis fervidis)
sic prodeas ad sempiterna, candido
o purior tu flosculo.

The spirit and the simple grace of the German are fairly well preserved, though obviously better in the first half than in the second. The iambics themselves, however, apart from their relation to Heine, are well done, and in this respect also the first two strophes excel the last two. Notice the inversion in the order of the Latin words in the first and fourth strophes to echo the German inversion in the same places.

Du schönes Fischermädchen is not as good. It is the only effort of our author in the Third Asclepiadean stanza, and as such is successful. It is doubtful if *nautarum . . . filia,* 'daughter of the boatmen', is used anywhere in Latin in a sense such as that with which we are familiar in phrases like 'daughter of the regiment', 'daughter of the sea',

etc., that is, a girl brought up and living among soldiers, on the sea, etc. Evidently such a meaning is intended here. *Coniunctis manibus loqui* is rather mild for 'Wir kosen Hand in Hand'. On the other hand, as we have already observed in regard to the other version of Heine discussed above, several phrases in the Latin do not render the simplicity of the German, such as *tu rabiem Noti experta et pelagi iras, quas fronte impavida subis*, for 'Vertraust du dich doch sorglos Täglich dem wilden Meer', and *Non pectus pelagi dissimile aestuat* for Mein Herz gleicht ganz dem Meer. *amabile* seems out of place. The shore is not *amabile* to the water-loving girl. *Os frustra timidum* can hardly stand for Und fürchte dich nicht so sehr. In technique the poem is a tolerable Horatian imitation, but it is not a reproduction of Heine either in detail or as a whole. It must be said, however, that it is difficult to conceive of any adequate Latin version of these German verses.

Christina Rossetti's When I am dead, my dearest, is given in the Alcaic. The first strophe is an excellent Latinization of the first half of the first English stanza:

> Ne forte maerens carmina concinas,
> fatum rapit si delicias tibi,
> ne forte dent umbram sepulchro
> ulla meo rosa vel cupressus.

The second and third strophes, which will not be quoted, are mediocer. The last two verses of the fourth and last strophe, which run:

> Oblivio mergat iacentem
> ambiguum an meminisse det fors,

are not only an undue expansion of the English Haply I may remember, And haply may forget, but are also marred by their extreme obscurity and the ending in two monosyllables.

The song of Thomas Campbell beginning How delicious is the Winning is peculiarly adapted to an Ovidian rendering. The subject is not very serious and is frivolously treated. So are the Amores, which in form and spirit our version resembles. Each of the six elegiac couplets represents one of the six English stanzas. The third distich, which runs

> Advenit almus Amor nulloque iubente resistit,
> opprobriisque tenes hunc precibusque fugas,

is a particularly happy rendering of

> Love he comes and Love he tarries
> Just as fate or fancy carries;
> Longest stays, when sorest chidden;
> Laughs and flies, when pressed and bidden;

but all are satisfying and form one of the most successful attempts in the collection. Usually, and partly of necessity, the writer, as we have seen, has a tendency to expand his original. Here he compresses and this is perhaps another factor which contributes to the excellence of this version.

In a word, Mr. San Giovanni shows unusual facility in writing Latin verse, and, notwithstanding a few misinterpretations and some failures to display the spirit of the originals of his versions, his work is admirable and we await with interest his further efforts.

H. B. Van Deventer
Princeton University

We reprint with pleasure from the University of California Chronicle, Vol. X, No. 3, in English and in Latin both a sonnet, by Professor Leon J. Richardson, of the University of California, which appeared in the Sunset Magazine, September, 1904.

PROCUL NEGOTIIS

What glad release from care and crowded street,
To bar thy city door and fare away
Among the hills! And when the opal ray
Of evening falls, to seek some fair retreat
By spring-fed streams, where field and forest meet;
To stretch amid the scent of pine thy bed;
And, yellow orb'd Arcturus overhead,
To sink at last in slumber, deep and sweet;
Then at approaching dawn's uncertain beams
To linger in the borderland of dreams,
Till every elf that pipes and plays along
The tender aspen boughs, is chang'd again
To golden oriole or russet wren
And morn bursts forth in blithe full-throated song!

Laetus qui fugiens curam turbasque viarum,
iam foribus clausis, collium amoena petit!
ille etenim, ut serus croceo venit Hesperus igni,
quaerit sepositum, rivulus unde salit,
fontem; continuo medius nemora inter agrosque
pinorum fruitur stratus odore vago,
donec, ut Arcturi flavescens despicit orbis,
solvantur placide membra sopore gravi.
inde novi incerta cunctans sub luce diei
numina semivigil Pana deasque videt,
qui nunc populea ludunt in fronde recenti,
nunc calamo complent dulce sonante nemus,
cum subito in volucres varias mutantur et Eos
erumpens hilari fundit ab ore melos!

From a little volume of Latin verse published by Professor Richardson in 1899 we reprint the following:

Come live with me and be my love,
And we shall all the pleasures prove
That hills and valleys, dale and fields,
And all the craggy mountains yield.

And we will sit upon the rocks,
Seeing the shepherds feed their flocks
By shallow rivers, to whose falls
Melodious birds sing madrigals.

And I will make thee beds of roses,
And a thousand fragrant posies;
A cap of flowers and a kirtle
Embroidered all with leaves of myrtle;

A gown made of the finest wool,
Which from our pretty lambs we pull;
Fair-lined slippers for the cold,
With buckles of the purest gold.

A belt of straw and ivy buds,
With coral clasps and amber studs:
An' if these pleasures may thee move,
Come live with me and be my love.

The shepherd swains shall dance and sing,
For thy delight each May morning:
If these delights thy mind may move,
Then live with me, and be my love. —MARLOWE

I mecum modo tu deliciae domum,
tu coniunx hilaris! Deficiet nihil,
nec curae segetum nec nemorum quies
nec quod mons niveus laetitiae ferat.

Strati per cava nos saxa tuebimur
pastores pecoris vel memores vagi
argutas vel aves desilientibus
lymphae fonticulis undique consonas.

Iam multa placide, Tyndaris, in rosa
resplendens variis undique flosculis
somnum fessa petes. Tum tibi pillei
ornata et foliis pallia myrteis,
vestis praeterea, quam tibi laneam
pulchellae pecudes vere satis dabunt,
molles et soleae, frigora quo feras,
aurataeque etiam, lux mea, fibulae.

Zonam gramineam denique conferam
gemmis coraliis et tibi sucinis
scite compositam. Nunc ita si placet,
i mecum modo tu deliciae domum.

Crebris iam iuvenes cantibus et choris
festos vere dies concelebrant tibi.
Quodsi te moveant omnia quae feram,
tum mecum remane deliciae meae.

The following version of a passage in Tennyson, The Marriage of Geraint, is by Professor Tracy Peck, of Yale University:

Verte tuam, Fortuna, rotam; demitte superbos;
verte rotam rapidam per solem, nubila, noctem;
teque rotamque tuam non odimus aut adamamus.
Verte, o verte rotam seu rides seu stomacharis;
nos nil mutamur quamvis rapide rota currat;
res nobis angusta, sed est generosa voluntas.
Ride—nos ridemus opum domini locupletes;
saevi—nos hilares manibus nostris operamur,
namque homines exstant homines fatique potentes.
Verte rotam, Fortuna, super turbam trepidantem;
estis tu rotaque ista ambae de nubibus umbrae;
teque rotamque tuam non odimus aut adamamus.

BLIND LOVE

The following translation is by Professor George Dwight Kellogg, of Princeton University (other renderings by the same scholar will appear in the next number):

O me! What eyes hath Love put in my head
Which have no correspondence with true sight:
Or if they have, where is my judgment fled
That censures falsely what they see aright?
If that be fair whereon my false eyes dote,
What means the world to say it is not so?
If it be not, then love doth well denote
Love's eye is not so true as all men's "No".
How can it? O how can love's eye be true,
That is so vexed with watching and with tears?
No marvel then though I mistake my view;
The sun itself sees not till heaven clears.
O cunning Love! with tears thou keep'st me blind,
Lest eyes well-seeing thy foul faults should find!
—SHAKESPEARE, Sonnet cxlviii.

AMOR CAECUS

Heu! quales oculos mihi dedisti,
Amor! quis nihil, ut solet, videtur!
quo mens, sin aliter sit, avolavit,
quae nunc, quod videt, inritum arbitratur?
Sit, quod lumina falsa amant, facetum:
negant cur homines severiores?
notat, sin minus, hic amor misellus
suum non oculum esse sic acutum.
Nequiquam poterit videre recte
oppressus lacrimis et inquiete.
Nimirum mihi tum error est amore;
sol tantum ipse videt serena in aura.
proh! me, callide Amor, tenes dolore
caecum, ne inveniam istam iniquitatem!

AUGUST MAU

(1840–1909)

Readers of THE CLASSICAL WEEKLY will be shocked to hear of the sudden death of Professor August Mau, at Rome, on March 6. His wife had died only three days before. Though he had shown of late years some signs of failing vigor, no one suspected that he was seriously ill. Only two hours before his death he was in conversation with an officer of the German Archaeological Institute, whom he asked to make careful arrangements for the courses of lectures at Pompeii if he should himself be unable to give them this year. Simple but impressive funeral services were held in the library of the Institute and appropriate tributes were paid to the memory of the man without whom "the Institute could never be the same and whom his friends and students of all lands loved and love". He had recently expressed the hope that he might be permitted to round out forty years of labor at Pompeii. For the fulfillment of this wish two more years were necessary.

By the death of Professor Mau, classical scholarship loses one of its commanding figures. To students of Pompeii in particular his decease means the removal of their most respected master and leader; to those who have enjoyed the privilege of personal intercourse and more intimate acquaintance his death comes as a distinct and irreparable loss.

H. L. W.

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Mr. Gilbert Murray, who recently succeeded Mr. Bywater as Professor of Greek at Oxford, delivered his inaugural lecture on January 27. It seems to have been a remarkable lecture in many ways and has been made the subject of favorable comment in many quarters, particularly, for example, in the London Nation. The Manchester Guardian prints some selections which are well worth reproduction:

But there is one great characteristic of the scholarship of Oxford and Cambridge which at the present day we should take care not to forget. If my memory does not deceive me, it was once described by the late Provost of Oriel. He pointed out that the English Universities, while they had not the great antiquity of Bologna and Montpelier, while they had not the enormous productiveness and professional finish of Berlin or Leipzig, had performed one remarkable and perhaps unique task; they had made the great Greek writers an integral element in our highest national culture, so that Homer and Sophocles and Plato were living forces continually working upon English thought, almost as our own Shakespeare and Bacon and Milton are. I believe that this is true, and that in some cases—in the case of Plato, for instance—a large part of an influence particularly strong at the present day is definitely due to the Oxford Greats School. I would go further. If you take English political thought and action, from Pitt and Fox onwards, it seems to me that you find always present, even in times of reaction, when repressive and authoritarian tendencies are strongest, certain mitigating and hopeful strands of feeling which are due—of course, among many other causes—to this permeation of Greek influence; an unquestioning respect for freedom of life and thought, a mistrust of passion and a confidence in Sophrosyne, a sure consciousness that the poor are the fellow-citizens of the rich, and that statesmen must, as a matter of course, consider the welfare of the whole State.

This widening of the borders of Greek study somewhat alters the position and the definite duties of a Professor of Greek. When I look about me in Oxford I am conscious that, in almost everyone of the great branches into which the knowledge of ancient Greece may be divided, I am in the presence of men whose knowledge and judgment is superior to mine. In philosophy, in history, in the various forms of archaeology, in philology and palaeography, there are men to whose knowledge mine is but the gropings of an amateur; yet all these subjects are necessary and essential parts of the study of Greek. It seems, indeed, that the subject of Greek literature, especially the poetical side of it, and of language in so far as it expresses literature, are the subjects that are chiefly set aside for the professor. But of all subjects these are, perhaps, the least able to stand alone. The business of an interpreter of Greek literature is to understand the full meaning of the words uttered and written by great men, dead more than two thousand years ago. The palaeographer and the grammarian must help us to get the words right. And when we have got them their meaning will depend upon all kinds of other questions; the daily lives those men lived, the houses and cities they dwelt in, the historical changes through which they passed, above all on the beliefs and ideas which they received unconsciously from tradition or built up by the labor of their own brains. The Professor of Greek, it is evident, must depend at every turn upon the discoveries or the special knowledge of other workers in the wide field of Hellenic study. All Hellenists must needs work together at the large task that our generation has laid upon us.

To understand we must also feel. I would say emphatically of Greek literature what I heard Professor Andrew Bradley say in this room of Shakespeare—that the source of more than half our mistakes and failures in understanding is the habit of reading with a slack imagination. With a slack imagination no great poetry, no great philosophy, no movement of history, can ever be understood.

Professor Murray may be exaggerating the effect of Greek study upon English political life, but that it has been in large measure as he states, I think no unprejudiced person can deny. It is, in fact, a remarkable thing that that country, which has been the cradle and home of freedom for so many centuries, and which has been the mother of constitutional government for the world, should have been at the same time the country where classical study has always been an essential element in the culture of its governing class. The Continent has seen great scholars, beneficent and patronizing rulers, but it is true that classical scholarship has always been more or less an ornament there and not the companion of every-day life. There have been learned chancellors, cultured ministers and men of affairs, charged to the full with classical culture, on the Continent, but they have been largely individuals; while in England the class that has framed the British Constitution and developed it and defended it, the class that has broadened the limits of Britain throughout the world, whether it was Milton, or Raleigh, or Burke, has been the class with whom classical culture was congenital and one whose whole habit of thinking has been moulded and guided by the works of the men of old. It is this that the modern Philistine wants to do away with because

he has no knowledge of it and hence no sympathy with it, and it is this that in the course of time will be weakened if not wholly destroyed. But it will still be the glory of the Classics that even those who are its most determined foes have themselves been moulded insensibly by the very same influences which they would be the first to decry. I have been acquainted with many modern men of science who deny any belief in the Christian faith, but who still show in their actions the Christian virtues and but slight inquiry has demonstrated that their traditions for generations agone are responsible for their present practice. So it is with the classical tradition in England. G. L.

THE HELVETIAN QUARTET

When Horace (C. 4. 9. 25-28) reminded Lollius so eloquently of the unknown battle-lines that had gone down to the grave, with no bard to herald their deeds to the future, there was one horde of unsung heroes of whom his Roman heart would have spurned taking cognizance. Not in the poetic haze of pre-Mycenaean ages either, but within such prosaic nearness to Horace's present as his own boyhood days, a race of warriors had all but passed away, unhonored in the world's category of famous names. The Gallic patriots who fought against Caesar had been splendidly worthy of a bard, but the Augustan Laureate would doubtless have regarded their admittance to his banquet-board as a *symphonia discors*.

Under the cursory stylus of the conqueror, the Gallic chieftains pass across the stage of action with the rapidity of moving pictures. Divico, a really great figure, is announced in Chapter 13 of Book I, and carries back Caesar's answer in the fourteenth Chapter to disappear forever. Rare is the Gaul that secures to his credit several pages of our modern text.

It is true, the nature of Caesar's narrative did not admit of enlargement upon the life and deeds of individual chieftains. His own *legati* are often dismissed with even greater brevity, though their valor and loyalty may well have justified a few sentences in laudation. Caesar's whole intent, as indeed Hirtius avers for him (8. Praef. § 5), was to present a concise, unembellished statement of his acts in Gaul, and, on the whole, his narrative is remarkably colorless and free from bias.

Yet, with all his excusable brevity, one cannot help feeling that Caesar, in his attitude toward the several insurgent leaders, is often heartlessly mute, at times even openly derogatory. It is quite evident that, from his standpoint, they were petty meddlers in the onward and inevitable march of Rome.

Caesar's opinions of his adversaries, however, were not wholly personal. They were rather the *concentrated* inbreeding of century upon century of national abhorrence and hatred. Rome could never erase the memory of the Allia. Caesar but inherited a racial instinct, and, perhaps after all, we are spared much by the calm, simple style of his Commentaries. A more voluble writer, such as Cicero, would probably have grieved us at every turn. It is to Cicero, for instance, that we owe such expressions as he used in writing to his brother Quintus (1. 1. 27): *Galli, Afri, Hispani, inmanes ac barbarae nationes.* And Cicero may be taken as the standard of the Roman estimate of the Gauls when, in his De Re Publica (3. 9. 15), he represents them as one of a triad of nations whose composite presented the utmost of barbarity and savagery, placing them side by side with the mythic Tauri, who sacrificed alive all strangers that drifted to their shores, and, above all, with the Carthaginians, whom the Romans seem to have regarded as all but demons.

I.—ORGETORIX

(Liber 1. 2-4)

With what sentiments Caesar assumed his responsibilities as Proconsul of Gaul and Illyricum, or whether in setting out for Ravenna there were ever moments when he paused to wonder what would be the outcome of it all Caesar does not say. Sentiments?—he seems almost devoid of them. To one who did not read long and deeply, he might seem utterly impressionless. The business-like way with which, apparently, he attacked every task presented to him, no matter in what province, finds its perfect mirror in the style of the Commentaries, and nowhere is this more strikingly evident than in the opening chapters. After a sweeping geographical survey, in itself a masterpiece of conciseness and yet entirety, he leaps outright into the discussion of his first great problem, and we are brought face to face with our first Gallic champion: 'Among the Helvetians by far the richest and noblest was Orgetorix'.

Caesar himself never saw the great popular leader of the Helvetians, for Orgetorix did not live to cross swords either literally or in diplomacy with the shrewd Italian. His great conspiracy was begun three years before Caesar's governorship. The latter's account of him is therefore at second-hand. The Helvetian invasion is Caesar's proper theme, but that invasion was strongly connected in his mind with the energetic character that had been its original and leading spirit. These first three chapters are strictly prefatory to the events that involved the Proconsul himself.

In Orgetorix we find a prominent example of the Gallic stamp—a clever politician, a skillful orator, a successful demagogue. In him, the first on Caesar's roster of Gallic chieftains, we find that fatal predilection to restlessness and inordinate ambition which has been the curse of Gallia's great men from the Helvetian down to the Napoleons. He was the pos-

sessor of great natural abilities, a scion of one of the most aristocratic families, a popular favorite, and immensely rich—his slaves approaching ten thousand in number (1. 4), to say nothing of clients and debtors who, as Caesar elsewhere informs us (6. 13), were but one degree above the level of slaves.

The presumption from Caesar's language is that the government among the Helvetians was a form of democracy or at least an aristocracy, the system prevailing, it would seem, at that time throughout Gaul. That such was the case with the Helvetians we may gather from the fact that the plot of the three arch-conspirators was to seize the kingship in their respective states. As we know from definite statements that a democratic form of government was in force in the two other tribes, the analogy is rather plausible that the Helvetii too were a democracy. The contemplated revolution of Orgetorix is more likely to have been a plot to restore a disused monarchy than to dethrone and supersede a ruling king. Moreover, Orgetorix is stated to have been brought to trial by 'magistrates', whereas, had there been a monarchical regime, a king would very probably have been prime mover in suppressing the attempted treason and Caesar would doubtless have said as much.

We are left to conjecture as to the official relation Orgetorix himself bore to his countrymen. At first thought, the influence and control which he came to wield would seem almost too powerful, too absolute, for a private citizen, while, if he was their annual magistrate by election, his presidency was, of course, a powerful instrument in his hands for carrying out his ambitious designs. But had he been magisterial head of the nation, it is probable that Caesar would have said so. His statement, simply that he was 'the richest and noblest', is rather the portrait of a private individual, but of one so distinguished, so overwhelmingly wealthy, and with such an army of vassals as practically to have control over the politics of his tribesmen. Besides, the very fact of his trial by the magistrates rather precludes the possibility that Orgetorix could have been either the chief official or one of the chief, if magistracy among the Helvetians was anything like that of the *Vergobret* among the Haedui. His official station would doubtless have exempted him from such impeachment.

The hold which Orgetorix had obtained over the tribe eventually made him director and generalissimo of a great national emigration. We cannot wholly credit Orgetorix with originality in this project. It was no new thing for Celtic tribes to move about and make great incursions into neighboring or foreign territory. The ancient history of the people was a succession of such movements, and, though there may have intervened many long years of quietude since the last migration, yet it was more or less a racial trait, a feature that constantly played into the trend of their native restlessness. The splendid transit of the Cimbri, half a century before, disastrous as had been its final outcome, must have left its influence upon the Gallic tribes, an example of what at least were the possibilities of such a policy to those who elected it. The Cimbri had probably swept around the insulated home of the Helvetii, offering to the latter, by reason of their exemption, that glamour of dramatic romance which often springs from distance. Yet more than that—two cantons of the Helvetii had actually been so impressed by the spectacle as to secede from the parent tribe and join the hords of marauders; Divico (1. 13), who had been the triumphant spirit of those times and had defeated the arms of Rome, was yet living. No doubt it was to such as Divico and the survivors of that splendid raid, no less than to revolutionists like Orgetorix, that such a project appealed with telling effect.

Orgetorix, however, as Caesar would have us believe, proceeded upon clandestine lines. It was from first to last a conspiracy, in which the public needs were made to subserve a selfish motive. The state was made the victim of one man's personal ambition. Caesar is no doubt justified in viewing the movement as impolitic even from a disinterested standpoint, doubly so from a Roman point of view. But, with regard to Orgetorix's share in the matter, Caesar may have been biased by the Helvetian's later conduct and thus have ascribed treason to his earlier acts as well. From the very obvious fact that the Helvetii were so readily induced to vote for the migration and that, after the removal of Orgetorix, they went placidly on to carry out their new policy, it may be doubted after all whether Orgetorix had been any more than a spirited enthusiast in promoting a national movement. The real trouble may have lain in this, that he was imbued with a superabundance of ambition, such that, when he was once at the helm, the temptation proved too strong for him. Here, perhaps, is where his treachery really began.

However that may be, all things played into the hands of Orgetorix. All classes were readily won over and joined with enthusiasm in a most thorough and systematic preparation, to cover no less a period than three years, and Orgetorix was practically autocrat of the situation. He assumed for himself the delicate province of negotiating in person all international arrangements. It was here that the Helvetian's ambitions ran riot. Finding the horizon of his possibilities ever widening, the regal power over his own tribe, though already assured him, was no longer sufficient. The hegemony of all Gaul was now in his mind, and, with this goal, Orgetorix, while ostensibly on public embassy to the various

tribes, succeeded, by secret conferences and intrigue, in arranging a formidable coalition with the two most prominent chieftains within his reach, Casticus of the Sequani, and Dumnorix the Haeduan. Thus, eighteen centuries before Louis le Grand Monarque, we find his forebear in Orgetorix, confusing the state with himself. It was a primitive 'drei-bund', but a 'drei-bund' of men, not of powers. Did Caesar think of the striking analogy it bore to his own Triumvirate?

It may be doubted whether the full force of the situation occurs to the reader at once—nay, he might fail to catch the whole intent, under the spell of Caesar's calm and deliberate narrative. He would know nothing of the consternation created at Rome by the rise of this Helvetian Dictator and the tidings of his revolutionary projects. He would never surmise the trepidation of the ever august and sublime S. P. Q. R. over the thought that the Celtic and Teutonic horror was again to be thrust upon them under the new name Helvetian. He would never guess that it must have been in great part due to dread of the impending outbreak that C. Julius Caesar himself was appointed to the Proconsulship of Gaul, the *plebs* fondly foreseeing in him a likely successor to the fame of his uncle Marius, the *optimates*, on the other hand, hoping thus to sacrifice him to the Helvetians or, at farthest, to Ariovistus the German (1. 44. 12). Yet such was the case, and such we gather from laconic Caesar's counterpart, the ebullient Cicero.

It was on the Ides of March, B. C. 60, the year after the alarm was first sounded from Helvetia, that Cicero wrote to Atticus (1. 19. 2-3), saying that the most disturbing fears were afloat regarding the Gauls (*nunc quidem Gallici versantur metus*); that, under the influence of the Helvetians, neighboring allied tribes were making inroads upon the Province; that the Senate had passed a decree, that the two consuls should draw lots for the two Gallic provinces; and, finally, that a commission with full power to act (*legati cum auctoritate*), composed of ex-consuls, should be sent to Gaul, with the express purpose of frustrating the designs of the Helvetians upon the other states. Cicero proceeds with some little elation to write how, in drawing lots, his own name came first and that of Pompeius next, but that the Senate quite unanimously (*una voce senatus frequens*) insisted on retaining both men at Rome for domestic needs.

We have no record that this legation was ever dispatched, but, at any rate, whether or not through the intervention of an embassy, the Haedui and the allies were quieted and Rome began to rest easy. Cicero, in May, following his former letter (1. 20. 5), was enabled to send the comforting news to Atticus, *otium e Gallia nuntiari*. Metellus Celer, one of the consuls, seems to have been building hopes, afterwards realized by Caesar, upon having the proconsulship of Gaul assigned to him on the expiration of his term of office, and upon scoring a triumph there. Celer was now somewhat disappointed, writes Cicero, that the atmosphere had cleared so markedly.

But all was not going as well as could be desired; so we gather from one little sentence the orator let fall the very next month (2. 1. 11): *in Gallia speramus esse otium*. The word *speramus* confesses an alternative. Indeed, Cicero's faintly expressed hopes grew farther and farther away from realization. All things Gallic went wrong until Caesar appeared on the banks of the Rhone. Orgetorix, the 'King of Murderers', as his name is said to mean, must have been an evil augury on Roman tongues in those days.

We cannot gather from Caesar's narrative just how long Orgetorix exercised his tyranny over the Helvetians, or how soon it was that the climax of his conspiracy was reached. It may be that the 'quiet', of which Cicero wrote in his letter to Atticus, was a result of the removal of Orgetorix from the scene and of the cessation of his dangerous influence abroad. In that case, comparing the chronology of Cicero's letters, just quoted, with the more general hints given by Caesar, the death of Orgetorix must have occurred perhaps a year after the adoption of his plans. At any rate, the end came. A third chapter Caesar now devotes to this barbarian diplomat, in which he tells the story of his tragic end.

The apparent honesty of purpose on the part of the Helvetians as a people is brought out in strange contrast with the secret wiles of their demagogue. The people were horrified at the disclosure of the conspiracy. Orgetorix's treason was too flagrant to be dismissed lightly. It entailed not merely trouble in their own political circles, and a subversion of their own established régime, but dangerous international complications as well, and that too on the eve of their contemplated migration, when they could wish all things safe at home and abroad. The fox immediately became the lion. Orgetorix impeached would prove to the people his exemption from customary legislation. Recourse to armed resistance was now his play.

We cannot help feeling that the discovery of Orgetorix's treachery was timely. His latter high-handed and autocratic attitude unmasks the real man. His defiance to the law when once entrapped reveals what wreckage of his nation might have been possible if his intrigues had been carried into effect. Orgetorix relegated himself to the level of our own South American despots, who brook no honorable defeat. The Helvetian was now become the forerunner of Danton and Marat, a prototype of the mischief-workers in France's Reign of Terror.

Its remoteness and obscurity and the brevity with which Caesar narrates it tend quite naturally to minimize this great state trial among the Helvetians. It is, therefore, worth while to pause upon the scene and to give to it its proper place and force. Such events are not common. Impeachment of officials in high positions is rare and therefore momentous when it does occur. Why should not the trial of Orgetorix for high treason stand beside the great trials of the world, such as that of Marcus Manlius of Capitoline fame or of Warren Hastings, Governor-General of India, events which involved great national issues and shook the state to its very foundations? Only a few years after this tragedy in Helvetia, Rome, ever fruitful mother of *maiestas*, was the stage for another scene somewhat similar, when Milo was tried for the murder of Clodius, and Pompey's veterans surrounded the court, to the dismay of Cicero and the ruin of his case.

To return to the narrative, on the day of the trial, the tribunal where the high criminal stood in chains, as was the tribal custom, was surrounded by the many thousands of his slaves and clients. If we may infer correctly from the Commentaries, the court was overawed by this demonstration, and Orgetorix did not even plead his case. The magistrates proclaimed a state of martial law, gave the call to arms, and civil war was imminent, when word suddenly came that Orgetorix was dead. Caesar himself heard the rumor, current among the Helvetians, that the despot had met death by his own hand.

Orgetorix, like many another revolutionist, was at least successful in storming the annals of history. His project had failed, but his name remains. Two other historians beside Caesar were convinced that the great agitator was worthy of mention, and no one knows how many others, whose works are no longer in existence, gave him place in their pages. Orosius (6. 7. 3-4) corroborates Caesar's narrative, but Dio Cassius (38. 31) would be misleading without the countercheck of our other authorities, for he speaks broadly of Orgetorix as the leader of the Helvetian migration, and gives no hint whatever as to his conspiracy or his death. One would infer that Orgetorix remained the national leader throughout the whole story.

We wonder if Caesar did not feel and acknowledge a bond of sympathy for this barbarian autocrat. There was really much in the latter's life and actions that perfectly recalls Caesar. The resistless ambition, the unbounded plans for national aggrandizement, the political compact of three men, the despotic resistance to constitutional fetters—in these features, Orgetorix and Caesar were kindred spirits. There are strong grounds for believing that the Roman was deeply impressed with the story of Orgetorix. The Helvetian question could have been presented to the reader without as much as the mention of Orgetorix, for the national cause seems to have been but little affected by the downfall of its original leader. And if, as may be surmised, his trial and death occurred early in the history of the emigration-movement, there is even less reason for Caesar's bringing Orgetorix into the narrative. The brevity which he affects elsewhere would, it seems, have tended to eliminate from the story so remote a character as a long-since deceased nobleman, even though that nobleman had been the instigator of the issue. Caesar unconsciously turns aside to do honor to a man in whom he recognizes his own characteristics.

It has been reserved for France of the last fifteen years to develope a modern namesake of her first Orgetorix. General Boulanger offers a striking similarity to his Helvetian antecedent. In his meteoric popularity, his unscrupulous designs, his public infamy, his disgraceful flight from trial, and final suicide, the late French Minister of War strongly reflects Orgetorix.

A brilliant popular leader, a dangerous conspirator, an ugly foe to justice and law, a suicide—such was Orgetorix, the first on Caesar's roster of Gallic chieftains. Perhaps we should rejoice that, after all, he is but the villain of the preface. The real play opens with Orgetorix's successors.

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REVIEW

Altera Colloquia Latina, Adapted from Erasmus and Edited with Introduction, Notes and Vocabulary by G. M. Edwards. Pitt Press Series, Cambridge, England (1908). Pp. XXIV + 136.

English scholars and teachers have busied themselves more than once lately with efforts to produce books which shall make the path of the beginner in Latin smoother by setting before him for reading in Latin material more or less within the range of his personal experience. Thus P. A. Barnett has produced, in amended form, a Latin version of part of Robinson Crusoe (originally made by G. F. Goffeaux; published now by Longmans, Green & Co.).

Mr. G. M. Edwards, Fellow and Lecturer of Sidney Sussex College, Cambridge, has published two little books based on Erasmus and known respectively as Colloquia Latina and Altera Colloquia Latina. In each book he has freely revised and abbreviated Erasmus's text, to adapt it to school use. Mr. Edwards rightly admires Erasmus's "wonderful command of the best Latin idiom and vocabulary", his "sparkling dialogue", his "graphic descriptions", and his "reflective passages often of great beauty".

In Altera Colloquia Latina there is an introduction (pp. VII-XXIV) on the life and times of Erasmus, which is full enough for those who will use this book. Mr. Edwards reminds us, among other things, that Erasmus, though born in Holland, spent

much of his life in England, France and Germany; since he could not speak English, French or German he used Latin as his means of communication. Through the constant use of Latin he developed an easy, natural style, became master of a rich vocabulary, and so was competent to achieve his purpose of writing familiar colloquies which should induct the student of Latin early into Latin reading without keeping him long at the drudgery of the grammar. One part, then, of Erasmus's purpose in writing his Colloquia was to supply a means of teaching Latin as a living colloquial language.

In pp. 1-50 fourteen dialogues are given. These are labelled as follows: (1) Not at home. This is based on the story given in Cicero De Oratore 2. 276 about Ennius and Scipio Nasica (consul in 191 B. C.). Mr. Edwards does not refer to this passage of Cicero, though elsewhere he is at some pains to point out the classical originals of phrases or thoughts in Erasmus. (2) Tennis. A game of court tennis is described. At one or two places the text will not be clear to American pupils, even after they have read Mr. Edwards's notes. (3) Putting the Weight. The mode of play differs from that in use today. The players make a certain *porta* their goal, and then, starting at a distant point, throw forward again and again till one hits the goal. At each new throw the player starts from the point to which his stone has rolled, not from the place where it struck. (4) Impressions of France. (5) A Country Retreat. (6) The horse-dealer outwitted, a very amusing story. (7) Inns in Germany, a lively account of practices in German hostelries. (8) The Wedding, an imaginative and dainty idyll, in which the Muses and the Graces are represented as visiting the earth to be present at the marriage of Cornelia to Peter Giles, friend of Erasmus. (9) Capping stories, a sort of amoeboean prose poem. (10) The Soldier and the Carthusian. Here a monk answers his soldier brother's jeers at his mode of life and justifies his withdrawal from the world to the seclusion of a priory. (11) The Abbot and the Learned Lady. The abbot complains because in the lady's house *librorum plena sunt omnia*, especially of Latin books, *quia non convenit ea lingua feminis*. In the ensuing argument the lady is triumphant, and concludes with the dire prediction *quare nisi caveritis vos, res eo tandem evadet ut nos praesideamus in scholis, ut contionemur in templis*, to which the abbot piously rejoins *Ista Deus avertat*. (12) The Schoolboy's Day. (13) Supper Philosophy. (14) Sancte Socrates ora pro nobis. This piece begins with the words: Sacris quidem litteris utique prima debetur auctoritas. Sed tamen ego nonnumquam offendo quaedam scripta a veteribus tam divinitus ut putem animos illorum numen aliquod bonum agitare. Et fortasse latius se fundit spiritus Christi quam nos interpretamur et multi sunt in *sodalicio sanctorum qui* non sunt apud nos in catalogo. Then comes a quotation from Cicero's Cato Maior (§§ 83-84 *Siquis Deus largiatur . . . proficiscar*) on the immortality of the soul, which Erasmus declares that he had committed to memory. He then refers to Socrates's utterances in Plato on this same subject, and the selection concludes thus: An opera, inquit, nostra sit probaturus Deus nescio; certe sedulo conati sumus illi placere. Est mihi tamen bona spes eum conatus nostros boni esse consulturum. Mirandus profecto animus in eo qui Christum non noverat! proinde, cum huius modi quaedam lego de talibus viris, vix mihi tempero quin dicam, Sancte Socrates, ora pro nobis.

Mr. Edwards's notes, so far as they go, are helpful; for American students more notes might, however, be introduced with profit. Pages 91-105 consist of General Notes on some Parts of Latin Syntax; here various uses of the cases and the moods are classified and illustrated by examples from the selections in this book. Pages 107-135 contain the vocabulary.

Taken all in all this book ought to be useful, not merely to beginners, but to more advanced students as well; the latter can use it for rapid and pleasurable reading and may well gain from it some hint of the flexibility of Latin (we hear too much of its rigidity; Plautus did not find the language rigid) and its adaptability to the expression of a wide range of modern ideas.

Since I wrote what is printed above, I have at last secured a copy of Mr. Edward's first book, Colloquia Latina. Certain features of Altera Colloquia Latina had marked the earlier book. The Introductions of the two volumes are identical. The earlier had also contained the General Notes on Some Parts of Latin Syntax and a Vocabulary. Its 52 pages of Latin text comprises 13 dialogues, entitled as follows: On the Way to School; A Lecture on Manners; The Half-holiday; Young Athletes; Young Sportsmen; A lazy Serving-man; A Cretan Rip Van Winkle (the story of Epimenides); The Wanderer's Return; The Dinner-party; Back from the Wars; The Shipwreck; The Drive to Antwerp, or How to preserve Youth; Erasmus and his Godson, on the Art of Knowledge. Of these the Shipwreck is an extremely fine piece of writing; The Drive to Antwerp also I found very entertaining. As in the case of the later volume the notes sometimes leave points obscure on which help might have been extended. For myself I should have liked to see more notes indicating the classical sources whence Erasmus derived so much of his Latin. The perusal of Mr. Edwards's two little books has set to me to reading Erasmus again consecutively. The Latin is delightful in itself; there is the added charm that springs from coming at every turn on phrases or sentences taken bodily from the classic authors,

a charm like that which the reader of Thackeray who knows his Horace well gets from the many, many passages in which Thackeray manifestly had Horace in mind, though there is nothing in Thackeray's words to indicate this to the *profanum volgus*.

C. K.

AETAS SENESCIT
Ex Ulixe Tennysoniano

En portum, socii! Navis iam vela tumescunt;
illic oceanus latus tristisque patescit.
O nautae, qui participes iam saepe fuistis
mecum sudoris, rationum, omnisque pericli,
qui laetis animis solem tonitrumque tulistis,
omnibus in rebus fortes ac fronte serena,
paulatim, fratres, ego vosque senescimus omnes!
Conveniunt tamen et senibus decus atque labores.
Terminat omnia mors; prius autem sunt facienda
quae nos cum Divis mortales esse renisos
nec post degenerasse per aevum testificentur.
Vespere vix inito scintillant lumine saxa
et, moriente die longo, nunc luna gradatim
subsequitur; variis trepidat pelagus resonatque
undique vocibus. Haud serum est, socii comitesque,
solem alium stellasque novas petere atque videre.
Solvite et e transtris pariter diffindite sulcos,
murmura dante mari magno; nam stat mihi fixum
navem ultra solem occiduum, qua sidera nostra
aequore se tingunt, propellere, donec obibo.
Forsitan irrequies nos provehat unda deorsum;
forsitan attingamus agros sedesque beatas,
atque virum nobis notum videamus Achillem.
Multum perdidimus, sed adhuc multum superest quod
perpetuet famam factorum et consiliorum
quae per nos iuvenes caelum terrasque movebant.
Aequus inest nobis animus, fortis, generosus;
debilitant nos fatum annique, sed usque volemus
conari, petere ac reperire, et cedere nusquam.

YALE UNIVERSITY. TRACY PECK

THE SHIP
(Horace, Carmina 1. 14)

Must the flood bear thee seaward once again,
Poor ship? Once more attempt the troubled main?
Nay! to the port, ere striving be in vain.

Thine oars are broken; and the useless mast
Too well affirms how swift the furious blast
That from the South her might against thee cast.

Creaking, the yard-arms dangle in the air;
Nor may thy hull, though lapped with cordage, dare
Billows that flout such impotent repair.

But thou art builded of the Pontic pine?
And thou wouldst boast thee of that famous line?
Oh, empty boast! Oh, desperate design!

Think, when destruction in the wingèd gale
Swoops on thy flying shreds of tattered sail,
What gods may save thee, what laments avail.

Never would wary mariner confide
In fair adornment of his vessel's side:
Beware! The wind shall mock thee, and the tide.
Once my anxiety and bitterness,
Now a deep longing and a sore distress—
How shall my heart know quietude, unless
Thou shun the peril of the frothing seas,
Where only thy swift ruin could appease
The ghastly, silver-shining Cyclades?

EDMUND BARSS
THE HOTCHKISS SCHOOL, Lakeville, Conn.

Apropos of the remarks in THE CLASSICAL WEEKLY, 2. 73, concerning Secretary Root's (supposable) interest in things classical (with which I agree), it may be interesting to know that from September, 1864, for two or three years, Elihu Root taught Greek, among other subjects, in Rome Academy (Rome, N. Y.). Among his pupils was Mr. Sherman, Vice-President-elect, and my father, who was also in Rome Academy at this time, remembers witnessing a lively tussle between Mr. Root and "Jim" Sherman, whose irrepressible jollity more than once proved fatal to proper academic discipline.

New York City. HARWOOD HOADLEY

A GREEK EPIGRAM

The following epigram from the Palatine Anthology (9. 560) has interest at this time. Crinagoras of Mitylene, who lived in the first half of the first century, had rebuilt his house after an earthquake in his native island, and in his brief prayer to the earthquake goddess[1], gives interesting expression to ancient theories of earthquakes and to his own sensations in actual experience thereof:

'Ριγηλὴ πασῶν ἔνοσι, χθονὸς εἴτε σε πόντου
εἴτ' ἀνέμων αἴρει ῥεῦμα τινασσόμενον,
οἰκία μοι ῥύεν νεοτευχέα· δεῖμα γὰρ οὔπω
ἄλλο τόσον γαίης οἶδ' ἐλελιζομένης.

Earthquake, most dreaded of scourges, whatever thy cause, whether ocean's
Current or that of the winds rouse thee to motion, I pray,
Spare thou the house I have newly rebuilt, for I never knew terror
Such as I felt when the earth trembled and reeled underfoot.

H. H. YEAMES
HOBART COLLEGE, Geneva, N. Y.

The director of the Forum excavations has been visiting the ruins of Roman Africa. Thamvagadi (or Tivaad) has been generally believed to have been founded by Trajan, but Sig. Boni found that the Trajan walls were built over others, which go back to the beginning of the empire. The magnificent baths and the triumphal arch belong to the period of Trajan and the Antonines; but the library, the theater and the Capitoline temple are buildings which show characteristics of the time of Caesar or Augustus.—From *The Evening Post*, June 13, 1908.[2]

[1] Is not this the earliest reference to the Quaker cult?
[2] For a brief reference to the excavations on this site see THE CLASSICAL WEEKLY, 1. 61.

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Read the review of this book in THE CLASSICAL WEEKLY of Dec. 12, 1908.

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The Third Annual Meeting of The Classical Association of the Atlantic States will be held at Haverford College, Haverford, Pa., on Friday and Saturday, April 23-24, beginning on Friday at 2.30. Programmes, giving outlines of most of the papers, have been widely distributed throughout the territory covered by the Association, to members and to others, and a large attendance is expected. Those who intend to be present over night on Friday are requested to notify Mr. Franklin A. Dakin, The Haverford School, Haverford, Pa., that proper arrangements may be made for their comfort.

In Cicero Cat. 1. 23 we have the following interesting passage:

Sin autem servire meae laudi et gloriae mavis, egredere cum importuna sceleratorum manu, confer te ad Manlium, concita perditos cives, secerne te a bonis, infer patriae bellum, exsulta impio latrocinio, ut a me non eiectus ad alienos, sed invitatus ad tuos isse videaris.

I wish to direct attention especially to the words *ut a me . . . videaris.* In Professor Bennett's Latin Grammar (Revised Edition, 1908), § 282, 1. C we have the following statement: *"Ut non* (not *ne*) is used where the negation belongs to some single word, instead of to the purpose clause as a whole". In Gildersleeve-Lodge § 545, R. we read: *"Ut non* is used <in purpose clauses> when a particular word is negatived". Both grammars refer to our passage, and to that alone, as proof of their respective statements. In the latest edition of Allen and Greenough, § 531. 1, N. 2, we have this: *"Ut non* sometimes occurs in clauses of purpose when *non* belongs to some particular word: as, *ut plura non dicam* (Manil. 44), *to avoid unnecessary talk".*

Let us consider first the passage from the first Catiline oration. As a matter of fact there is no true negation in this passage. The *ut* clause is a climax affirmative in spirit from beginning to end; hence *ut* is properly used for *ut,* and for nothing else; nothing else is possible. In the combination *non . . . sed,* the stress is always on the second phrase or clause, and the whole is affirmative, not negative. The thought can best be brought out by a paraphrase, *ut ad tuos invitatus potius quam ad alienos eiectus isse videaris.* Mark the difference between the sentence before us and such a construction as that in Gellius 16. 10. 6 Petimus igitur ne Annalem nunc Q. Ennii, sed duodecim tabulas legi arbitrere, et quid sit in ea lege proletarius civis interpretere. Gellius could perfectly well have written Petimus ut non Annalem . . . sed duodecim tabulas legi arbitrere. No one would maintain that the two forms are identical. In the words that Gellius actually wrote the clause beginning with *ne* is at first negative, then positive in its general spirit; 'I beg you not to think . . . but to think'; hence we have *ne.* In the form involving *ut non. . . sed* the spirit is throughout, as said above, affirmative; hence we should have *ut,* nothing else. The negative particle is as fully independent of *ut* in this latter version as it is in such a construction as we find in Gellius 19. 8. 12 Sed haec ego dixi, non ut huius sententiae legisque fundus subscriptorque fierem, sed ut ne Caesaris, viri docti, opinionem destituerem, or in Pliny Epp. 2. 6. 2 non ut potestas eligendi, sed ne ius esset recusandi.

In the Catilinarian passage, then, *ut* and *non* do not in any sense belong together; any statement which unites them is inaccurate and misleading.

Nor is the statement in Allen and Greenough concerning Manil. 44, *ut plura non dicam,* any happier than that of Messrs. Bennett and Gildersleeve-Lodge concerning the Catilinarian passage. What we have here is a good example of the adherescent *non,* which corresponds to the adherescent *οὐ* seen e. g. in *οὐ φημί.* Another example of *non* so used occurs in Horace Epp. 1. 5. 21 ff. Haec ego procurare . . . imperor . . . ne non et cantharus et lanx ostendat tibi te.

With the passage in Cic. Cat. 1. 23 I would compare e. g. Cic. Cat. 1. 27 Tune eum . . . exire patiere, ut abs te non emissus ex urbe, sed immissus in urbem esse videatur, Livy 21. 5. 3 in Olcadum prius fines . . . induxit exercitum, ut non petisse Saguntinos, sed rerum serie . . . tractus ad id bellum videri posset, and Cic. C. M. 36 tantum cibi et potionis adhibendum ut reficiantur vires, non opprimantur, a passage kindred to that which prompted this note (Professor Bennett, however, prefers to regard this clause as consecutive); we might easily write here tantum . . . adhibendum ut non opprimantur sed reficiantur vires.

C. K

THE HELVETIAN QUARTET[1]

II and III: Nammeius and Verucloetius
Caes. B. G. 1. 7-8

In the drama of the Helvetian migration, as presented to us by Caesar, the real action is two or three years subsequent to the career of its first-named character. The fact that that personage had either lived or died seems not to have moved the balance up or down, now that the nation had once determined upon the exodus. And yet, though the Helvetians were doubtless relieved of an incubus in the death of Orgetorix, it may have been the spirit of the great leader that was still laboring among his people. It is not improbable that the enthusiasm he had engendered now brought them to a fulfillment of their long-cherished and much-elaborated plans. The migration was now at last to take place.

The appointed Fifth before the April Kalends was approaching. The tribes were assembling. There was but a bridge to cross. Caesar, reputed to be the new Governor of the Province, was far away in Rome, and, if all that had been said of him was true, he would be but a straw in the way. A political intriguer, who cared most for his personal appearance and plenty of money to squander and the acclaims of the populace at the games, who was a C. Julius Caesar when Helvetia chose to march?

What must have been the surprise of these, 'the bravest of the Gauls' (1. 1), to find this lady's-man from Rome suddenly transported to the banks of the Rhone, with a scarlet cloak on, a soldier! He had cut away the bridge at Geneva—why had they not thought of that bridge? A legion was patrolling the south bank of the river. These were trifling matters, to be sure; but it seems now to have occurred to the Helvetians that, after all, it might be expedient to have an understanding with the new man from Rome, especially as he was so conveniently near and seemed to be asking an explanation. The sign 'No Trespassing' is written all over this world, but it is strange what indifferent attention the placard may command, unless there be a sponsor near at hand. These same Helvetians that had so promptly arrested their own misguided statesman and had insisted on a rigid enforcement of their own rights had yet thought to be independent of all international considerations. Their avowed policy meant nothing less than to transmit a living train that would reach, at the lowest estimate, thirty miles in length, through the possessions of others, presumably without harm to the latter, and eventually to preempt new territory by right of conquest and occupation. In the era of Gallic independence, when might was the ruling principle, the *ius gentium* was necessarily an almost unheard-of dictum. Accordingly, the Helvetians seem to have been surprised to find other people disturbed over their proposed movements. That their neighbors and the Romans should enter protest was apparently a new factor in their calculations.

The legation that now waited upon Caesar would seem almost a farcical formality, as the subsequent attitude of the Helvetii proved. They were decided to make their march, and that too through the Province. Caesar's consent or refusal was wholly irrelevant to the issue. Quite probably they never dreamed that the new proconsul would manifest even the least hesitation in the face of so tremendous and awe-inspiring a military demonstration. The object of the embassy was, therefore, to satisfy mere technicalities or courtesies. Perhaps, to express it more roughly from the barbarian standpoint, it was to brush Caesar aside with as little friction as possible.

The language of the Helvetian ambassadors is not mere craft on the part of French ancestry. What appears to be personal shrewdness in Nammeius and his colleagues, in claiming to have but one route, and in pledging absolute restriction from plundering, may have been but the expression of a national motif, a fixed resolve, on the part of the tribe as a whole, a selfish determination to carry out their policy, irrespective of the havoc which that policy might work upon their fellow-creatures of the Province and greater Gaul.

Said Nammeius and Verucloetius, the Chairmen of the embassy, as they stood in the presence of the man they so little knew, "It is our intention to pass through the Province without working it any harm". Caesar may be misquoting them here, but, granting the correctness of the narration, had they said "It is our desire", instead of "our intention", it might have made a more kindly impression. They spoke the truth, for their determination had long been formed, only they had not reckoned upon Caesar's *intercessio*.

As to their "working no harm" in their passage —that was but a weak attempt at evasion. The lie and the impossibility of it were all too close to the surface. The Helvetians knew, and Caesar knew, but it sounded well. The red wake which the Cimbri had left behind them was all too recent an argument in refutation. And the final event in this case of the Helvetii proved the assumption. Some months later (1. 11), after Caesar had been forced to return beyond the Alps for more troops and the Helvetians meanwhile had been left to make the Pas de l'Ecluse, the Haeduans waited upon the proconsul immediately upon his return, with a remonstrance couched in language of justifiable indignation, picturing all the horrors of an actual invasion; the Ambarri, their clansmen, added that they were wholly at the mercy of the conquerors; the

[1] See THE CLASSICAL WEEKLY, 2. 178-180.

Allobroges were in positive flight and were taking refuge with the Roman Governor. "Nothing but the actual soil itself is left to us now".

The Helvetians unfortunately have no defense, for we possess no picture of what they could do under restraint. Even without the testimony of Caesar, the conjecture would be strong that, after their final rebuff at Geneva and their subsequent disastrous attempt to force a passage over the governor's veto (1. 8), the invaders would make no effort to carry out their original conciliatory promises. When actuated by revenge, the leap to the other extreme would be an easy one—to do as much damage to the allies of Rome as was within their power. But when we find the tribe employing the mediation of Dumnorix and exchanging hostages with the Sequani, making the same overtures as they had to Caesar (1. 9), their ghastly tour down the banks of the Rhone and up the Arar is an argument that cannot be expunged. Dio Cassius (38. 32) credits them with having peremptorily broken faith with the Sequani. We probably have then a true narration of what the tribe was capable of doing under ordinary and natural circumstances. Caesar's assumption and reply to the Helvetians on this one score were therefore most justifiable. He well knew that, with all possible precautions, great damage would inevitably result from the transit of so great a body of people. And he doubtless knew too, just what Orosius has stated in his narrative, that, "after Orgetorix had been arrested and driven to his death, the rest of the nobility had been unable to restrain the masses of the people, now that they had once been aroused to the idea of plunder" (6. 7. 4). Evidently, one of the principal incentives toward the migration was this latter, the hope of plunder. Well was it for Caesar that his reasons for resisting the Swiss invasion were just and worthy, which, in truth be it said, cannot always be asserted of his pretexts.

As if to preclude all possible argument, Nammeius and Verucloetius now said, "We have no other way to go". There is almost an approach to irony in the way Caesar begins a previous chapter (6) with the statement "There were, in all, *two* roads by which they could leave home", and then, two chapters later, quotes without attempt at refutation this deliberate scheme of the Helvetian ambassadors to impose upon him. Nothing was said of the second road, the one eventually adopted; for the tribesmen had abandoned it as the more difficult and dangerous. The effrontery and duplicity of the Helvetians' argument were superb, but found a penalty in the summary way in which Caesar later taught them a *third* road they had not reckoned upon, the road back home again.

Their brief message was closed—indeed there had been but little to say—with the request that Caesar's sanction be permitted them.

The picture given us by Caesar's own hand, of this ancient international conference at Geneva, is very meager, true to the unity and brevity of his narration. The speech of the Helvetian envoys is necessarily brief. The reply of the Roman, as stated by the Roman himself, is yet briefer. Indeed, it was not a reply at all, but a postponement of it. Dio Cassius (38. 31) informs us that, while demanding two weeks in which to consider the proposition, Caesar yet threw out hopes to the Helvetians that there was a likelihood of his granting their request. It may be that Caesar actually did go to that extent in order to carry out his real designs and to prevent any hostile movements meanwhile on the part of the barbarians. Perhaps Caesar looked upon it as measure for measure. Nammeius and Verucloetius had attempted to present their fallacies in pacificatory language. Caesar in turn may have been parrying with them in the use of questionable diplomacy. His pretended overtures, if he really made any, only deepen the game of deception.

It may be that no direct statement on the part of Caesar, but his very act in delaying the moment of decision, was what really inspired the Helvetians with the conviction that a passage would eventually be granted them. Nammeius and his fellow legates may have read in this apparently weak postponement a confirmation of the impressions they had previously derived from the rumors about this same Caesar, the dilettante from Rome, now trying to pose as a soldier. Was he not plainly displaying a woeful lack of decision, in fact practically confessing his inability to act? What difference could a delay of two weeks make in the situation? After all, the weakling might as well have made immediate answer and have acknowledged the hopelessness of his position. Caesar was a coward, afraid to own his defeat and blindly putting off the day of surrender under a vain pretence of farther deliberation.

While Caesar's real or fancied attitude at this conference has been much discussed, the motive of the Helvetians too in accepting the proposal of an adjourned session is a problem. Either the Roman was insistent and carried his point against remonstrance, or the barbarians were entirely persuaded of his apparent good-intentions. Could there have been a smothered impatience that so foolish a pretext should block the way, or did Nammeius and Verucloetius leave Caesar's presence, satisfied in their own minds of the expediency of waiting the proposed time and that it meant inevitable surrender any way? It has been rather plausibly suggested that the Helvetians as a nation had not yet

fully assembled and that the embassy therefore felt no serious reluctance in accepting the half-month's delay. It would merely insure the more perfect concentration of the tribes. We do not know whether the ambassadors experienced any opposition in inducing the tribes to comply with the postponement of their exodus. However that may be, the Helvetii waited. Blind they must have been, for meanwhile, secretly but surely, Caesar's troops were mobilizing and the redoubts were going up on the south bank of the Rhone.

It was doubtless an exciting scene on those April Ides that followed, when the Swiss envoys returned, according to the agreement. If a suspicion of Caesar's treachery had in the meantime dawned upon the blunt intelligence of the barbarians, if evidences of stronger barricading and intrenching greeted the envoys on their second visit to the praetorium at Geneva, we may well imagine that little deference was wasted by the Helvetii upon their scorned and suspected foe. And as for Caesar, if he had possibly given out the impression of vacillation at their first conference, he was certainly masterful now. "Positively no passage could be granted". But the climax was contained in the clause that followed; "If you attempt to use force, I shall resist you". Astounded that the Roman should be thus peremptory, chagrined that they had been deceived, angry that they should even be threatened, the Helvetians in mingled confusion and wrath returned to their nation. And we may be sure that the affronted ambassadors were among the foremost in leading those impetuous, ill-concerted, disastrous sorties that followed.

Nammeius and Verucloetius disappear from the narrative and we know nothing of their subsequent career. Highest nobles that they were, they doubtless led in battle as in statecraft. The probabilities are, therefore, strong that these two chieftains perished in some one of the several conflicts with Caesar. They may have yielded up their dauntless spirits in the attempts to storm the Rhone (1. 8). They may have been cut off with the unfortunate detachment that had not yet crossed the Saône (1. 12). We should prefer to think of them as having survived these fatalities, to fall finally with the thousands of their compatriots in that last great battle near Bibracte (1. 23-26).

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REVIEWS

Homer's Iliad: First Three Books and Selections. Edited for the use of Schools, by J. R. Sitlington Sterrett. New York: American Book Co. (1907). Pp. VIII + 179 (text) + 270 (notes) + 161 (vocabulary).

PART I.

Professor Sterrett, after spending many years in travel and the study of archaeology, returns definitely with this edition to the study of the epic, to which his earlier years were devoted. This latest book is a work of ripe scholarship and there is evident on every page the fruit of unwearied industry. I know of no other English edition which shows such familiarity with the land and the scenes of the Iliad, or has so many archaeological notes and illustrations. The vocabulary has been prepared with unusual pains and skill, the definitions are clear, and show taste and discernment, the etymologies are full and agree with the best in modern scholarship. In archaeological matters and in vocabulary this edition leaves little to be desired.

The explanatory notes are too numerous to be discussed in detail; so I shall make a few comments on the annotations of the first one hundred verses.

Vs. 2. "*οὐλομένην*: the lengthening of the first syllable (to make the word dactylic, D. 55), is found in but few words". A glance at the writings of Schulze, Danielsson and Solmsen on the subject will show that such lengthening is common. Then the reference to D. 55 (D. denotes the 53 pages, with 251 paragraphs, on the Dialect of Homer) puts *οὐλομένη* in the same category with *ξεῖνος, κοῦρος, καλός, κτλ*, words in which the long syllable is due to an original digamma and is not involved in metrical lengthening. These words belong to a separate class and should not be confused with the word under discussion in the note.

Vs. 3. "*Ἄιδι* . . . The word always refers to the *god*, and not . . . to the lower world". In Iliad 23. 244 there is one sure example of Hades as the name of the place.

Vs. 4. "*τεῦχε* . . . The actions of *ἔθηκεν* and *προΐαψεν* were done and over with in the past, but that of *ἔτευχε* was in progress in the past . . .". The time of all the verbs is the same: the aorists simply supply the details. Cf. Gildersleeve, Syntax 211: "The situation is described by the imperfect and isolated points presented by the aorist".

Vs. 5. "*οἰωνοῖσι*: . . . said with reference to those birds that soar in solitary (derived from *οἶος alone*) isolation . . . ". Now turn to the vocabulary: "*οἰω ὸς* (*ἀρτερός*, eagle, *avis*, *ὄρνις, ὀρνιθός*) . . .". Here there is no reference to the derivation given in the notes.

Vs. 6. "The slow, impressive spondees at the beginning of the verse are intended to attract one's attention and fix it on what follows". Anyone inclined to see impressive spondees might well ponder over this oft-repeated verse:

ἐς ῥ' ἀσαμίνθους βάντες ἐυξέστας λούσαντο.

Vs. 16. "The masculine caesura of the fourth foot assigns *δύω* to *Ἀτρείδα*, otherwise it might be taken with *κοσμήτορε*". This is simply a matter of editing, since it would be just as true

to say that the feminine caesura of the third foot, the most common caesura, assigns δύω to κοσμήτορε.

Vs. 18. "δώματα: δῶμα means a *chamber*, therefore δώματα means strictly a *house, mansion*, because a house is composed of a number of isolated chambers". Witte has maintained that no such distinction exists, and the examination of any ten passages where the words are found will show that he is correct.

Vs. 22. "The spondee in the second foot gives the verse a weak and halting rhythm". Then most of Homer halts with it, since there are, according to Ludwich, 240 verses in the first book which have a spondee in the second foot.

Vs. 25. "ἄφλει: the imperfect implies a series of actions or a single action in progress in the past; the dismissal was not an instantaneous act". Cf. Gildersleeve A. J. P. 4. 160: "So rooted is the tendency in beginners to consider imperfect prolonged and aorist momentary that a course of εὐθύς with the imperfect and of high numbers with the aorist is necessary to get them into right habits of thought". A similar note on the imperfect a few lines below seems to me to contain the same error.

Vs. 27. Here there is a reference to D. 14, which has this sentence: "Verses with five consecutive dactyls are comparatively rare and are always used with a purpose; namely, to depict the rapid movement of the action or mental excitement". As Homer has over 5,000 such verses they are hardly comparatively rare, and they are not always used to picture haste and excitement, as this common verse will show:

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον εἵντο

Indeed at least one-half of such verses give a picture of calm or quiet; so, when Zeus comes into the presence of Hera at verse 536, he tries to look calm and unconcerned, but the verse has five dactyls. Many of the verses in the Catalogue of the Ships have five dactyls.

Vs. 31. "Elsewhere ἀντάω is always used with the genitive and expresses voluntary approach". Even in this text in Z. 127 the verb is used with the dative. This verb is so common with the dative in Homer that the dative has a distinct definition of its own.

Vs. 35. "κιών: . . . not *while going*, but *after he had gone*". As such a meaning is impossible in the frequent verse,

ἦια, πολλὰ δέ μοι κραδίη πόρφυρε κιόντι,

I prefer to translate it, *as he went*, in the present passage.

Vs. 47. "κινηθέντος: genitive absolute". Homer makes rather scant use of the genitive absolute, so that I prefer to regard this as joined in loose connection with the preceding genitive.

Vs. 48. "He (i. e. Apollo) was seated on a cloud". What proof is there of this? This seems opposed to the quotation from Lessing given on the next page. If Apollo remained above the clouds, what is the force of βῆ δὲ κατ' Οὐλύμποιο?

Vs. 53. " . . . The verse is rhythmically poor, because the caesura does not mark a pause in the sense, but actually separates ἀνά from its noun, and there is no following caesura". The verse *is* poor, but the real weakness is in the fact that the verse is divided at the end of the third foot.

Vs. 54. "τῇ δεκάτῃ: supply ἡμέρᾳ, dative of time. . . . The fact that ἡμέρᾳ could be omitted shows that it was more commonly used than ἦμαρ We, too, may omit *day*, but not the rarer word *morn*". The important fact that ἦμαρ is used thirty times as often in Homer as ἡμέρα shows that it *was* common. The fact that ἡμέρῃ is a very indigestible cretic may explain the poet's hesitancy in using it. However, the phrase metri causa is not lightly to be employed; see Professor Gildersleeve's comments in A. J. P. 29. 376. In regard to the last part of the note, that morn may not be omitted, cf. Gray's Elegy:

The next, with dirges due in sad array
Slow through the church-way path we saw him borne.

There can be no question that *morn* is understood here with 'next'.

Vs. 54. "'καλέσσατο: . . . The active would have been used if Achilles had called them personally, but the causative middle means, *caused the herald to summon them*". No such distinction can properly be drawn, as has been shown by Gildersleeve, Syntax, 150. So an examination of all the uses of ὁρᾶτο convinces me that the note to vs. 56, "the middle means to see with sympathetic eye", has nothing to support it.

Vs. 59. "πάλιν always means *back* in Homer, never *again, for a second time*". Yet in his own vocabulary he quotes B. 276 as a sure example of this word meaning 'again', 'for a second time', and that is not the only one in Homer.

Vs. 71. "ϝίλιον: means *Troy-land*, the realm of Priam, not *Troy*, which is ϝίλιος" I do not get the drift of this note, since in the vocabulary this very passage is cited to prove the thing here denied.

Vs. 71. In the Iliad "εἶσω . . . always takes the accusative, and always follows its case". Capelle gives a long list of passages where this word precedes the accusative. This error also is not in the vocabulary.

Vs. 73. "ἐὺ φρονέων: *wisely*, not *kindly; with good sense*, not *with good intent*". A wrong definition, as Od. 7. 74 shows. Capelle gives the proper meaning as follows: "εὖ φρονεῖν τι ι, gut gegen jmdn gesinnt sein".

Vs. 83. "στήθεσσι: plural, because there are two sides to the body". The word is plural, in general, when the idea of body is ignored and it refers to the mind; it is then equivalent to φρεσί whose number it takes. Thus all connection with "two sides" is gone.

Vs. 88. "δερκομένοιο: found only here in this sense". Look at Od. 16. 439.

Vs. 98. "πρίν: in Homer regularly takes the aorist infinitive, with three exceptions". Inexact, since it is also used with the finite moods, as well as the infinitive.

Lack of space compels me to omit other points in the first one hundred verses where I prefer a different interpretation. The looseness of the notes does not show itself in the vocabulary, which often supplies the needed correction for the annotation. The part called Dialect of Homer shares the weakness of the notes rather than the strength of the vocabulary. I select this one example, Dialect 203, C: "εἶμι is always future". This word is not future in comparisons and general expressions. The "always" of the Dialect is properly changed to "often" in the vocabulary. The theory, advanced without qualification on page 2 of the Dialect, that the hexameter is due to the union of two dactylic tripodies into one verse, was much questioned before this book was written, but now seems fully discredited by the investigations of Sommer, Schroeder, and Drewitt.

A discussion of the text will follow in a subsequent number of THE CLASSICAL WEEKLY.

NORTHWESTERN UNIVERSITY JOHN A. SCOTT

A First Latin Book. By Clifford H. Moore. New York: D. C. Appleton & Co. (1903). The Twentieth Century Text Book Series. Pp. xii + 298.

The Elements of Latin. By Clifford H. Moore and John J. Schlicher. New York: D. C. Appleton & Co. (1906). The Twentieth Century Text Book Series. Pp. xii + 284.

Professor Moore's First Latin Book makes a notable addition to the number of such books already on the market. Its method and scope, indeed, are in some respects unique. The author evidently has little sympathy with the modern tendency of making the subject too easy and the gap too great between the first year Latin and the second year readings in Caesar and Nepos. This standard of thoroughness, therefore, makes the book better adapted to the use of students of maturer age than to very young beginners.

The order of the presentation of the lessons is on the whole admirable. The author has steered a middle course between the overcrowding of forms and principles and the too fragmentary and scattered arrangement of the same. A particular feature is the introduction of the subjunctive mode as early as the Twenty-ninth Lesson. In the treatment of this mode, also, we find a departure from the general custom in such books in the introduction of the independent uses before the more commonly employed dependent constructions. This early presentation of the subjunctive uses affords ample opportunity for their thorough mastery before the completion of the book. The principles of indirect discourse are introduced in the Forty-first Lesson, and their explanation in connection with that of the subject and object infinitive makes a very clear exposition of this difficult construction. This early treatment of these two stumbling blocks in the beginner's progress and their frequent repetition throughout the remainder of the book are a strong recommendation to those teachers who, on taking up second year reading, find a general misunderstanding or ignorance of these important matters.

In the exposition of other syntactical matters, stress is laid on the points common both to Latin and English, and all the ordinary constructions are gradually developed and fully illustrated.

The division of the i-stems of the third declension into regular and mixed classes, while scientifically accurate, may tend to cause a needless confusion in the mind of the beginner in a matter which is already confusing enough.

The vocabulary contains about eight hundred and fifty words of common occurrence in Caesar and Nepos. Each word, moreover, is used, during the course of the lesson, at least eight times, thus ensuring an opportunity for frequent repetition.

The exercises from Latin into English and vice versa are very full, each set averaging eight to ten sentences. Easy connected readings in Latin, drawn largely from Livy, Florus, Eutropius, Viri Romae and other sources, are introduced as early as the eighth lesson and gradually increase in difficulty with the student's growing ability to read. At the end of the book are appended the chapters on Caesar's Invasion of Britain, thus affording some actual reading of one of the most interesting episodes of the Commentaries before undertaking the work of the second year.

Another feature which will appeal to many teachers is the practice of making frequent references to the leading school grammars.

The type and appearance of the book are excellent and in general uniformity with the other text books of the Twentieth Century Series.

The Elements of Latin is in no respect a revision or rehash of Professor Moore's First Latin Book. In several points, indeed, it differs radically both in form and purpose from the previous work. It is intended for a younger class of students than the First Latin Book, and, while no attempt has been

made to make the book too easy, yet its compass has been considerably decreased. It contains, however, matter sufficient for the work of one school year and should not be completed, under ordinary circumstances, before the expiration of that time.

Scattered throughout the book at frequent intervals are six general review exercises, which sum up concisely the different matters treated and present a bird's-eye view of the forms, constructions and idioms which the student has already mastered.

Special stress is laid on irregular forms and words. They appear, however, individually in the different vocabularies and later on are finally grouped in lessons which are given up solely to their presentation.

Another quite unique feature of this book is the importance given to common phrases and idiomatic expressions. By frequent cross-references and review summaries these matters are kept constantly before the student's mind.

All the ordinary constructions are developed naturally, although many uses which are closely allied to English are frequently introduced without comment before they are presented in their regular syntactical order.

The exercises from Latin into English and from English into Latin in this book are entirely new. They are full and consist invariably of complete sentences. Unlike the First Latin Book, however, supplementary connected readings in Latin are not introduced until the Fiftieth Lesson. This lack of supplementary reading, nevertheless, is practically compensated for by the fact that many of the Latin exercises consist of regularly connected sentences in which the student receives constant drill in all kinds of connecting forms.

To each lesson after the fiftieth a supplementary reading exercise is appended. These exercises, however, are so arranged that they contain no construction not previously studied, and in their vocabulary the number of new words is reduced to a minimum.

At the end of the book are found two long selections for reading, of which the first is based on the story of Androclus and the Lion in Aulus Gellius, and the second is adapted to the beginner's needs from Ritchie's The Argonauts.

In general, then, the Elements of Latin, with its small compass and full grammatical expositions and illustrations and with its simplified vocabulary, idioms and constructions, is well adapted to the use of that class of students for whom it is intended.

CHARLES C. DELANO, JR.

BROOKLYN LATIN SCHOOL, Brooklyn

THE CLASSICAL ASSOCIATION OF PITTSBURGH[1]

The Classical Association of Pittsburgh and Vicinity was addressed December 12, 1908, by Professor H. S. Scribner, of the University of Pittsburgh. Professor Scribner presented a very scholarly paper on The Position of Women in Ancient Greece and Rome. This paper showed a wide acquaintance with the women of classical literature and gave a very interesting interpretation of the social problems in the light of the present century.

Every reader of THE CLASSICAL WEEKLY would appreciate this paper. Perhaps Professor Scribner will allow it to be published. This paper was made the subject of an interesting discussion.

The Association voted to have a Round Table at its meeting January 23, 1909.

The January meeting proved to be more than the most hopeful member had anticipated.

A class-room scene was presented in which Professor H. L. Smith, principal of Alleghany High School, spoke on Declensions and Conjugations; Professor J. B. Hench, of Shadyside Academy, on Vocabularies and Translations; Miss D. E. Lovejoy, of Pennsylvania College for Women, on Syntax.

Such thoughts as these were presented:

If the Latin language seems dead to a student it is because a live teacher has not animated the declensions and conjugations. The English language is inflected as much as the Latin, only its forms have somewhat disappeared.

Too many students give one word the same translation everywhere they meet it.

The vocabularies prepared by Professor Lodge and Mr. Browne were made the subject of much discussion.

In the matter of syntax definite words should be designed for special study.

Everyone present took part in the discussion.

Dr. John B. Kelso, of Grove City College, will deliver a lecture on The Greek Theater on February 20th.

Then at the next regular meeting the Association will read the Agamemnon of Aeschylus in the original.

Definite assignments have been made to make the interpretation and enjoyment of the play as real as possible.

N. ANNA PETTY, Sec.

CARNEGIE, PA., February 6, 1909.

I send you a few 'modern versions' that my pupils have recently offered me.

At reliqua multitudo puerorum mulierumque; 'but the remaining crowd of boys and mules' (how I have escaped this for twenty-five years I do not know); *supplex tua numina posco,* 'as a supplement I ask thy assistance'; *et alas exuit et gressu,* 'and he took off his wings and shoes'.

Some years ago a pupil translated *unicus anser erat* by 'the answer was unique'.

J. B. HENCH

SHADYSIDE ACADEMY, Pittsburgh

[1] By an unfortunate oversight the publication of this notice has been much delayed. C. K.

The CLASSICAL WEEKLY

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Virgil Aeneid Books I-VI

By H. R. FAIRCLOUGH, Professor of Latin, Leland Stanford Junior University, and SELDON L. BROWN, Principal of Wellesley Mass. High School. pp. lxi + 515 + 140 1908.

Read the review of this book in THE CLASSICAL WEEKLY of Dec. 12, 1908.

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THE CLASSICAL WEEKLY

JAN 22 1912

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VOL II NEW YORK, MAY 1, 1909 No 25

As the result of a suggestion that The Classical Association of New England and The Classical Association of the Atlantic States exchange delegates at their annual meetings in the spring of 1909 I attended the fourth annual meeting of The Classical Association of New England at Boston University, Boston, on April 2-3. All the sessions were largely attended. Much interest was taken in the papers, although, since the papers were so numerous, there was little time for discussion. The report of the Secretary-Treasurer showed a membership of 337 (a net gain of 13 over last year) and a comfortable balance in the treasury.

The programme was as follows: The Teaching of literary Values in Greek Poetry, with special Reference to the Iliad, Professor H. D. Brackett, Clark College; The First Book of the Odyssey, Professor S. E. Bassett, University of Vermont; A Suggestion for economizing Time in First Year Greek, Miss R. B. Franklin, Newport (R. I.) High School; The Quality of the Output in Classics of our Preparatory Schools, Dr. A. W. Roberts, Brookline High School; On the Necessity of Personal Attention to the individual Student, H. Roberts, Taft School; The Conversion of Lucretius, Professor W. A. Heidel, Wesleyan University; Some Classical Sites in Asia Minor, Professor H. W. Smyth, Harvard University; The Roman Forum, Professor Christian Huelsen; Classical Clubs for Secondary Schools, W. F. Abbott, Classical High School, Worcester, Mass.; The Future of the New England Academy, G. S. Stevenson, Coburn Classical Institute; Some Features of the Classical Instruction in English Schools, J. C. Kirtland; The Methods of teaching Latin in the Prussian Gymnasia, Dr. C. Brinkman, Prussian Exchange Lecturer, Yale University; The Attitude of the small College towards the Classics, President H. A. Garfield, Williams College; Ferrero's View of Horace, Professor E. P. Morris, Yale University; Some new Acquisitions by the (Boston) Museum of Fine Arts, Dr. Arthur Fairbanks, Director; Trips to Praeneste and Ostia with the American School at Rome, Professor Helen M. Searles, Mt. Holyoke College.

Mr. Abbott spoke in most interesting fashion of the work of the Greek Club and the Latin Club at the Worcester High School; both clubs have been in existence for many years, carrying out with success varying programmes. Mr. Kirtland's paper will appear in the concluding numbers of THE CLASSICAL WEEKLY for this year. The paper caused some discussion; Mr. Fox of New Haven, who claimed to speak from much intimate knowledge of English schools, declared that in England teachers in the schools spent no time discussing the 'tyranny' of the Universities in exacting this or that as prerequisite for admission; their attitude was rather that of asking the Universities what they wanted and then of bending all their energies to the task of meeting those requirements. He suggested that American teachers imitate this practice; if our teachers were to stop for five years complaining of excessive requirements by the colleges, and were to employ the energy thus saved to devising ways and means of meeting the requirements of the colleges, our educational difficulties, so far, at least, as they now exist for the schools, would all be solved.

Dr. Brinkman talked informally, but extremely well. He praised Dettweiler's book (see THE CLASSICAL WEEKLY 2. 85-86), and referred to books by Richter and Ostermann as exemplifying well the inductive method as used in German Gymnasien. Lists of words, he said, arranged according to meanings and etymology, are much used. Careful attention is paid to pronunciation; if the student learns to pronounce accurately at the outset, he has practically no trouble with the reading of verse. If the whole of an author is not read as part of the regular work of a class, the teacher gives the contents of the whole work to the class. Sight work is constantly practised. Everywhere an effort is made for concentration. One important point made by Dr. Brinkman related to the system whereby the teacher is promoted with his class. The Latin work in the Gymnasien, in the extreme form, falls into nine divisions. The pupils have one teacher throughout the lowest third of these nine, and one teacher again throughout the middle third. One can readily see the great advantages of such a plan as this, particularly as applied to the initial stages of language instruction. Frequently also one teacher has both Latin and German or French; he can thus make the instruction in the one language reinforce that in the other. Or else the Latin teacher keeps in touch with the German

or French teacher, informing the latter that at a certain time he will take up with his class certain phenomena of Latin; the German or French teacher, so far as possible, makes his work at that time parallel to that of his Latin colleague.

President Garfield declared that the attitude of the small college, nay of any college, towards the Classics depends on the attitude of that college towards learning. Is the college only to uphold learning that is 'useful'? then put the Classics out. But he held that experience more and more clearly shows the necessity of making the basis of learning something broad, deep, enduring, something so securely founded in past experience that it shall be possible to put on a proper superstructure. This means that the attitude of the college towards the Classics must be distinctly friendly, because experience has amply shown that by the Classics the mind is taught and disciplined in a thoroughly satisfactory way. There is no evidence whatever that the minds of modern youth are so different in fiber and processes from those of the youth of former generations, which found their best training in the Classics, that the Classics may with safety be thrown out. Professor Morris took issue sharply with Ferrero's picture of Horace, holding that by suppression of pertinent matters and misinterpretation of others he had presented a very erroneous picture of the Roman lyric poet. In a word Professor Morris, speaking of a detail of Ferrero's presentation of Roman history, made much the same comments on Ferrero's methods as were made in THE CLASSICAL WEEKLY 2. 124-126 by Professor Botsford in his review of Volumes 3 and 4 of the Greatness and Decline. C. K.

THE HELVETIAN QUARTET[1]

IV. Divico

Four names are the sum of Helvetia's soldier-statesmen on Caesar's roster. The list began with an adventurer and a suicide; it closes with Divico, whom we should honor, with Catuvolcus (6. 31), Camulogenus (7. 57), and Vertiscus (8. 12), as one of the four 'Grand Old Men' of Gaul. Divico in his youth had been the forerunner and example of Orgetorix, but without the stigma of conspiracy and treason that ruined the latter. Yet, it must be admitted, much of Divico's early fame had approached dangerously near to the province of the adventurous.

It was in 107 B. C., five years before his later adversary even saw the light at Rome, that Divico's name must have been oft-repeated in Forum and temple and Curia—yes, and coupled with curses and vows. The Cimbri and Teutones were at that time on their awful march through western Europe, sweeping all things and all creatures before them. For very fear of them, the Gauls were shutting themselves in their towns and living, in their extreme famine, upon their own flesh (7. 77. 12). Italy was cowering in horror, lest it also should all too soon be caught up in the mad vortex of the barbarians' course. But, as if these invaders were not enough in themselves, native tribes of Gaul were becoming intoxicated by the frightful example and were either joining the main horde or pursuing parallel tangents of their own. Such were the Tigurini, one of the four cantons of the Helvetian nation, who now broke loose from all restraint and poured themselves out upon the Province. And it was Divico, a chieftain then in his youthful vigor, that was at their head (1. 7. 2; 1. 13. 2).

Caesar's father, or perhaps his grandfather, may have been in the Forum one day, when a messenger from the far North came with startling intelligence. The army of L. Cassius Longinus the consul, Marius's colleague, had been defeated, the consul himself slain, and the remnants of the Roman host sent under the yoke by Divico and his Helvetians. The humiliated fugitives had purchased their ransom at the price of half their possessions. *Pro fidem deum! In malam crucem Divico!*

Curious are the coincidences that throng human history! There are several which Caesar, perhaps not inappropriately, calls to our attention in connection with this famous raid of the Tigurini. Years afterwards, in fact it was during his own consulship and the year preceding his departure for Gaul, Caesar's marriage with Calpurnia, Piso's daughter, brought him into unexpected closeness of relationship with Divico and the Helvetians. From his own wife's lips, probably, he now heard tales of that great defeat far back in 107 B. C., for Calpurnia's great-grandfather had been on the staff of Cassius in that disastrous campaign and had been slain along with his general. It had a tendency at least to stimulate Caesar's interest in the event, especially after later developments placed him in immediate contact with the chief characters themselves in the tragedy.

By a second coincidence—Caesar was uncertain whether it was purely accidental, or actual intervention on the part of providence—the Tigurini whom he had so summarily cut off at the Saône (1. 12) were the self-same tribe that had wrought the destruction of L. Cassius.

But last and most unique in this chain of coincidence was old Divico himself. Forty-nine years after his first exploits on that same soil Divico now came as chief of an embassy to wait on Caesar. It is not often that Clio, in search of a hero, will turn back through the records of half a century. Divico's name had once already been heralded to fame. The story of his notorious incursion may

[1] See THE CLASSICAL WEEKLY, 2. 178-181, 186-188

still be read in the pages of Strabo (p. 293), Appian (De R. G. 4. 3), Orosius (5. 15. 23-25), Livy (Ep. 65), and Tacitus (Germ. 37).

It was a note of alarm that had dictated this third conference with the proconsul. The Helvetii were justly disquieted. A fourth of their number had been crushed and dissipated. One day's work for Caesar and his diminutive army in bridging the Saône was equal to twenty of theirs with all their hundreds of thousands (1. 13). The speed of this strange upstart from Rome was something startling. And so, though he had played them false and no formalities were due the perjured Roman, though he was manifestly overstepping both the geographical bounds of his province and those of his prerogatives in thus pursuing them, still it was the sense of the nation to reach their destination on the west coast of Gaul (1. 10. 1; 1. 11. 16) without irreparable loss. It was well to negotiate with Caesar before any farther casualties like this last one should be perpetrated upon them.

Was there any special reason why the Helvetians should now designate the aged Divico as their chief envoy? Was it because they no longer cared to intrust matters of statecraft to younger men, lest the wily Roman again outwit them as he had the unsophisticated Nammeius and Verucloetius? Was it because Divico was a tried and approved diplomat, whom, through almost a century's experiences, they had found they could trust? Was it because, having been the comrade and leader of the Tigurini in their first war and now a survivor of his ill-fated clansmen, he could be relied upon to be the more inspired with patriotic sympathy and therefore the firmer and more implacable toward their national foe?

Whatever the reasons for naming him the plenipotentiary, Divico was every whit worthy of his mission. The years had certainly availed not to diminish his splendid manhood. The old warrior was as stern and scornful and unbending now as he could have been when, half a century before, he may have stood with folded arms, like pictures we sometimes see of his illustrious kinsman, the Brennus who stormed Rome, and have watched the army of Cassius Longinus pass under the yoke.

What could have been the sentiments of the proconsul in meeting face to face with this grand old hero whose name had been a familiar execration in his boyhood days? Here before him, white in years, but with eyes as flashing and mustache as fierce as those of forty years might be, was this Bismarck of the Helvetians, transported as by magic from the days of long ago, his sword still unsheathed against the Romans and his tongue still charged with malice and eloquent scorn for his country's foe.

And this is what he said (1. 13): "If you Romans will make peace with us, we Helvetians on our part are ready and willing to go anywhere in Gaul you may dictate and to settle there. But if you persist in your hostile attitude, remember the old-time defeat you received at our hands, and remember too our own ancient valor. Simply because you have suddenly attacked one canton at a time when their comrades across the river were unable to bring them aid, do not for that reason either overestimate your own powers or despise us. As for us, we have been taught by our forefathers to depend upon bravery in the open field, not upon such stratagem or ambuscade as you have used. And so, beware lest this very spot where we are now encamped get its name from the calamity that shall befall your army and transmit the memory of it to your children's children".

If the Helvetians had really contemplated a peaceful understanding with Caesar, that opportunity was now forever past. Divico had allowed his ardor and indignation to sweep away all diplomacy. The swelling boast of which he had delivered himself was beautifully consistent with the fiery old general's temper, but was not calculated to elicit anything but hardness of heart from the unemotional proconsul. The latter's answer to Divico's fierce invective was a cool, determined recital of the terms upon which and upon which only could the Helvetii expect peace with the Roman people. It involved complete restitution of damaged property, the giving of hostages,—"Hostages! We Helvetians have learned from generations back to *receive* hostages, never to give them; you Romans yourselves can bear witness to that" . And with this magnificent thrust, Divico retired.

A splendid picture of untamed defiance this, the hoary chieftain disdaining to parley with his Roman adversary, his pride venting itself in utter indignation and loathing at the mere mention of servile compliance. Let us hope that in that mighty battle that soon followed, so near the scene of his youthful achievements, Divico burst that mighty heart of his in glorious strife. It may have been the grand old warrior himself who rallied the wavering line and once more renewed the battle at the hill (1. 25). It may have been Divico who directed the last wild struggle amid the carts and wagons until late into the darkness of the night, despairing, yet unconquered but by death itself (1. 26). Surely his kingly soul could never have suffered itself to be a survivor of that awful carnage. Surely we can never imagine Divico forming one of that stricken procession that now turned and slowly, painfully, crept back, to rebuild the charred and ruined homes of desolate Helvetia (1. 28).

Florus's simile is certainly euphemistic (Ep. 1. 45. 3): "Caesar led this warlike nation back to their homes as a shepherd his flocks to the fold".

FREDERIC STANLEY DUNN
UNIVERSITY OF OREGON, Eugene, Oregon.

REVIEW

First Three Books and Selections. Edited for the use of Schools, by J. R. Sitlington Sterrett. New York; American Book Co.

PART II. THE TEXT[1]

This edition is based on that of the Dutch scholars, van Leeuwen and Mendes da Costa, and is the first serious attempt to introduce into our secondary schools a conjectural instead of the traditional text of Homer.

Omitting minor details, such as case endings and forms, the most striking divergences from the traditional text are the attempted restoration of the digamma, the restoration of the augment, substitution of κε for ἄν, and the regular use of the dative plural ending -σι. My comments will be in regard to these changes.

In the Preface is this sentence: "It cannot be denied that the digamma was pronounced when the Iliad was composed". Yet it is denied by many of those best qualified to speak; cf. Cauer, Grundfragen, p. 63: "Die epischen Gesaenge sind in einer Mundart gedichtet die den Laut des Digamma nicht mehr besass"; Thumb, Indogerm. Forsch. 1898, p. 326: "Der Spirant in dem Gesamthomer der Alten keine Rolle mehr als lebender Laut gespielt". . . . "Das Zeichen Digamma in unsern Homer-ausgaben keinen Sinn hat". . . "Auch für die aeltesten ionischen Dichter das Digamma kein lebender Laut mehr war". All these utterances occur in an exhaustive study devoted exclusively to Digamma. Solmsen in his Laut- and Verslehre continues the investigation and says, p. 171: "Digamma in der Epoche der Gesamtredaktion von Ilias und Odyssee auf ionischen Boden bereits verloren gegangen war". Ludwich, Aristarch 2. 287, expresses the doubt "ob das Digamma zur Zeit der Entstehung der Homerischen Gedichte ueberhaupt noch gesprochen wurde". To say a thing cannot be denied, when it is denied by such eminent scholars, is certainly misleading.

The very fact that the digamma is so easy to restore is the best possible proof of the integrity of the vulgate. Does it seem reasonable that anyone would have changed καὶ ϝοἰκαδ' of A 19 to εὖ δ' οἴκαδ' to avoid the hiatus, then not have changed the οὔ ἐθεν of 114 to οὐχ ἐθεν or have left τέ ε unchanged in 510? It is impossible to show here the important laws of position discovered for digamma by Hartel, laws discovered from the traditional text. Can it be assumed that the Alexandrians, or whoever they were, men who knew nothing of digamma, could have made the wholesale changes assumed in this edition, yet have kept their hands from initial digamma to such an extent that accurate laws could be discovered for this letter, laws depending on whether digamma falls in thesis or arsis? The difficulties in teaching are not changed or removed by inserting this letter, since the student must be worried by the fact that εἶπας has no digamma in A 106, though fitted with one in 108. Suppose Aristarchus had changed the text in a manner similar to the changes in this edition: could even a Bentley have found traces of this lost letter? Two things seem to me reasonably certain in regard to Homeric digamma: first, it was a vanishing sound during the later stages of epic development, so that the poet could use either the inherited form with digamma or the living form without it; secondly, the vulgate has with fair accuracy preserved the evidence of the poet's use. The evidence for digamma at the time of the final formation of the Iliad is too weak to warrant us in the face of such a fact as οὔ ἐθεν in restoring it at the cost of radical alterations in the traditional text.

Another remark in the Preface is this: "Of pedagogical value, too, is the restoration of the augment, both syllabic and temporal, and the use of the sign for aphaeresis, where the syllabic augment cannot be restored". A thing has pedagogical value if it is in accord with the truth. The fact that false instruction is easy does not justify giving it. The attempt to restore the augment defeats itself; it is an easy matter to change διαστήτην of A 6 to διεστήτην, but ἀνστήτην of 305 and κάππεσον of 593 show how impossible it is to carry out the change. To write 'βῆ with the mark of aphaeresis, as if the syllable had been taken from the word, is to give the pupil an entirely wrong conception of the Greek augment; see Brugmann Gr. Gram. 307: "Die Praeteritalpartikel é war seit vorgriechischer Zeit kein notwendiger Zusatz zu der Verbalform, um die Vergangenheit zu bezeichnen. e-bherom und bherom bedeuteten beide 'ich trug'. Der Gebrauch des Augments bei Homer fakultativ war". In fact practically all grammatical writers speak of "the so-called loss of augment". Hence to teach βῆ is to ignore the development of the language. In order to carry this out, in part, since it cannot be applied everywhere, two fundamental rules of epic poetry must be violated; iteratives are augmented, as in A 491-493 'πωλέσκετο, ἐφθινύθεσκε, 'ποθέεσκε, and the genitive ending in -οιο is elided, e. g. in A 381 εὐξαμένοι', 485 ἠπείροι'.

There certainly ought to be some cogent necessity for such changes, and here it is: Dialect of Homer, § 170; "The omission of the augment must be regarded as aphaeresis, and occurs almost exclusively—

(a) at the beginning of a verse;

(b) after a caesura or the bucolic diaeresis;

(c) after a vowel;

(d) in words which without it would not fit the meter".

[1] See THE CLASSICAL WEEKLY, 2 188-190.

The exceptions in (a) and (b) cover every part of the verse but the beginning of the second, third, fourth and sixth feet. The beginning of the fourth foot is the forbidden diaeresis, so that is excluded, the sixth foot would be limited to dissyllabic verbs or verb forms with long penult, a very small class, so the exceptions practically include every place in the verse but two. Now these two are further restricted by "after a vowel" and "in words which without it would not fit the meter". This surely covers every possible case and there is nothing left on which to base an argument. You can insert in this rule in place of the words "The omission of the augment . . . occurs almost exclusively" this sentence, "Words beginning with a consonant occur almost exclusively at the beginning of a verse, after a caesura or bucolic diaeresis, after a vowel, in words which without it would not fit the meter". This argument is in truth no argument at all. Why is it that the messenger-speeches in tragedy omit the augment so frequently? Because of epic influence. This fact and because it is impossible to restore it in ἀνστήτην and κ' ἅπεσον should make one very cautious about restoring it elsewhere at the sacrifice of literary tradition and the most elementary principles of the Greek language.

In Dialect, § 170 f, we have "the omission of the temporal augment in the case of verbs which began with a long syllable was no fault of the poet, but of later writers, more especially Aristarchus". Such a statement as this deserves some definite proof; Lehrs says, Ar. 395 ff., "Aristarchus admitted no readings into the text for which there was not good manuscript authority". Ludwich has repeatedly restated this belief of Lehrs and added arguments of his own, not only in his Aristarchus, but also in his Homervulgata. In this he asserts that the vulgate can be traced centuries back of the Alexandrians.

In the Dialect of Homer 236 b, we read "Note incidentally that Homer uses κέ(κεν) in those cases in which we find ἄν in Attic". Yet ἄν is as surely Ionic as it is Attic. The vulgate gives no evidence of a general or systematic attempt to replace κέ with ἄν. In Pindar these two particles are used side by side about equally: then why must Homer be limited to κέ? Professor Sterrett himself says, Dialect 6, "The body of the poem is written in the old Ionic dialect". Why then remove the Ionic ἄν from this Ionic-Aeolic poem? Granted that the early Aeolic bards used only κέ, yet the language which took over these earlier songs and in which the Iliad was created had ἄν. The absence of this Ionic particle would destroy the main prop for the theory of the origin of these poems advanced by the author.

On the attempt to restore the dative plural -σι I will make two comments. XI 779 ἃ τε ξείνοις θέμις ἐστίν cannot take the ending -σι without destroying the verse. Cf. also Drewitt, Classical Quarterly, 1908, 99: "It is interesting that in the one other type of monotomic scansion, viz., in lines resting on the hephthemineral caesura alone, elision is absolutely rejected by the principal pause". This rule then makes impossible the elision assumed in this edition for B 249 'Ατρεΐδῃσ' and establishes the vulgate reading.

In the Preface is this sentence: "such forms are contrary to the general laws of Greek, and occur only in the epic or in works borrowing epic forms". That they occur in the epic and not elsewhere surely is proof that they were not added from without, but are epic in origin; this might be a cogent reason for excluding them from other species of literature, but to exclude epic forms from epic poetry, because they are exclusively epic, is as reasonable as it would be to banish tragic diction from tragedy.

Professor Sommer in his thorough investigation of Wernicke's law, Glotta 1. 149, comes to this conclusion: "Ich ziehe es vor, an der Sprache Homers so wenig wie moeglich herumzudoktern, glaube ich doch die Erfahrung gemacht zu haben, dass man insgemein bei konservativer Textbehandlung auch sprachgeschichtlich am weitesten kommt".

No student of Homer can fail to recognize the brilliant though erratic ingenuity of Payne Knight, van Leeuwen, and Mendes da Costa, but it is a far different matter to take their radical and often groundless conjectures and present them to beginners as assured facts.

JOHN A. SCOTT
NORTHWESTERN UNIVERSITY

The second informal meeting of the New York Latin Club for this year took place on Saturday, April 17, at Packer Institute. The subject was Methods of Teaching Latin Prose Composition. Messrs. A. L. Janes of the Boys' High School, E. W. Given of Newark Academy, S. L. Cutler of the Morris High School and C. M. Baker of the Horace Mann School set forth in considerable detail their methods of handling the subject, while Mr. A. L. Hodges of the Wadleigh High School explained why the results were so poor, and Miss S. E. Van Wert of the Normal College detailed some of her experiences in visiting composition classes in English Schools.

Mr. Janes advocated very strongly the direct method of teaching. Out of an exercise containing twenty sentences five should be prepared at home and recited at dictation in class, the sentences being changed by the teacher so as to make it clear that the pupils had actually learned the principles. The pupil should also be expected to recite five sentences done yesterday in review, and five sentences done the previous day, so that the pupil should be ex-

pected to have at command practically the full exercise and be able to give the various sentences or similar ones at the demand of the teacher orally. In this way, Mr. Janes said, most excellent results were obtained, and a degree of interest developed in the class which could not be expected in any other way. The individual pupils vied with one another in offering suggestions, correcting each other's mistakes, etc. One-third of every period was thus employed.

Mr. Given explained that a good deal of attention was devoted in his classes to the careful study of vocabulary, in which, after the work had been for some time on individual words, the pupils were expected to learn a large number of phrases. Mr. Given thought that in this way the disadvantages of individual word study were obviated and the effect of word combination was brought out more clearly; he asked suggestions from the audience with regard to this method. He also advocated the direct method in combination with this word study, supplemented by a certain amount of written work.

Mr. Cutler used for the earlier terms in his classes a book in which the exercises were based upon the text. This added somewhat to the interest of the work, which formed an integral part of every period, but the method lacked system, and in the later terms this was remedied by intensive topical study along the lines indicated by Mr. Janes. This combination of the two systems was found to work well. It would work better, Mr. Cutler thought, if in some way or other Vergil could be finished in time to allow a review of some speech of Cicero to complete the course.

Mr. Baker felt that in composition an important element was oral drill in what he called sentence declension and conjugation. He maintained that the learning of the paradigms per se did not carry with it any power to supply the proper form rapidly in oral work; consequently in his classes the paradigms were learned in groups of words, as were phrases involving difficult cases, substantives, pronouns, verb-forms at the same time. Mr. Baker claimed excellent results from this method of study in increasing the rapidity of pupils in oral work.

Mr. Hodges deprecated laying so much stress upon prose composition as an end in itself, and believed that it ought to be regarded rather as a means of testing the knowledge of pupils gained from their reading. He felt that a great deal of the lack of success was due to insisting upon pupils learning to write a certain kind of Latin when the main object should be to develop the power to translate accurately, for which testing in prose sentences was an excellent aid.

Miss Van Wert showed that in England the teaching of composition was either good, bad or indifferent, according to the schools. In one place the master called each member of the class to his desk and discussed in a low tone his exercise with him while the remainder of the class indulged in animated conversation. In another class the work was done with prepared exercises; in another, with which Miss Van Wert was very much impressed, the story of Coriolanus was read in Latin, and afterwards the class was required to give back to the teacher the story in other words. Here, as in Mr. Janes' class, the students vied with each other in correcting mistakes, suggesting words and phrases, and altogether showed a capacity quite marvellous to one whose experience lay largely in different methods of work.

MODERN SIDE LATIN

Mr. C. H. Spence, Headmaster of the Modern Side, Clifton College, England, in The School (London) for November, 1906, gives certain suggestions for the teaching of Latin in institutions in which the stress is chiefly on the modern subjects. He thinks that we should give up all hope of teaching composition or grammatical niceties, confine ourselves to translation, attempt to awaken boys' interest in the literary, historic and human side of what they read, and never forget that it is the aim to teach English as much or more than Latin. He advises, therefore, (1) the reduction of accidence to the shortest and simplest form; (2) syntax based on the analysis of the sentence, with large use of English examples; (3) translation, largely "unseen", as the main work; (4) great attention to the acquisition of vocabulary with the aid of pictures and models and constant reference to English cognates and derivatives; (5) the bringing home to pupils the fact that Latin is indispensable by showing them the relation of Latin to other Aryan languages and to the Romance tongues, the history of the Latin element in English and the debt which Europe owes to Roman law and government.

Boys are interested in scraps of mediaeval or modern Latin, which illustrate English or local history; for instance, extracts from Magna Charta and Doomsday, Henry II.'s Charter of Bristol, or Camden's account of that ancient harbour. Again, as a change from a construing lesson, boys may be told to find out the meaning, derivation and history of such words as decimate, explicit, desultory, and so on, or the meaning of ordinary Latin phrases in common use—*primus inter pares* and the like—of the headings of Psalms in the Prayer Book, or expressions from the Latin hymns they sing in chapel. Or again, they may put into modern English Latinisms from Milton, or translate the scraps of Latin to be found in Chaucer or Shakespeare, or explain what Tennyson meant by the "Ausonian king" or the "cold *hic jacets* of the dead".

In teaching translation Mr. Spence feels that boys should use dictionaries as soon as possible and be taught *how*.

He gives the following illustration of his method

of teaching the first two books of the Aeneid:

Spend some hours in telling the story of the whole in outline, and the story of these two books in detail, something of Vergil's life, his time and his purpose in writing. Translate the first hundred lines to them; if they learn translation lessons out of school be careful to pick out the easiest pieces (six lines here, ten lines there), get through the lesson as quickly as possible, translate to them, give them the substance of the parts they will not care for. At all hazards press on, let them see the action, perceive that something is going on—that things are happening. Who can be interested in a story when he reads it at the rate of fifteen lines every other day? Limpets are probably uninterested in the form and colour of the rocks they laboriously traverse. The boy who is forced to struggle with homeopathic doses of part of a casual book of Vergil, feels like the man "who read Clarissa for the fable"—inclined to hang himself. Whatever else be sacrificed, get on with the story. "Set books", that is a few hundred lines done again and again, and laboriously "got up" and reproduced in examination, seem to me a waste of time.

Mr. Spence closes with a specimen of what he says "is not an examination paper in the ordinary sense. It should be done *viva voce* with the assistance of the master, and with the help of an English and a Latin dictionary".

1. Translate:
   (b) Quorum nomina infra leguntur vitae prodigi patriae profuere. Idem apud matrem quam exornarunt alumni memorem mortui vivunt.
2. Explain, translating the words in italics:
   (a) Hearken also to Solomon, and beware of hasty gathering of riches: *Qui festinat ad divitias non erit insons.*
   Bacon: *Of Riches.*
   (b) Cicero, writing to Atticus of Pompey's preparation against Caesar, saith: *"Consilium Pompeii plane Themistocleum est: putat enim, qui mari potitur, eum rerum potiri".*
   Bacon: *Of Kingdoms and Estates.*
   (c) Tressillian mustered his learning to reply: *"Linguae Latinae haud penitus ignarus, venia tua, domine eruditissime, vernaculum libentius loquor".*
   (d) Dr. Johnson would try to repeat the *Dies irae, dies illa;* he could never pass the stanza ending thus, *Tantus labor non sit cassus,* without bursting into a flood of tears. Mrs. Piozzi.
   (e) That majestic art, *"regere imperio populos",* was not better understood by the Romans in the proudest days of their republic, than by Gonsalvo and Ximenes, Cortes and Alva.
   Macaulay: *War of the Succession in Spain.*
3. Explain the words in italics:
   (a) That *crude* apple that *diverted* Eve.—Milton.
   (b) Elephants *endorst* with towers.—Milton.
   (c) Cold *Septentrion* blasts.—Milton.
   (d) The flowry lap of some *irriguous valley.*—Milton.
   (e) Michael and his agents *prevalent.*—Milton.
   (f) Hurled to and fro with *jaculation* dire.—Milton.
   (g) Sportive lambs this way and that *convolved.*—Milton.
   (h) The rustic youth, brown with *meridian* toil.—Thomson.
   (i) His vest *succinct* then girdling round his waist.—Pope.
4. Give the idiomatic English for:
   (a) Experto crede.
   (b) Tu quoque.
   (c) Status quo.
   (d) Exceptis excipiendis.
   (e) Cui bono?
   (f) Dis aliter visum.
   (g) Divide et impera.
   (h) Spiritus intus alit.
5. Give the meaning and history of the following words and phrases: Bacchanalian, Saturnalia, Mercurial, to hector, to tantalise, vulcanite, fauna, a Pyrrhic victory.
6. Attempts have been made to introduce into English the Latinised words: negoce, tenebrous, pulchritude, nectareous, noctivagous, horrific. What were they intended to mean?
7. Write in ordinary modern English:
   (a) But what was most stupendous to me was the rock of St. Vincent, the precipice whereof is equal to anything of that nature I have seen in the most confragous cataracts of the Alps . . . There is also on the side of this horrid Alp a very remarkable seat.
   (b) How dulce to vive occult to mortal eyes, dorm on the herb with none to supervise, carp the suave berries from the crescent vine, and bibe the flow of longicaudate kine.
   O. W. Holmes: *Aestivation.*
8. Translate:
   (a) Victrix causa Deis placuit, sed victa Catoni.
   (b) Tantum religio potuit suadere malorum.
   (c) Et quasi cursores vitai lampada tradunt.
   (d) Vitaque mancipio nulli datur, omnibus usu.
   (e) Una salus miseris nullam sperare salutem.

T. E. W.

I send you a few 'modern versions' that my pupils have recently offered me.

At reliqua multitudo puerorum mulierumque; 'but the remaining crowd of boys and mules' (how I have escaped this for twenty-five years I do not know); *supplex tua numina posco,* 'as a supplement I ask thy assistance'; *et alas exuit et gressu,* 'and he took off his wings and shoes'.

Some years ago a pupil translated *unicus anser erat* but 'the answer was unique'.

SHADYSIDE ACADEMY, Pittsburg J. B. HENCH

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Those who heard Professor Bennett's paper entitled A Roman Colonel Waring some time ago must have been struck with his remarkable gift for making even as uninspiring a writer as Frontinus live before a modern audience. They will accordingly not be surprised that his popular lecture on Quintilian, given as a Presidential address at the last meeting of the American Philological Association and printed in THE CLASSICAL JOURNAL 4. 149-164, under the title An Ancient Schoolmaster's Message, is not merely intensely interesting but vivifies in striking fashion the pedagogical views of Quintilian and shows that in the essence of pedagogical theory teaching has advanced very little in 1800 years.

Quintilian's views as to the essentials in Latin teaching are those to which, after many years of floundering, most teachers of Latin are now returning. He held that forms should be learned thoroughly, that grammar is not a dry and profitless study but an introduction to the life and growth of the human mind, that memory is an extremely important function in education and should be cultivated with great care, that precocity is to be suspected, that in orthography the simplest forms of spelling should be adopted, that, in pronunciation the pronunciation of the best should be the norm, that it is easy to lay entirely too much stress upon physical training, that an important function of education is to develop the ideal in man and that premature specialization is extremely bad, and, finally, that the training of youth should not be thrown entirely upon the school but should be an important home element.

The whole address is so well worth reading that it is difficult to make selections from it, and yet a couple of paragraphs have appealed particularly to me. With regard first to the value of grammatical training (p. 155):

Exceedingly valuable, too, is the insight afforded by grammar into the psychology of language, its life and growth. Many of the conventional means of expression are really illogical and have been determined in their form by analogy, which is a hardly less potent factor in syntax than in sounds and forms. For human speech was not primarily a creation of the logician, but an emanation from, and an evolution of, the folk-consciousness. The same forces that brought it into existence determined in the main its entire future career, and forever precluded the existence of an ideally perfect and consistent scheme of expression. What we see in language, therefore, is largely the waywardness and inaccuracy of the popular mind. Rightly apprehended, then, grammar in its manifold phases takes us into the secret history of the human intellect, and shows its most diverse functions in actual play. It is no exaggeration to say that the history of a people is writ large in the people's speech; and the study of grammar is but the study of this speech.

All this is eminently true and I can well remember the great delight that I experienced when first I came under the instruction of Professor Gildersleeve, the keenest grammarian in the best sense that this country has seen. As a matter of practical experience, nothing is quite so interesting to students as their first insight into the real meaning of grammar. Of course, there is a danger, too. If language is the expression of the waywardness of imagination of the popular mind it is important that this waywardness should not be displayed to intellects still too immature to appreciate it. We undoubtedly do suffer from the application of university methods to early college instruction.

I was also much interested in the following paragraph on orthography (p. 157):

One of the vexed questions of elementary teaching in Quintilian's day concerned the orthography of Latin words—whether to write *adsisto* or *assisto; adrideo* or *arrideo; inrumpo* or *irrumpo,* etc. The same question has within recent years assumed a momentous prominence in the study of elementary Latin in America. To my mind it introduces a difficulty as gratuitous as it is vexatious. Latin is hard enough anyway, without loading it with a mass of pedantic details to worry and discourage the beginner. Quintiiian's advice on this point is most sensible and pertinent. "Write as you speak", he says, "except where custom has otherwise decreed". Elsewhere he tells us that the assimilated pronunciation was in vogue. Evidently he regarded that as the preferable orthography. But he expressly deplores paying much attention to these puerilities, as he calls them. Instruction means something else to him than frittering away time and energy on such trivial formalities. I heartily wish that we might take the same sensible attitude in our Latin teaching, and not multiply confusion for the pupil by spelling the same word now in one way, now in another, as is often done in our texts—frequently on one and the same page. For myself I hold that Latin exists for the pupil, not the pupil for Latin; and I have consequently regretted not a little in recent years to observe the increasing attention paid by makers of secondary text-books to the quiddities of scholarship. Even the useful *j* is currently dis-

guised as *i*, till the pupil and—I regret to say—not a few teachers, no longer know when the character stands for a vowel and when for a consonant.

With the main point of this paragraph every experienced teacher must be in thorough sympathy. I remember that some years ago the attempt was made through the American Philological Association to standardize the spelling of Latin for American text-books, but the attempt came to naught and yet it is an important consideration in setting examinations that shall be taken by students from many different localities and using many different text-books. The question of spelling is an insistent one, and the student may well be disturbed by seeing on the same examination paper such spellings as *coniciunt, coniiciunt* and *coiciunt*. I see no reason why assimilation should not be employed in all American texts.

The last sentence of the paragraph quoted is also an interesting and amusing example of how a clear-headed scholar can confuse essentials. Teachers that do not know when the character *i* stands for vowel and when for consonant should take to heart what is said in the earlier part of this same address:

Let me here record my conviction that a college graduate, who has been a poor Latin scholar in college, is not fit to teach even elementary Latin. In fact such a person is conspicuously unfit for such labor, not so much from lack of large attainments as from lack of the spirit that a good scholar inevitably takes into the classroom and implants in his pupils. Only the lover of accuracy will beget a love of accuracy in his pupils, and without this there can be no scholarship—no really excellent instruction. If education is not to become a meaningless thing among us, it must be taken very seriously; and the prospective teacher must dedicate his whole energy to the profession he chooses. Teaching cannot safely be made a makeshift. Any such attitude involves disaster to the individual who risks the experiment, to the pupils under him, and above all, to the community and ultimately to the national life.

G. L.

THE TEACHING OF FIRST YEAR LATIN[1]

Can anything more be written on this subject than has already been written? What can be done with so large a subject within a time limit of ten minutes? These are questions which naturally suggest themselves to one asked to prepare a ten-minute paper on the subject.

Let it be said at the beginning, then, that this paper does not attempt to consider the subject in all its phases, nor does it lay any claim to great originality or startling discovery. It is pretty much the same old story, and yet while so many of our high school pupils are studying First Year Latin, while there are problems still unsolved in the teaching of the subject, just so long it is worth our while to discuss the methods employed, the results accomplished, and to consider suggestions for improvement in the presentation of the subject to our pupils.

Why so many pupils fail in their First Year Latin is a subject upon which much has been said and much written. Many are the answers to this perplexing question, for there is no denying the fact that many do fail, or at least enter upon the work of the second year poorly prepared. In the first place there are those pupils who have no natural ability for the mastery of any language. There are those who have no seriousness of purpose in school work, whose minds are occupied with athletics, social functions, or other matters, and whose parents take little interest in the concerns of their children. Then there are those, in the third place, who possess fair ability, who are faithful, conscientious pupils, but who either fail entirely or get a very poor foundation for more advanced work. As to the first class it need only be said that they should be turned into another course at the earliest possible date. As to the second, every effort should be made that is reasonable and possible to interest them in their work. Our chief concern should be with the third class, which in the past has been by no means a small class.

All failures, or poor results, cannot be attributed to one and the same cause. The successful teaching of First Year Latin depends upon many things: the atmosphere, the spirit, the standards of the school, the previous training of the pupils, length of period for recitation, and foremost of all the teacher, his training and experience, his personality —that magnetism and force which draws and holds the interest and the best effort of the pupils. But to pass over all other considerations let us confine our attention in these few moments to just one point which has without doubt driven the boat of many a pupil against the rocks of discouragement and failure. This point is ***the lack of definiteness*** in our methods. Or, to express it in another way, are we not trying to conduct too many rings at the same time in this circus of First Year Latin?

Let me illustrate this point by referring to two or three books of recent publication which are being adopted to some extent. In the fourth lesson of one book a paragraph is devoted to a consideration of the Ablative of Means or Instrument, and another paragraph to the Ablative of Place Where. There follows a vocabulary of 14 words, ten Latin sentences, seven English, and a collection of Latin sentences for Conversational Work. Lesson five covers the first declension of nouns and adjectives, together with the usual considerations of gender. The next lesson drops all this and takes up the present tense of a verb of the first conjugation and introduces a consideration of how questions are asked in Latin, followed, of course, by the usual

[1] This paper was read at the meeting of the Vermont Section of the New England Classical Association, at Burlington, on December 5, 1908.

amount of vocabulary, Latin and English sentences. In lessons seven and eight nouns of the second declension are considered. Then comes a lesson on *sum*, seasoned with a few rules of syntax. Now turn to another book. By the time this book has covered eighteen short lessons, the general rule for the Genitive has been considered, as also the Genitive of Possession, the Genitive of Description, the Dative of the Indirect Object and the Dative of Possession, the Ablatives of Means, Cause, Instrument, Description and Specification. In addition to all this there has been in one lesson a consideration of the first declension, with vocabularies, English and Latin exercises, then a lesson on some part of the verb, then the second declension, then *sum*, then some adjectives. And so on. The scene is constantly changing: a little of this and then a little of that. Rules of syntax are introduced which first-year pupils do not need and which they do not understand. But they have had a variety.

Now, when a boy of 14 has gone through 25 or 30 lessons in this way, is it possible for him to have a very definite idea of what has been accomplished or a very clear idea of what is being aimed at? He has tried honestly and faithfully to understand what the Ablative of Specification or the Ablative of Description is for. He has spent hours at home trying to make the different blocks of an English sentence fit together into some sort of a Latin structure. He has managed to get something out of the Latin exercises. He has tried to converse in Latin. He has learned his vocabularies. He has studied the queer way of pronouncing the Latin words and has tried his best to imitate the sounds. Stems, roots and accents have come in for their share of his time and attention. *But meanwhile what about the learning of forms?* These have come in for their share of the time, but usually after the other parts of the lesson have been prepared. The little time that was left was spent on the forms. The fact is he has been trying to watch too many rings at the same time and he is beginning to get a little bewildered. By the time this process has continued through fifty or more lessons his ideas of Latin are pretty well scattered and indefinite.

But some contend that this variety must be introduced in order to hold the interest, and to make it easy for them. Now I do not believe that our boys and girls to-day have got to have everything made easy for them in order to hold their interest, nor do I believe that it is a good thing for them. We have too much of the scattered, superficial, easy method used in our schools to-day. It is a good thing for our pupils to have hard, but definite, problems to work out for themselves. Under the leadership of a good teacher I believe that they like to attack a subject when told that it is a little hard, nor does their interest lag when a definite problem is set before them. But we must make the problem just as definite as possible, and not confuse them by introducing too many different features of the work during the early part of the year.

Now, what are some of the definite and essential elements to be put before the beginner? First and foremost, they must get an understanding of what an inflected language is. To most of them this is a new idea. So the learning of forms becomes the first and most essential thing. To this work the greater part of the study time each day ought to be devoted during the first term at least and other features of the work made to stand in the background.

But in this work of learning forms, instead of studying the declension of nouns a little here and a little there, creating the impression that there is never going to be an end to the subject, more definite, more satisfactory results will be accomplished if nouns representing the first, second, fourth and fifth declensions are placed on the same page side by side and these four declensions are compared and studied and learned before anything else is introduced. While learning these forms they can learn something about the stems, the general uses of each case, the meanings of a short list of nouns in each declension, and how to pronounce the words from hearing the teacher pronounce them. The first and second declension of adjectives would naturally follow and be a comparatively easy task. The third declension of nouns needs to be studied by itself. They will not master all its difficulties of stems and genders and irregular forms the first time over. This can come only through constant review. But they will have the satisfaction of knowing that they have a working knowledge of all the declensions of nouns. In this same way the indicative of the four conjugations may be compared and studied and learned. And so on through the pronouns and all the most essential and important forms and declensions.

Along with this work a small vocabulary is being acquired, short and very simple Latin exercises illustrating the most simple and ordinary points of syntax are being introduced, also phrases and short exercises from English to Latin, provided this is done for the most part during the recitation period. In a word, then, during the first part of the year the definite problem to be worked out is that of learning the essential forms. Nothing should be introduced that will obscure this aim. Unnecessary points of syntax, subjunctives, the puzzling over English exercises to be translated into Latin, should all be reduced to a minimum, while the all-essential work of learning the forms is the problem to be worked out.

When this has been accomplished the subject of syntax will come in for its full share of attention

with the more extended exercises for translation. This will call for a constant review of the forms which have been studied and it will fix them in memory as only constant review and use can do.

Now, I believe that this method, so hastily and imperfectly outlined, makes the problem a more definite problem. When a boy goes to his recitation in mathematics he generally feels pretty sure whether or not he has his lesson prepared. He has learned his numbers, he has learned to count, he has learned something about the use of a and b, x, y and z, before he has tried to add and subtract, or solve a problem containing an unknown quantity. And so in this matter of First Year Latin the best results can be accomplished only when the work is made definite and the scattered methods so often used in our books are avoided. Some such plan as that presented by Mr. Muzzey in his Beginner's Book in Latin will yield good results when wisely used. It may not be as easy for the teacher. It may at first be hard for the pupil, but I insist that boys and girls are not afraid of hard problems when rightly encouraged, and there is always a joy in mastering something hard which encourages to new and even better efforts.

HARLAN N. WOOD
ST. JOHNSBURY, Vermont

REVIEWS

Xenophon's Hellenica. Selections. By Carleton L. Brownson, Ph.D., Assistant Professor of Greek, College of the City of New York. New York: American Book Company (1908). Pp. 415. $1.65.

This book has the usual handsome exterior of the Greek Series for Colleges and Schools, published by the American Book Company. Without, the cover is done in garnet and gold. Within, the type, barring occasional faintness, is good, the spacing generous, and the general appearance of the page attractive. The notes, as usual in this series, are printed at the bottom of the page.

The aim of the editor has been to include in one usable volume the parts of the Hellenica which he thought historically most important. The first two books are given entire; selections are made from the remaining five. Of the omitted parts brief summaries are given to enable the student to follow the narrative. The total amount of text is about 4,500 lines, or about 150 pages if printed as solid text.

The quantity of text supplied is perhaps greater than necessary for a book of selections. At least a whole term (a half-year) would be required to read all that is given, and it may be doubted whether many teachers would care to devote that much time to it, especially when they reflect that the students, before entering college, have been reading nothing in the way of Attic prose but Xenophon. I am assuming that the Hellenica would be read, if at all, in the first year of college. It is unfortunate for the Hellenica that a congener like the Anabasis precedes it in the schools. The degree of resistance which it offers suggests the first year in college rather than a later time. But as many students take Greek for only one year in college, the question arises whether we ought not to give them Lysias or Plato or Herodotus or the Odyssey instead of more of an author whom they have already had. At Princeton, where students read Greek for at least a year and a half, the Hellenica has had to yield place to Plato.

In the preface of the present volume the hope is expressed that teachers in the secondary schools may occasionally be induced to read the Hellenica instead of the Anabasis. This would be an interesting experiment to make and Professor Brownson's volume would seem to be well adapted for such an experiment.

The manner in which the editor has executed the task set before him must command approval. The notes have been written with care and ability and are generally helpful. The present reviewer sees very little to criticize here. One would perhaps prefer to see less *translation* in the notes, especially when these are given at the foot of the page. The notes to many recent texts, because of the abundance of passages translated, are in the nature of 'modified trots'. The translation of all hard phrases tends to an evasion of that intellectual tussle which strengthened the mental thews of the readers of the older editions.

One annoying circumstance that the editor had to contend with was the necessity of giving references to five grammars for ordinary points of syntax. Considerable space is consumed by many citations like these: . . . S.2346 d; HA.906; B.616, 3; G.1417; Gl.656 c. I counted eighty in the first 100 pages. We seem in America to be suffering from an excess of eminent grammarians.

Speaking of space one wonders whether there are not some pages in the introduction and at the end of most of our texts that might be omitted. In the present instance we want, to be sure, the judiciously compressed life of Xenophon which Professor Brownson has written; also the chapter on The Syntax and Style of Xenophon, and the brief notice of Other Authorities for the period covered by the Hellenica. These chapters constitute about ten pages of the twenty-nine which we find. The other nineteen pages, dealing with The Subject and Scope of the Hellenica, its Relation to Thucydides, its Divisions, Interpolations, Merits and Defects, might have been compressed—one does not like to say suppressed. Something might be left for the teacher to say, especially in a college text-book.

Again at the end of the book we have many pages that the student surely and the teacher perhaps would be content to have left out. The text

ends on page 348. From there to the end on page 415 there are sixty-seven pages, which no doubt contributed to make the book rather high in price. These pages consist of Appendices on (I) The Life of Xenophon, (II) The Relation of the Hellenica to Thucydides, (III) The Divisions of the Hellenica, (IV) The Interpolations in Part I of the Hellenica, (V) Manuscripts, Editions and Auxiliaries. Finally there comes the List of Proper Names, and the Greek Index and the English Index. Here again one wonders whether much might not have been suppressed without diminishing the usefulness of the book. Or if the teacher does need such careful coaching—the learned references make it clear that these appendices are not intended for the student —would it not be fairer and better to print such things as separate booklets to be sold only to teachers?

But in fairness to Professor Brownson it should be said that the features to which objection is here ventured are not by any means peculiar to his book. Judged by the methods and fashions now in vogue for making text-books, his book would have to be pronounced a good book, and even according to the notions above expressed it is not an inferior one.

D. A. MacRae
Princeton University

What Rome Was Built With. By Mary Winearls Porter. London and New York: Oxford University Press. (1907). Pp. VIII + 108.

This handbook, when revised, will be a useful addition to the library of the classical scholar. It is devoted to a description of the various kinds of stone, especially marble, limestone and granite that were employed in Rome. Nothing whatever is said about brick or concrete construction, so that strictly speaking the main title is something of a misnomer. The geographical order is followed, and stones brought from the same country are described together. The author does not confine herself to the ancient city exclusively, and nearly as much space is devoted to notes on the use of the various marbles and granites in the middle ages and during the renaissance as in the period when Rome was really being built.

In general the description of the stones is correct, and that of the quarries useful and interesting, but the book is written in a somewhat hap-hazard style. Evidently the author sent her first draft to the printer, and the proof was read with undue haste and carelessness. As a result of this haste, besides instances of mere padding (e. g. pp. 26-27), infelicities of style such as "the triumphal procession of captured statues" (p. 67), and many misprints, there are too many errors and contradictory statements about matters in regard to which the author should have consulted some recognized authority. Thus on p. 4 we are told that the *lapis niger* was "probably the first piece of marble ever brought to Rome", on p. 93 we read that "Boni also discovered a fine pavement of handsome black marble of the time of the Gracchi", on p. 39 that "Boni is led to believe, from pieces of Giallo Antico found in the sacrificial or expiatory stratification under the Niger Lapis, that this marble was brought to Rome as early as 200 B. C.", and on p. 100 that "the earliest instance we know of Synnadian marble being brought to Rome is that of the columns of the Basilica Aemilia erected in 179 B. C."

Aside from the contradictions here, there is no authority for Bruzza's assertion, on which Miss Porter bases her statement, that the columns of the original basilica were of marble at all.

On p. 48 Salmasius appears in a list of "ancient writers"; the Mamurra of the Ciceronian period is identified with the Mamurra of Martial 9. 59 (p. 5); "the house of Scaurus was valued at £885,000", we read on page 9, although even Lanciani (Ruins, 119) has finally placed an interrogation mark after that sum; and the masses of tufa found under the walls of Ara Coeli "are believed to have been part of the Capitoline Arch (?) of twenty-eight centuries ago" (p. 15). For Miss Porter the Pantheon is still the original work of Agrippa (p. 35); "porphyry is derived from the Latin *porpora*" (p. 52); "Marcellus" (p. 48) has displaced Marcellinus; Luna and Luni are used interchangeably (pp. 26, 27); and the god of the new régime masquerades under the name of "the Palatine Apollinus" (p. 23). The bibliography at the end of the book contains only titles with no bibliographical details, and in the notes there are no references to page or section in works cited except in the case of classical texts.

There is good material in the book but it should be revised carefully, and it does not by any means take the place of the excellent introductory chapters of Middleton's Ancient Rome.

S. B. P.

NEW YORK LATIN CLUB—Last Luncheon

The third and last luncheon of the New York Latin Club for the year 1908-1909 will be held at the Hotel Marlborough on Saturday, May 22, promptly at noon. The previous luncheons have been well attended; so, too, have the two informal meetings held at the Packer Institute. All members of the Club and all others interested are cordially invited to be present. Tickets for this luncheon (75 cents) may be got at the luncheon.

Professor Samuel Ball Platner, well known for his Monuments and Topography of Ancient Rome, as well as for other writings, will address the Club on *The Early Stages in the History of Rome.*

THE HAVERFORD MEETING

The Third Annual Meeting of The Classical Association of the Atlantic States, held at Haverford College on April 23-24, was a distinct success. The attendance was good; the arrangements made for the comfort of the members by the retiring president, Mr. Franklin A. Dakin, of the Haverford School, and by various representatives of Haverford College (Professor W. W. Baker, Dr. R. M. Gummere, Professor W. H. Collins, Superintendent of Buildings and Grounds, and Miss Martha B. Smith, Matron) were perfect. The weather on Saturday was delightful. Somewhat more discussion of the papers might well have been profitable. But over against this was the fact that, since every speaker kept strictly within the time limit of twenty minutes, there was abundant opportunity for the members and guests to meet one another. At the close of the meeting the hearty thanks of the Association were tendered to the persons mentioned above for the contributions made by them to the marked success of the meeting.

The papers presented at the meeting will be given in full in early numbers of Volume 3 of THE CLASSICAL WEEKLY. At this time, therefore, little need be said about them. The program was as follows:

(1) Address of Welcome, Professor Frederic Palmer, Dean of Haverford College. Mr. Palmer called attention again to the pressure of scientific and so-called practical studies on the curriculum of school and college, and reminded the members that this pressure can be resisted only if the teachers of the Classics bring them into vivifying relation to their pupil's lives and experiences. (2) Elements of Interest in the Anabasis, Dr. R. L. Guernsey, Columbia University. Dr. Guernsey held that the Anabasis affords opportunity for fruitful study of incidents and adventures, of countries and tribes, of character and equipment of soldiers and leaders, of skill in argument and debate, of politics and strategy, of government and religion, in a word for interpretative study of ancient life. Grammatical drill and word-study are imperative, but only as a means to an end. Ability to read and desire to read are to be cultivated; the student must be made to feel that he is to read the Anabasis primarily because it is a valuable portion of our inheritance from the intellectual wealth of antiquity. The work must be viewed as a whole, not merely in sections; its merits must be noted and the significance of the events it chronicles.

(3) Hysteron Proteron in the Aeneid, Dr. R. G Kent, University of Pennsylvania. Dr. Kent, subjecting the Aeneid to logical analysis, held that this phenomenon is far more common in the Aeneid than is commonly supposed. He gave a list of examples, discussing some of them, and suggesting explanations of the frequency of the phenomenon. (4) De Quincy and Macaulay: Their Use of Classical Tradition, Dr. R. M. Gummere, Haverford College. Of the many points covered by this paper the following may be noted: Their theories of a classical training. Both Macaulay and De Quincy anticipated the study of our own language in school and college curricula; De Quincy on the Homer and the Homeridae; the Lays of Ancient Rome; Their Opinions on History, especially on Herodotus; Excellence of De Quincy's Philosophy of History; Macaulay on the Athenian and the Elizabethan Drama; Their Use of Words and Quotations. (5) The Place of the Reader in First Year Latin, Dr Susan B. Franklin, Ethical Culture School, New York City. Miss Franklin held that a reader should increase interest in the language as a living thing, should serve as a kind of laboratory exercise on forms and syntax learned in a Beginner's Book and should help the student in the difficult art of learning to read. It should, therefore, contain only a few definite things, gradually introduced and often repeated. The paper indicated the range of syntax and vocabulary desirable in such a Reader and gave the results of the examination of various Readers in use in England and America, pointing out interesting differences and possibilities of some adaptation of English methods to our own field. (6) Matters of Present Moment and How to Deal With Them, Miss Josie A. Davis, Morris Heights High School, New York City. The paper included (1) a consideration of some of the conditions under which High School teachers are expected to train pupils in Latin, complex curriculum, excessive requirements, over-large classes, too rapid promotions, unequal terms operating in favor of the modern languages, race for points; (2) recommendations for (a) modification in requirements along the lines laid down by the American Philological Association, (b) for the preparation of a report giving accurate, and, wherever possible, statistical information on the conditions and the results of the study of Latin in the Secondary Schools.

(9) Greetings from The Classical Association of New England, Professor George E. Howes (Secretary-Treasurer), Williams College. Mr. Howes spoke very pleasantly, emphasizing the possibilities of co-operation by the various classical associations. In this connection it may be noted that the Association voted to invite The Classical Association of New England and The Classical Association of the Middle West and South to send delegates to its annual meeting in 1910, and to send representatives itself to the annual meetings of the Associations named.

(10) The Value of the Classics: An Outsider's View, Professor William Wistar Comfort, Pro-

fessor of Romance Languages at Haverford College. Professor Comfort's address was most interesting. He took strong ground for the Classics, holding frankly that the modern languages, as thus far taught in this country at least, are in no sense an equivalent in training for the Classics which they have in such large measure supplanted. Classics and mathematics he would have every pupil study.

(12) Symposium on First Year Latin: Essentials versus Non-Essentials. I. Pronunciation, Miss Theodora Ethel Wye, Teachers College. II. Forms, Mr. Charles C. Delano, Jr., Brooklyn Latin School, Brooklyn. (a) What forms must be learned? what forms may safely be eliminated? (b) How can the essential forms be mastered? Should they be learned piecemeal? or in large blocks? (c) Aids to teaching forms? modes of reciting or using paradigms to advantage? modes of fixing forms in mind? III. Syntax, Miss Anna Petty, High School, Carnegie, Pennsylvania. (a) What principles should be mastered in this year? what principles may be safely omitted? (b) When should the study of syntax begin? at once? or should it be postponed until a goodly number of forms has been learned? (c) Modes of presenting syntactical principles and of fixing them in mind. IV. Vocabulary, Mr. Stephen A. Hurlburt, The Kelvin School, New York City. (a) How many words should be learned? what words; what meanings? (b) Aids to acquiring these words? (c) What part should word-formation play? V. Latin Writing, Dr. George D. Hadszitz, University of Pennsylvania. (a) When should it begin? (b) Place of oral work? (c) Should there be much writing or little? (d) How much should be attempted in this year (i. e., what principles of syntax should be attacked)? (e) Helps?

(13) The Legality of the Trial and Condemnation of the Catilinarian Conspirators, Professor George Willis Botsford, Columbia University. (1) The Valerian and Porcian leges de provocatione. (2) The *quaestiones perpetuae*, the *quaestiones extraordinariae*, the *senatus consultum ultimum* and the right of appeal. (3) The interpretation of lex Sempronia de provocatione by (a) The *optimates*, (b) The *populares*. (4) Cicero's varying procedure in dealing with Catiline and his accomplices. (5) The attitude of the populares toward Cicero's conduct: (a) The opinion of Q. Metellus Nepos, tr. pl. (b) The Clodian plebiscita affecting Cicero. (6) Summary of the constitutional argument.

(14) Amateur and Professional Latin in the High School, Mr. C. R. Jeffords, Eastern District High School, Brooklyn. (1) Should Latin in the High School be treated as a technical subject or as an element in a liberal education? (2) Essential differences between the methods of presentation appropriate to each of these phases of the subject.

(15) Some Recent Excavations in Asia Minor and Greece (Illustrated), Professor David M. Robinson, Johns Hopkins University. The paper dealt with Sardis, Miletus, Corinth, Sparta, etc.

(16) An Examination of the Theory of Sense-Perception as Stated by Lucretius, Professor Robert B. English, Washington and Jefferson College. The paper examined the functions (1) of the external object, (2) of the sentient being, (3) of the mind, in the process of gaining a knowledge of the outside world, and discussed Lucretius's views in the light of more recent investigations.

The Secretary-Treasurer reported that during the year the membership of the Association had increased from 288 to 429. There had been but nineteen withdrawals in all; of these, one was due to marriage, six to removal beyond the territory of the Association. Of these six, three are subscribers to THE CLASSICAL WEEKLY. The total number of new members secured during the year was 160; the net gain was thus 141 members, an increase of nearly 50%. The year had also been one of success for THE CLASSICAL WEEKLY, in that all bills incurred for the publication of Volumes 1 and 2 will easily be met, there will be a surplus besides, and the Association owns an addressograph machine which, with type sufficient to address 800 envelopes weekly, had cost about $100. The thanks of the Association were voted to Professors Lodge and Knapp for their share in the success achieved by the Association and THE CLASSICAL WEEKLY.

Some details of the membership may be of interest: New York has 209 members (of which 26 are in Brooklyn, 93 in New York City), New Jersey, 58 (of which 22 are in Princeton); Pennsylvania, 79 (of which 19 are in Philadelphia); Delaware, 5 (all in Wilmington); Maryland, 31 (of which 27 are in Baltimore); Virginia, 11; Washington, 30. Several other members are temporarily living outside our territory. Within the last two weeks about 25 new members have been gained for the year 1909-1910. In the list of subscribers to THE CLASSICAL WEEKLY nearly every state in the Union is represented.

The officers elected for 1909-1910 are as follows: President, Professor Edward Capps, Princeton; Secretary-Treasurer, Professor Charles Knapp, Barnard College; Vice-Presidents, for New York, Mr. Jared W. Scudder, Albany Academy, Professor P. O. Place, Syracuse University; for New Jersey, Professor George D. Kellogg, Princeton; Delaware, Mr. F. P. Johnson, Friends' School, Wilmington; for Pennsylvania, Professor W. B. McDaniel, University of Pennsylvania, Mr. J. B. Hench, Shadyside Academy, Pittsburgh; for Maryland, Professor H. L. Wilson, Johns Hopkins University; Virginia, Professor M. W. Humphreys, University of Virginia. C. K.

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Virgil Aeneid Books I-VI

By H. R. FAIRCLOUGH, Professor of Latin, Leland Stanford Junior University, and SELDON L. BROWN, Principal of Wellesley Mass. High School. pp. lxi + 515 + 140 1908.

Read the review of this book in THE CLASSICAL WEEKLY of Dec. 12, 1908.

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THE CLASSICAL WEEKLY

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In accordance with the policy of this Journal I take pleasure in calling the attention of our readers to Professor Laing's reply to my strictures on his Phormio, printed in another column. In order to make clear some of my points I reprint, as a specimen of the work, his commentary on the first scene.

Amicus summus meus et popularis Geta
Heri ad me uenit. erat ei de ratiuncula
Iam pridem apud me relicuom pauxillulum
Nummorum: id ut conficerem. confeci: adfero.
Nam erilem filium eius duxisse audio
Vxorem: ei, credo, munus hoc conraditur.
Quam inique comparatumst, ei, qui minus habent,
Vt semper aliquid addant ditioribus!
Quod ille unciatim vix de demenso suo
Suom defrudans genium conpersit miser,
Id illa uniuorsum abripiet haud existumans,
Quanto labore partum. porro autem Geta
Ferietur alio munere, ubi era pepererit;
Porro autem alio, ubi erit puero natalis dies;
Vbi initiabunt. omne hoc mater auferet;
Puer causa erit mittundi. sed uideon Getam?

35. summus, "most intimate".—popularis, "fellow-countryman". 36. de ratiuncula, "of a petty account". 37. relicuom, adjective. This is always a word of four syllables in Plautus and Terence.—pauxillulum, substantive, "a trifle". 38. id ut conficerem, "(he asked me) to get it together". 39. erilem, "his master's".—duxisse uxorem, "has taken a wife". 40. ei, "for her". 41. comparatumst, "it has been ordained".—ei, "those". 43. Scan quod ille únciatim, Iambic law. See Introduction xii.—demenso, "allowance". 44. suom genium, "his own self". The identification of a person and his genius is frequent. —defrudans = *defraudans*. — conpersit, "has saved up", from *conperco* (conparco). 46. partum, sc. *sit*. —porro autem, "then again". 47. ferietur alio munere, "will be struck for another present", lit., "by", instrumental ablative. 48. natalis dies, "birthday". 49. initiabunt, "will initiate (him)", i. e. into some form of religious mysteries. 50. videon=*videone*.

Professor Laing objects to my intimation that the book required two weeks, or even less, to prepare on the ground that not the length of time should be considered, but whether the book meets the objects for which it is designed. His position is only partly correct. When a book is presented to the public bearing on its title page the words, "edited for the use of college students", we have a right to inquire whether the edition shows any evidences of care and elaboration in its preparation which would warrant its approval, and, if it seems to be a slim, hasty performance, it is perfectly justifiable to make that the basis of criticism. If this edition had been designed principally for sight translation as is Nicholson's edition of the Phormio or Cowles's edition of the Andria, or Barber's edition of the Captivi, we should have known what to expect; the latter two books contain about the same kind and amount of commentary as does the edition under discussion. In many of our colleges Terence is not read until the junior year. Professor Laing, in his reply, states that this book is written for freshman students; this is not indicated in the book itself. Mr. Nicholson's edition is likewise intended for freshman students at Harvard. It gives no commentary at all.

But the main point of my remarks is more concerned with the other part of Professor Laing's reply.

Terence is one of the easier Latin authors; he is much easier than Vergil, than Cicero, or than Caesar. A glance at the specimen of the commentary given above will convince any one who has had experience in secondary teaching that the High School pupil who could not read Terence at the close of the second year in the High School with the assistance here given would be regarded as unusually stupid. If the freshman student needs this kind of assistance it is evident that the last two years of his High School work in Latin have been wasted. If Professor Laing wishes to improve the teaching of the Classics in this country he will not do it by lowering his freshman work to the level of the third year of the High School, but will do more good by intelligent efforts so to better the instruction in the schools that such an edition as the one he has prepared would be entirely superfluous.

We may grant for the sake of the argument that a number of college editions are overloaded; we may also grant that a number of High School editions suffer from the same fault, but the judicial mean between an edition that gives too little and one that gives too much is certainly not attained by an edition that assumes no more knowledge on the part of a freshman student than should be assumed at the end of the second year in the High School.

This is the point, therefore, that we have before us: are we teachers of Latin prepared to admit that, after four years of study in the High School,

with from one-fourth to one-fifth of the whole time devoted to Latin, the student still needs the kind of assistance provided by this book? If we are prepared to admit this, does it not constitute the strongest indictment against our teaching of Latin that could be framed? And if we are prepared to admit this too, does it not follow of necessity that unless steps are taken to improve the situation we teachers of Latin are compromising our calling?

Professor Laing's second class of text books, he says, are those of the type of Furneaux's Annals of Tacitus and Tyrrell's correspondence of Cicero. I should like greatly to see books of this type published in the United States and what he says as to the possibility of such publications arising from the endowment of libraries and universities fills me with hope, though not with immediate expectation. At present I know of but a single elaborate edition of a classical author ('elaborate' in Professor Laing's definition) published in this country at the expense of any one other than the author himself. No doubt, however, Professor Laing knows that there is a school edition of Furneaux's Annals of Tacitus and that we thus have an exact example of what he desiderates. Those who believe in the justice of his contention are urged to examine the school edition of Furneaux and to compare it with this edition of the Phormio. G. L.

SLANG, ANCIENT AND MODERN[1]

Every student of the life and literature of any past age must many times have felt how very old are countless 'new' things that we do and say, or, if you will, how fresh and modern was much, not to say *all*, of the life of the ancients; and more than that, how trite it is getting to be—nay, how trite it has been for centuries upon centuries—to say that 'there is no new thing under the sun'. Our age, and doubtless every past age save one, would fain pride itself on its originality, yet the representations of to-day and of yesterday, from Kipling back to Bacchylides, from the Hebrew Preacher down to Shakespeare, endorse, in effect, the words of the jingle, that it is 'the same thing over again'. We are told that Tennyson believed that "nothing can be said which has not been said in some form or another before", and even these very words of his illustrate the truth of his belief, for are they not almost identical with the familiar verse from Terence (Eunuchus 41):

Nullumst iam dictum, quod non sit dictum prius.

Of course, generally it is simply ideas that have permanency, and it is in their phrasing that novelty chiefly comes in; yet not rarely ideas and words alike, at some one's touch, come from out of what our opponents like to call the *dead* languages once more undecayed to life. And it is of some of these apparent resurrections from the dead that I should like to speak. I shall restrict myself, in general, to one side of the subject—slang words and phrases and colloquialisms such as were known to the ancients and are likewise known to us to-day in practically the same form.

It certainly gives us a comfortable feeling to know that *putidum* and σαπρόν were used colloquially long before they were made vulgar by being adopted into our vernacular, that the ancients were familiar with rousing speeches and 'smooth' plays, with the art and the phrase of 'striking' a man for a present, as well as with the apparently gentler but really quite as effective 'touching' one's father for money. All these phrases, I say, carry reassurance with them, especially since some of them, at least, were in their day not slang but highly respectable usages.

To the inventor and user of slang two fields have proved most productive in all ages and among almost all nations: love and drunkenness. The reason doubtless is that the intoxicated person, whether tippler or lover, offers an easy mark for all sorts of barbed metaphors, and sometimes himself, in his exhilarated state, is extremely successful in escaping from bald literalism, in which escape some one has declared the essence of slang to lie. In English we have expressions almost beyond number drawn from both fields, which need not perhaps be enumerated. A writer of half a century ago gives a list of thirty-six slangy English expressions meaning drunken (by a strange sort of irony the article in which the list occurs appeared in a magazine called Household Words!) and this list of his is far from complete or up-to-date. Doubtless the number could be very nearly doubled from the slang of the present time. Indeed some two or three hundred expressions of this same meaning are listed by Farmer and Henly in their elaborate dictionary of slang.

But what about the ancients? We are accustomed to say that the Greeks, at least, practised moderation in drinking as in other things, yet I have found very nearly forty words and phrases of theirs meaning 'intoxicated', only part, it is true, slang—and this number, incomplete as it obviously must be, seems a bit large for a people who believed in 'nothing too much'. Among these phrases may be mentioned one from Archilochus (Frag. 74, Hiller-Crusius), who declares that he 'knows how to raise the beautiful strain, the dithyramb, when his soul is *electrified* with wine', οἴνῳ συγκεραυνωθεὶς φρένας. Alcaeus, with his τέγγε πνεύμονας οἴνῳ, comes pretty close to the language of Chaucer in regard to the Miller's Wife:

As any jay she light was and jolif
So was her jolly *whistle well* ywette.

Again we have Aristophanes saying in Plato's Symposium (176 B) that he was 'one of those that were *dipped* the day before' (τῶν χθὲς βεβαπτισμένων)

[1] This paper was read at the Second Annual Meeting of The Classical Association of the Atlantic States, at Washington, D. C., April 24, 1908.

and his phrase reminds us of Shakespeare's, for the drinker who is beyond the stage of being a fool, beyond the madman stage, and has reached the third degree—'drowned'. A kindred use is that of βρέχω, 'to wet'. Pindar apparently opens the way for its figurative use, *not* in reference to intoxication, however. Then Euripides's Electra (El. 326) speaks of Aegisthеus as μέθῃ βρεχθείς, 'steeped or soaked in drunkenness'. And finally Comedy gives us βεβρεγμένος, with no qualifying noun, so far as appears, in just the sense of the modern 'soaked' (Eubul. 126 ap. Athen. 1. 23 a b, etc.). Coupled with this participle we find (ibid.) κεκωθωνισμένος, a word which comes from κώθων a Spartan soldier's drinking cup. 'In one's cups' would be almost as near as the English comes to this—unless indeed one might venture on 'canteened' to correspond. Another word from the soldier's life is often found in Theognis, θωρηχθείς, 'breastplated', or perhaps simply 'armed'. A variation on this idea again is ἀκροθώραξ 'armed at the top', or perhaps 'superficially armed', and so 'slightly drunken'. Our own tongue knows the same metaphor in its 'in one's armor', 'primed', 'cocked', not to mention the tipler's 'pocket pistol' (compare also the humorous passage in Aristophanes, Acharnians 1132 ff.).

Most of the expressions thus far mentioned are merely more or less close resemblances to those of the English, but, when we say that a man 'takes the cake' for ingenuity or what not, it seems at first sight pretty clear that here we have a phrase borrowed directly or indirectly from the Greek symposium, and used in the slang sense even in Aristophanes. Thus in the Knights (276) the chorus says to Cleon: 'If you defeat him at shouting, you are the hip-hip-hurrah; but if he surpasses you in shamelessness, the cake is ours' (ἡμέτερος ὁ πυραμοῦς). The scholiast carefully explains that this cake was one made of boiled honey and wheat, baked. Cakes of this sort people used as prizes for those that kept awake at a symposium. They were in the habit of vying at the symposia in the matter of ability to keep one's head up, and the man who kept awake till morning ἔλάμβανε τὸν πυραμοῦντα, 'took the cake'. Modern English lexicographers, however, say that our phrase is of comparatively recent origin and is derived from the cake-walk. If so, the likeness to the old Greek phrase may be merely a coincidence, though certainly a curious one.

The Romans, also, had many similar forms of speech. Such words as *temulentus, vinolentus, vinosus*, if we may judge from the way in which they seem to have been first used, were originally of slangy connotation, like the English 'winey', 'beery', 'groggy', although they later climbed to a higher position in linguistic society. Plautus presents several realistic scenes in which the words *madere* and *madidus* occur, with the sense of βρέχεσθαι, βεβρεγμένος. Thus in the Mostellaria (319) Callidamates asks:

Ecquid tibi videor ma-m-ma-madere?

Compare also Pseudolus 1297:

Non vides me ut madide madeam?

These usages, I take it, were slang. But when Horace uses *uvidus* in his Odes (2. 19. 18; 4. 5. 39), although the underlying thought is the same, it would be hard to persuade most of us, even with those Chicagoan Echoes from the Sabine Farm still ringing in our ears, that "the most gentlemanlike of the Roman poets" had used words which in his time had anything more than a colloquial coloring. And, of course, when we find *irriguum mero corpus* and *irrigare vino*, the presence of the ablatives assures us that these are merely metaphorical expressions and not yet slang. So many other polite phrases with *vino*, such as *vino obrutus, sepultus, gravis, oneratus*, need not be dwelt upon, although, like corresponding Greek phrases οἴνῳ βεβαρημένος, and others, they may suggest the English 'loaded' and 'jag'. When Petronius, however, says (67), *mulieres sauciae inter se riserunt*, he is presumably using a real vulgarism—one which looks at first sight like the modern *shot*, but as English etymologists connect the latter with *scot*—'a drink', we can mention as a parallel only the less common 'cut'. From this same writer (41) and from the same field of thought we have the phrase *staminatas duxi*, which apparently means 'I've had some good *stiff* ones',—drinks, of course.

In the sentimental phrases of love the Greeks and Romans were quite as prolific as we moderns. Ever since the days of Aristophanes, not to say how long before, fond lovers have been calling their sweethearts pet animal names: so the old woman in the Plutus (1010-1011) says that when her lover found her sorrowful he used fondly to call her 'ducky' and 'dovey' (νηττάριον καὶ φάττιον ὑπεκορίζετο). Plautus (Asinaria 664 ff.) gives us another sample of the same erotic zoology in extenso. The fair Philaenium is begging the slave Leonidas for the twenty minas that will assure the continuance of her own and Argyrippus's love affair; 'O give me the money', she says, 'apple of my eye (*ocellus*), my rose, my life, my delight'. 'Well', answers Leonidas, 'call me your sparrowkins, biddy (*gallinam*), quail, your lamby, kidlet call me, or your little bossie (*vitellum*)'. And again a little later: 'Call me ducky, dovey, little tyke (*catellum*), swallow, daw, dear little sparrowkins'. Some of these words may have been inserted simply for comic effect, but I am inclined to think they are all real love terms. Parallels occur, of course, in many languages, as well as in many other similar passages in Greek and Latin.

But the animal kingdom is not the only one Cupid draws upon. A sweetheart may be, as in English, 'my honey' (*mel meum*, Plaut. Bacch. 1107, or

mulsa mea, Stich. 755) or just pure 'sweetness' (*suavitudo,* ibid.) There were 'pearls', too, long before Bowery girls were ever heard of. Trimalchio, in that most modern style of his, tells us (Petron. 63), that his former master's favorite boy died, and he adds, 'A pearl he was, by heaven' (*mehercules margaritum*). Or again, as Lucretius remarks (4. 1163), if a lady is big and huge, she becomes in her lover's eyes *cataplexis;* that is, of course, 'a stunner'. Propertius (1. 20. 6) gives us 'flame' (*ardor*) in the sense of 'sweetheart', and he and Ovid both have what seems to be the equivalent of our word 'baggage' applied to mistresses; cf. Prop. 4. 3. 45-46 (Arethusa to Lycotas):

Romanis utinam patuissent castra puellis!
essem militiae *sarcina* fida tuae.

'Would that camps were open to Roman maids! Then would I be your faithful baggage in your warfare'. See also Ovid Her. 3. 68 (Briseis to Achilles):

Non ego sum classi *sarcina* magna tuae.

'I am no great piece of baggage for your fleet'. In both these examples there is much of the literal meaning, but in both also it is soldiers' baggage that is referred to. Now as one of the earliest meanings of *baggage* in English is a *soldier's mistress,* and as another early use is the playful one, like *minx* or *rogue,* I think it may be well that there is some more or less direct connection here between the Latin and the English.

A similar playful use of another harsh term is found as early as the Odyssey (5. 182), when Calypso tells Odysseus that he is really a 'sinner', ἀλιτρός, to have such shrewd thoughts.

Still another sort of slang, the coined word, we seemingly have in Petronius (61) where Niceros describes the object of his affection as *pulcherrimum bacciballum,* which the editors give up, but we might perhaps translate it 'She's the prettiest little umphty-umph'! or, with reference to its possible derivation from *bac(c)a,* 'a peach'. The enthusiasm reminds one of Triton's description of Amymone in Lucian (D. M. 6. 1) as 'a right pretty thing', παγκαλόν τι χρῆμα. Again, once more in Petronius (37), we are told that Fortunata was Trimalchio's 'all-in-all' (*Trimalchionis topanta est*); perhaps we might even say she was *the whole thing* to Trimalchio. Long before, in its more correct form, the expression was proverbial, for Herodotus (1. 122) says that Cyno, the foster mother of Cyrus the Elder, was 'as the saying goes, everything to him' ἦν τέ οἱ ἐν τῷ λόγῳ τὰ πάντα ἡ Κυνώ.

'There are others', is another expressive modern phrase. But a fairly close parallel occurs, with the same withering contempt in it, as long ago as Homer. In the Iliad (1. 174) Agamemnon says to Achilles: 'Flee if you wish. I do not beg you to stay on my account. There are others with me, who will honor me', παρ ἐμοί γε καὶ ἄλλοι.

In the Odyssey (21. 251) Eurymachus, failing to string the bow, remarks 'I do not grieve so very much about the marriage, though sorry I may be: there are many other Achaean women', εἰσὶ καὶ ἄλλαι πολλαὶ Ἀχαιΐδες. But closer still is the passage of Lucretius (4. 1173); 'No matter how beautiful your sweetheart may be, or you may think she is, doubtless there are others too' (*nempe aliae quoque sunt*).

In many other departments of life these parallelisms abound. We still 'make beds', although not as literally as the ancients did (πεποίηται εὐνή, Od. 7. 342). And if it be asserted that the persistence of this phrase is merely due to the conservatism of the housewife, we might mention that sailors still 'make sail' (*vela facit,* Aen. 5. 281), and ships still 'run before the wind' (θεούσης νηός Od. 3. 281). Sprinters, too, still start from 'scratch' (ἀπὸ νώσσης Od. 8. 121), and, in the parlance of the sporting editor, men are still pugistically 'put to sleep' (*in soporem collocastis,* Plaut. Amph. 304). Most teachers can bear witness that there still live a few humans who have their 'brains in their heels' (ἐγκέφαλον . . ἐν ταῖς πτέρναις [Dem.] 7. 45). Folk still occasionally waste away to mere 'skin and bones' (ὀστέα καὶ δέρμα, Theocr. 2. 90; *ossa ac pellis,* Plaut. Aul. 564) and are still, sad to say, occasionally 'abandoned by the physicians',—at least in patent medicine advertisements (*derelictus a medicis,* C. I. L. 6. 68). Even to-day, when our warnings turn out right, we remark 'I told you so' (*dicebam vobis,* Sen. Apocol. 12) or we punctuate a narrative with a 'D'you see'? or brusquer 'See'? (ὁρᾷς, Luc. Peregr. 45); we 'die a-laughing', once in a great while (γέλῳ ἔκθανον, Od. 18. 100; *risu emoriri,* Ter. Eun. 432), or we perhaps greet a story from some amateur Munchausen with a 'Then I awoke'! (κᾆτ', ἐγωγ' ἐξηγρόμην, Ar. Ran. 51). Again we say 'I'll be off', just as did the Aristophanic Socrates (Nub. 887, ἐγὼ δ' ἀπέσομαι), or we feel like quoting, perhaps, when a book agent calls, a very literal rendering of the words of the untutored Strepsiades, οὐκ ἀποδιώξεις σαυτόν (Ar. Nub. 1296).

And then how natural the long ancient list of intensives seems, both adjectives and adverbs, like 'atrocious' piece of cleverness (*atrocem. . . . astutiam,* Plaut. Capt. 539), 'horrible' vigilance (*horribili vigilantia,* Cic. Att. 8. 9. 4); 'awfully' and 'dreadfully', αἰνῶς, δεινῶς; most 'desperately' skilful (desperatum valde ingeniosus, Petron. 68); gashed his leg 'in fine style', διέκοψε τὸ σκέλος χρηστῶς πάνυ (Menand. Geneva frag. 1. 48); 'inconceivably' well, ἀμηχανῶς ὡς εὖ (Plat. Rep. 527 E); to love 'mightily' (*amare valide,* Plaut. Merc. 42); 'monstrously' patriotic (φιλαθήναιος ὑπερφυῶς Ar. Ach. 142); 'perfectly' filthy (ρυπώσῃ ἀκριβῶς Luc. Peregr. 36); scorch 'em 'royally' (γεννικῶς καὶ αὐτούς Luc. Char. 14).

Such are some of the countless parallels more or

less close that the Classics reveal. They seem to me to suggest various things. First of all, they give evidence of the existence of a great body of slang in Greek and Latin. No one, indeed, who knows his Aristophanes and his Plautus or Petronius would venture to suggest that anything else was the case. And there is doubtless very little reason for believing even that the ancients had any less slang than we, for as every new excavation and every new papyrus from Egypt abundantly shows, they were men of like passions with ourselves. Only, aside from the old schoolboy idea that the Greeks and Romans were automatons, not humans, our practice in Greek and Latin composition, with its inculcation of the constant necessity of ὥσπερ and *quasi*, τίς and *quidam*, leads us naturally to believe that they were never venturesome in language without apologizing for it, and always steered clear of unusual words as Caesar warns one to do. And, of course, slang is nothing if not unusual and venturesome.

Further, on the side of their likeness, these parallels may help to show that at least an appreciable part of our current slang and colloquial speech is derivable from the Classics; that is, is due to our schoolboys and college men, and goes back to an original academic use. Of course, we must leave room for mere coincidence; many times and quite independently two or more nations in widely different ages may perfectly well have hit on phrases the same both verbally and in thought. We must take into account similarity of circumstances and of psychological processes. And on such grounds as these perhaps the majority of the resemblances quoted above should be explained.

But there are a number of reasons why we may think that in many other cases a more or less direct connection and not simple coincidence furnishes the real explanation, even though such connection cannot be traced out in full. An academic source and history and later popular use are not *a priori* incompatible. Many words in our language now popular were once learned. Again, many words which came obviously from the Classics, especially Latin or dog-Latin, although now in more or less respectable use, must originally have been colloquial or slangy, e. g. *nostrum, nincompoop, omniumgatherum, quidnunc, tandem, sophomore.* Most of these have been incorporated bodily, and their origin is easily recognizable. Where words are translated, however, the relationship is obscured. And yet in many phrases in common use we have obvious translations: *rare bird, Homer nods, sound mind in a sound body*, perhaps *willy-nilly* (*velim nolim, velit nolit*). A similar *literary* origin—not classical—is certain also for much English slang. Shakespeare is the source of some; so is the Bible—for example, of *Jehu, Jonah, raise Cain*, the two last, at least, thoroughly popular to-day. There is, therefore, reason enough why some of our slang that resembles that of the ancients should be suspected of coming directly from them by way of translation, provided only that those who have studied Greek and Latin are likely to have performed such a service. And of this there can be but little doubt.

For students in school and college are unquestionably frequent users and coiners of slang, and at the same time greatly interested in certain sides of their Classics. Witness the numberless sonnets to fair Lalages that college papers publish, such punning schoolboy jokes as A motto for a young Ladies' Seminary—*iubet vicissim* [1]; slang nicknames like *Dinnie* for Eddie from δίνη 'an eddy'; the batrachian college yell, *Brekekekex-coax-coax*. Numerous macaronic poems also show the same tendency of the undergraduate to turn his Classics to practical use.

The English undergraduate has both greater familiarity with the Classics than has the American and apparently an equally marked tendency to use slang, so that we may reasonably believe that he has done his share in translating ancient slang into English, as he certainly has in transferring Latin and Greek words bodily into present slang use. For example, among such learned English slang is *gyp*, a college servant, traditionally said to be derived from γύψ, 'a vulture', because of the cupidity of the class. Kudos, transliterated from κῦδος in Browning's fashion, is used in the sense of 'glory', 'prestige', and although the term has found considerable literary use, it must originally have been pure slang.

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LATIN WORD-ORDER AGAIN

Professor Preble's critique[2] of my earlier paper on order and emphasis in Latin deserves wide attention. It is gratifying to find that he concedes some of my contentions, notably the frequency of climax; this would include, I suppose, the climactic force of numerous connectives, such as *non modo . . . sed etiam*, and the like; and all this, as it seems to me, establishes my main assertion, that emphasis in Latin is, in general, progressive, forward-moving. My paper does not maintain that position determines emphasis absolutely, but that the Latin habit is to put the stronger or more significant word, phrase, or clause after the less important. It is conceivable that coordinate words, phrases and clauses might have been thus arranged, while the individual syntactical groups were built on the opposite principle; but this seems to me very unnatural, and therefore *a priori* very improbable. For the present, I am content to stand

[1] It might be noted that this pun plainly dates from a time since the introduction of the Roman method of pronunciation, as well as previous to the last decade's tremendous emphasis upon quantities, for *iubet vicissim* is not the sort of thing the trained modern vowel-marker would be guilty of.

[2] See THE CLASSICAL WEEKLY 2. 130-134. Attention may be called also to a paper on Latin Word-Order, in The School Review for April, 1909, by Dr. C. H. Meader of the University of Michigan. C. K.

with Quintilian on the general principle.

Some of Professor Preble's examples and interpretations suggest the power of a theory to warp a scholar's judgment. My opinion against his proves nothing, of course; but it would be easy to submit some of the points of difference to a sort of arbitration, at once competent and impartial. Suppose a literal translation of Cicero be put into the hands of a master of the art of English expression, choosing one who is unacquainted with the original Latin or with theories of Latin order. Ask him to read Cato Maior, 31 and 32. After dwelling upon Nestor and Agamemnon, will he proceed thus: 'But now I *return* to myself. I *am passing* my FOUR and eightieth year'? (Sed redeo ad me. Quartum ago annum et octogesimum). In § 56, shall we hear him say, 'But I *come* to the farmers, that I may not get away from my own case'? (Sed venio ad agricolas, ne a me ipso recedam). Will he finish Laelius 1 thus: 'But of this man at another time: now I *return* to the augur? (Sed de hoc alias; nunc redeo ad augurem). Of course, in Cato Maior 45, *ad me ipsum iam revertar, me* deserves emphasis for two reasons at least: the sense requires it, precisely as it does in the foregoing cases, and the intensive *ipsum* is added. If I were to hazard a guess at the reason for the different order and form of expression, I should say that Cicero, like every good writer, varies for the sake of variety, and as *revertar* is a much better word than *redeo* with which to close a sentence, he adds *ipsum* just because *me* is not in a position that suggests emphasis. The same might be said of *ne a me ipso recedam.* Sentences can be found without difficulty where emphasis really belongs on the first word or word-group; but to maintain that it is necessarily and regularly so, is quite a different matter.

Professor Preble goes so far as to suggest the emphasizing of prepositions to save his rule. He would read 'Not only from disaster, but also from the dread *of* disaster' (*calamitatis formidine*). But 'of' has no counterpart in Latin except the case ending: we are to infer that Cicero said calamitaTIS formidine? Again he extracts a thunderous BECAUSE out of a very innocent looking *eo* before *magis;* but the ablative of degree of difference regularly precedes. Shall we say everywhere for *quo . . . eo* and the like, 'THE more . . . THE more'? When a theory drives its champions to such lengths, one must congratulate one's self upon having thrown off its yoke.

Apparently my reason for citing strings of verbs, *veni, vidi, vici,* etc., was not clearly perceived. A note was made of climax in one example, but the purpose of the citations was to refute, if possible, the assertion that the Romans regarded the verb as the least emphatic element in the sentence. Most of the examples were from Terence, and poetry is not the place to study emphasis in prose.

But Professor Preble wonders whether I would emphasize *Clodius* (Milo 34) three times in succession. We should all agree that he richly deserves it; but let us see.

In the first place, we must go back a little farther than Professor Preble does in order to catch the movement of the stream of thought. Cicero first states the conclusion of his preceding argument and makes his transition.

'You have heard, gentlemen of the jury, how greatly it was to the interest of Clodius that Milo should be slain; direct your attention now in turn to Milo. Why was it to Milo's interest that Clodius should be killed? What reason was there, I will not say why Milo should do the deed, but should even wish it done'? "It was Clodius", you will say, "who was frustrating Milo's hope of the consulship". I answer, though he was opposing him, (Milo) was succeeding, nay more, he was succeeding all the better, nor did he find me a more valuable supporter than Clodius was'. (To parody a noted utterance, they loved Milo for the enemies he had made).

Professor Preble's slip in rendering *fiebat* as though it were *factus est,* though not necessarily fatal to his argument, does seem to me to obscure somewhat the proper emphasis. Of course, Milo was never elected consul.

To me it seems clear that *occidi* MILONEM is the chief thought in the first sentence. That *interfici* CLODIUM is in sharp and intentional contrast with *occidi Milonem,* and that *Clodium* therefore deserves strong emphasis seems equally plain. In the following sentence *Clodius* and *consulatus* are the indispensable words; *Miloni* might have been *huic* ('my client'). It stands where it does, if emphasis had anything to do with it, as a 'low level' between the two most emphatic words. In the third case, *Clodio* stands after *quam* and therefore in a stereotyped order (my article in The School Review 15, 643 ff., includes a brief comment on *quam*). Even here the most striking point is suggested by *Clodio,* though stress of voice is perhaps not needed to enforce it.

The foregoing translation was left wholly in Roman type, so as not to distract attention from the course of thought. In reading it, I should put a recognizable emphasis upon Clodius, Milo, slain (strongest upon Milo, because it is not only contrasted with the preceding Clodius, but the orator would already have in mind the approaching antithesis), Milo, Milo's (slight), Clodius, killed (slight, as an echo of 'slain'), do, wish (Milo is needed here only to avoid ambiguity), Clodius, consulship, succeeding (very strong), better (still stronger), me, Clodius. Here again, any who are interested might ask their colleagues in the department of public speaking to interpret this passage.

I dare not claim to be entirely free from that bias of the advocate which seems to me so apparent in others.

In order to think clearly about any such passage, we must note carefully the Latin form of expression. In *eo repugnante,* we have the weakest demonstrative in the ablative absolute with a participle, echoing a thought already expressed, and followed by a new and striking thought in the main verb *fiebat.* So important is this assertion that Cicero with an *immo vero* repeats it in a still stronger form. How shall we be convinced that Cicero here expresses his most prominent, important, emphatic idea in an ablative absolute, and follows it, by "a Roman habit of thought", with the "least emphatic part in verb form"? When we render freely, 'despite his opposition', or the like, we introduce words relatively more important in the English sentence than the equivalents are in the Latin. 'Despite', or 'in spite of', indeed, are not in the Latin at all. They express and exaggerate the concessive notion which is merely suggested by the juxtaposition of the ideas of opposition and success.

It would be instructive, if we could know whether the friends of Professor Preble's theory would with practical unanimity approve the view that every one of the final words and word-groups in this passage is in "the position of least emphasis".

With these sample criticisms of Professor Preble's views and strictures, I must leave my contentions for the present to stand or fall on their merits. It would be interesting to learn whether any progress at all is making toward a common view. Perhaps the thorough-going advocates of the Greenough-Preble theory would be willing to answer a few queries.

(1) Do they emphasize in their class-rooms the frequency of climax in Latin, and the climactic force of certain connectives?[1] Do they instruct their pupils in composition to put the more emphatic or significant word, phrase, or clause after those that are less so, in a coordinate series?

So far as I have observed, there is not a line or even a word in Allen and Greenough or in Professor Preble's excellent grammar to indicate that climax has any place in Latin style, or any influence on the order of words.

(2) Do they teach that the result clause is always less important than the clause on which it depends, unless it "precedes for emphasis"? And how many examples have they collected of the result before the cause?

(3) Do they teach that parenthetical clauses (*ut haec omittam* and the like) are always more important than regular purpose clauses following the verb?

(4) Do they teach that the relative is regularly emphatic? (see A. and G., 598, e, second example). And have they attained facility in framing English examples in which the same thing is true? For instance, in the example just referred to above, colloquial English would omit the relative altogether ('the fellow-citizens we have lost', etc., *quos omisimus civis*).

(5) Do they guide their students to the proper emphasis through the sense and connection, as must be done in living languages, or do they encourage them to place the emphasis by a purely mechanical rule?

(6) And lastly, if Latin was really written by the aid of such a principle, will they not explain the fact that Quintilian had never heard of it? Certainly he distinctly affirms that if a word is to produce the strongest effect, it must be put not in the middle, nor (if silence is conclusive) at the beginning, but at the end.

I know by experience that it is not easy to see the weak points in a theory long accepted and taught. But all who even aspire to sound scholarship are of course desirous of the truth, the whole truth, and nothing but the truth.

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[1] The writer found recently that out of a freshman division of about twenty men only one had ever heard this principle stated. Nearly all had used the Allen and Greenough grammar.

REVIEWS

Testimonium Animae, or Greek and Roman before Jesus Christ. Essays dealing with the Spiritual Elements in Classical Civilization. By E. G. Sihler. New York: G. E. Stechert & Co. (1908). Pp. 452. $2.25.

American classical scholars have been very ready to contribute the results of their study and reflection to all kinds of publications, and in many cases these papers have been collected into volumes and constitute a valuable part of our literature; but otherwise, outside of editions and technical treatises, very few have published any extensive study of ancient life and conditions; consequently, the book under review is a unique appearance.

Professor Sihler is well known for his exact and searching scholarship; in his Testimonium Animae he gives evidence of these qualities on every page. He has a healthy contempt for second-hand sources, and for his knowledge of ancient conditions harks back in every instance to the ancient authors themselves. Such a practise is apt to lead to remarkable results, for throughout the long period of incrustation of commentary upon commentary, and of investigation upon investigation, the actual facts of ancient life have often been strangely hidden.

The book in brief is an investigation into the fundamental principles underlying the life of Greece and Rome before the advent of Christianity.

Before proceeding to the detailed examination of ancient life he discusses, in two introductory chap-

ters, first, the general implications of classical culture as understood by philosophical thinkers of the modern age from Herder to Matthew Arnold, and, secondly, the moral atmosphere of the humanists—the atmosphere inaugurated by Petrarch at the Revival of Learning. He shows that humanism was in reality a revival of paganism, cloaking under an outward worship of classical form the most flagrant immorality combined with a cynical view of all religious questions.

In Chapter III (Gods and Men in Homer and Hesiod), Professor Sihler shows that in the Homeric conception the gods were little more than personified animal instincts. There was no spiritual feeling; "Neither purity nor humility nor mercy have a seat at the Olympian board . . . the gods are merely narrowed powers and impulses of men . . . lustful and adulterous even . . . to such an extent that many Greek teachers and scholars were disturbed at the picture of the gods that Homer gives".

In play after play we find along with aesthetic ideals, more is discernible than an attempt to develop a philosophy of actual life, a feeling that the governing principle is fate, but a fate that "is incomputable and incalculable", "akin to blind whim". Their morality "in the main is of the utilitarian order", and their wisdom "is that of deeper and better fathomed self-interest". Practical wisdom is the chief end of men. The lyric poets, too (Chapter V), have no uplifting message. There is beauty, there is art in their work, but the canker that underlies all Greek life is also in evidence throughout. In the iambic writers, particularly, we notice the abandonment entirely of the Greek virtue of self-control and sanity. What was left untouched in the earlier period is debased in this. "Even the noble figure of Penelope is dragged down from the superb elevation of the Odyssey. . . . Thus, with all the canonization of Homer, the Greeks honored neither the heroism of the Iliad, for which dishonor there was more warrant, nor the lady of Ithaca". The lowest depth of erotic depravity is observed in Sappho.

The Greeks did worship heroes (Chapter VI), but this worship was largely connected with the narrowness of the Greek communal life, and was really the canonization of men to whom they had been under obligations. Even here there is no appreciation for the human soul and its destiny. It was the worship of naturalness under which was understood the naturalness of Kypris.

But there was a reaction against this Homeric attitude of the Greeks toward all things moral and spiritual which was partly voiced by Pythagoras and his school. To them the body was not the *summum bonum* of existence, but the prison, the tomb. We find that craving after genuine immortality (Chapter VII) also apparent in the celebrations of mystic rites, that took place in various parts of Greece. Still even Pythagoras could not escape the feeling that the regulation of this life was not left to the discretion of man, but was under the domination of the gods. "There was very little of genuine spirituality in the secret rites. The *circle of life* there was, the symbolism of the endless succession of seed and fruit, of germ and growth, but there was no radical emancipation from the prevalent nature-cult". The interpretation of the attitude of the gods to man, their envy, their jealousy, their irresponsible arbitrariness are everywhere apparent, even in such an author as Aeschylus, great and noble though he was. "Even he could not divest the sovereign deity of Zeus of the low and mean elements which stained it in all the legends". In Herodotus, too, while he delights in bright and sunny things, there occurs incessantly that "stern and awful motive, the envy of the gods, a theme which he elevates into a veritable philosophy of history".

A whole chapter (IX) is devoted to Sophocles of Kolonos, the great example of Greek tragedy, but this man was stained in his private life by the regular Greek perversion and could not, with all his power, get away from Homeric tradition of the gods. In play after play we find along with aesthetic ideals a repetition of the Homeric revolting myths.

In Euripides (Chapter X) a new element enters. He was early filled with the conviction that God must be preeminently good, and, as a consequence, was forced to turn his back upon the legends of the gods of Greece. Not only do we find two heroes in Euripides's plays who are distinguished by chastity, but we find the attempt everywhere to elevate the human soul. Euripides was not devoted to the standards current in his day; he held world-wide views, and he was profoundly in earnest, a supremely spiritual soul.

Chapter XI (The Triad of Greek Thinkers) is one of the most valuable in the book. The thinkers referred to are Socrates, Plato and Aristotle. It is impossible to summarize the chapter, but it might be worth while to quote a few sentences. Socrates emphasized this "great theme—namely, that the soul is very precious—among a people than whom no other ever more highly prized the comeliness of the physical person". His fundamental error lay "in the belief that wrong acting and all sin could or must be reduced to faulty judgment". He sought to conceive the gods in a loftier way than was customary, for, as Xenophon says, "he held that gods were concerned for men not in the fashion in which the general public hold; . . . the gods knew all things, both what was said and what was done and what was deliberated in silence, and were present everywhere and made signification to men about all human affairs. . . . The argument of design was one of the foremost things in his soul—he claimed here the manifest revelation of a divine providence".

While he made great use of Homer, he seems to have ignored the Homeric anthropomorphism. "Socrates then, in facing death, soberly and gravely, not in a rapture of enthusiasm, but, if I may say so, with supreme intelligence and with no transcendental consolation or spiritual support, is a grave figure".

Plato "Early in his intellectual life . . . despaired of satisfying his soul with this material nature of sense and seeming". His hard problem was "to understand how omnipotence and goodness could be conceived as being consistent with the actual sin and evil in the world. And as for the essential goodness of God he maintained it with categorical affirmation. . . . Is it well with the soul, the primary part of man"? was to Plato "the criterion of life and happiness". Plato's tenet was "the primacy of the soul and its supremacy in the hierarchy of being due to its essential resemblance, as to its source and as to its aim, to God".

Aristotle was the most remarkable of the ancients, called by Dante "the Master of those who *know*", but he looked upon knowledge from the scientific rather than from the ethical standpoint. According to Aristotle "God needs no friend; bliss is in himself. . . . An academic and cosmic God, but singularly and utterly severed from human beings by his essence". "Contemplation is Aristotle's personal ideal; his confession of faith. His God is absorbed in contemplation; he is the Intelligence of the Universe; therefore, the searching and the thinking philosopher is nearest to God. . . . The life and conduct of man is to be determined by himself alone. There is no anticipation of a life to come, nor any divine law imposing itself upon men. . . . Pleasure is the crown and result of all moral or perfect action. . . . There is a curious and painful lack of absolute and universal law in Aristotle's ethics".

Passing over the next two chapters on Hellenic Decay and Morality and The Actual Worship in Greek Communities we come to the discussion of Roman spiritual elements. This is much briefer than the Greek, occupying but one-fourth of the book, and is treated with much more sympathy. The Roman spirit is much more serious than the Greek; it is devoted to the actual, the real, the concrete, and the ideal of duty is a fundamental one. This is shown in their political organization, their method of living and the minutiae of their worship. But even in Rome there was little of genuine spirituality, though there was a great deal of stern morality based rather on practical than on ethical foundations.

The Roman worthies that Professor Sihler treats are Cicero, Cato of Utica, Lucretius, Horace and the greater Seneca. He treats them all with keen discrimination and sympathy, not overlooking their faults and weaknesses, but showing throughout that they represent in general progressive types and that they are thinkers striving more or less unaided after spiritual growth. There is a general apparent preparation for the advent of Christianity shown in these men, and in Seneca we find this unaided progress most complete. The high estimate of Seneca, which is unquestionably deserved, is somewhat out of keeping with the present view of that versatile philosopher, but seems to be well founded and may possibly have something to do with bringing about a rehabilitation of his work in the eyes of modern thinkers.

The book as a whole is a very important treatise to students of the history of theology. It is likewise of great value to students of the Classics, not that classical scholars are unaware—at least, in a general way—of most of what Professor Sihler observes, but in the course of centuries the origins of Greek life and feeling have become dimmed, and our attention is now directed more to the finished literary product. It is a matter of congratulation that the elements of decay from which sprung the flower of Greek literature are practically unobserved by all younger students of the Classics. Homer makes his appeal without inspiring any consciousness of the actual nature of certain mythological relations. The stories of the gods are regarded by most children, if not by all, as in the same line with our fairy tales. The purifying power of ignorance has idealized almost all that is corrupt, and therefore the study of the Classics still remains an abiding power for sane and good enjoyment as well as for training. Consequently while it is desirable that those who teach the Classics should know all that is in Professor Sihler's book, it should not make them pessimistic as to their value, nor should it lead them to the mistake that because the soil is often fetid, the flower is therefore tainted. G. L.

Historical and Geographical Investigations in Central Italy, Magna Graecia, Sicily and Sardinia. By Ettore Pais, Translated from the Italian by C. Denmore Curtis. Chicago, The University of Chicago Press (1908). $5.00. Pp. XIV+441. With Ten Illustrations and Eleven Plates.

The twenty-six papers contained in this volume are in part the preliminary studies for and partly the aftermath of the author's Storia della Sicilia and Storia di Roma. As he states in his preface, some of the papers were written in recent years, others at a much earlier time, but having been published in the proceedings of various Italian societies they reached a very limited public, and contain practically unpublished material. Their republication in English will be cordially welcomed by English and American students of history and classical philology. It is only to be regretted that in the case of papers that have been republished the date and place of original publication have not been given.

In reviewing a volume of miscellaneous papers on problems which are for the most part still *sub*

iudice, it is out of question to weigh all the author's conclusions in the light of the evidence, and one has the alternative either of singling out a few of the papers without doing justice to the rest, or of treating rather cursorily of all. In this instance a summary of the author's conclusions will be more profitable to the readers of THE CLASSICAL WEEKLY than the animadversions of the reviewer.

With the exception of the last of the series, No. XXVI, which deals with the date and place of composition of Strabo's Historical Geography, the papers fall into two groups, papers I-XIV dealing chiefly with Magna Graecia and Sicily, XV-XXV with Central Italy and Sardinia.

The papers in the first group are for the most part short and have to do mainly with the identification of historical sites in Magna Graecia and Sicily. But, though brief, and relatively less important than the articles of the second group, they serve to illustrate in a more tangible way some points in the author's historical method; his keen observation, his vast reading, his ability to make use of every bit of evidence, and his ingenuity in piecing it together, by which he arrives at a conclusion that is usually convincing in problems which have been puzzling historians for many years.

In several papers he resorts, upon sufficient evidence, to emendation and thus disposes of towns whose names are mentioned but once in ancient records, and which are otherwise unknown. Thus in VI he clears up the unknown *ad Sapriportum* of Livy 26. 39. 6 by emending to *ad Satyriportum*, a place not far from Tarentum; in XI he shows that the Τριπάκιοι, against whom the Syracusans marched in Diodorus 12. 29, had no existence, but that the word is a corruption for Πιακῖνοι, and that Piacus is the place referred to, a very justifiable emendation in the light of the evidence which he adduces; similarly in XIV he shows that τὴν Φοινίκην referred to by Polyaenus 5. 3. 6. in connection with the pretended expedition of Agathocles is a mistake for Φοῖνιξ, a town near Tauromenium. Other identifications are as follows: in VII he shows that on the bronze *caduceus* found near Brindisi containing an inscription which is to be interpreted as δαμόσιον Θουρίων and δαμόσιον Βρενδεσίνων the former people are not the inhabitants of Thurii, as is ordinarily supposed, but of Thuriae near Brindisi (Liv. 9. 43), which he identifies with Turenum, the modern Trani; in X he endeavors to show that the coins with the inscription M E R and the head of a bearded Dionysus on the obverse, and on the reverse a vine branch with grapes belonged not to Ergetium, near Arpi, but to Sergentium, or Ergetium on the slope of Aetna, citing in evidence the close similarity of the coins of the neighboring Naxos; in XIII he identifies the Assinarus, the river on which took place the defeat of the Athenians in Sicily, with the ancient Elorus and the modern Tellaro, stating that this is the only river leading inland to the Heraean plateau, and the only one which would suit the plans of the Athenians in their retreat, and citing further the local pronunciation Atiddaru=Ἀσσίναρος. Perhaps the cleverest of these topographical papers is the attempt to fix a site for Ancient Terina that will harmonize with ancient historical references as well as with the archaeological evidence. Thucydides calls the Gulf of Squillace Τερι:αῖον κόλπον, whereas that name was usually given to the Golfo di S. Euphemia, on the Tyrrhenian sea. By locating the original site at Tiriolo, which dominates both seas, and which shows archaeological remains of a city of considerable size Pais shows how the name Τεριναῖος κόλπος might have been applied to both seas. In Tiriolo he sees the relic of the name Terina. In IX, in an exceedingly interesting paper, he tries to show that the Elymians about Eryx were not of Semitic but of Ligurian origin, and he attempts to prove that the Ligurians were Aryans. His chain of proof rests upon a series of names related to Eryx, which he regards as identical, viz: *Eryx*, Ἐρύκη, a town of the Ausonian Siculi, the Volscian *Verrugo*, the Latin *verruca* meaning 'height', *Verruca*, the mediaeval name for Eryx, the modern Ligurian localities called *Verruche* or *Verrucuole*, and the *Civitas Vericulana*. These are of Aryan origin, and are the records of an extensive Ligurian invasion.

In all these papers we are impressed by the industry, ingenuity, and extensive learning which has brought together all sorts of proof, literary, legendary, philological, archaeological and toponomical, but in the mass of conflicting evidence Pais often fails to state his own conclusions with sufficient definiteness or emphasis, so that one is occasionally obliged to read the paper a second time to discover what his opinion really is; in fact this vagueness is sometimes productive of positive vexation, and might have been remedied by a concluding paragraph. In the case of some papers, it is only in the index that the reader finds a positive statement of the author's view.

More important, and perhaps more interesting to the readers of THE CLASSICAL WEEKLY are the papers numbered XV-XXV, which have to do with the history of Central Italy. Of these papers XV-XIX deal with the culture history of Campania. In XV he adduces convincing proof in support of the statement of Polybius 2. 91. 4 that the Daunians inhabited the south and east of Campania, and endeavors to locate this Daunian population in the neighborhood of the ancient Hyria and Fenser. These two towns he placed in the valley of the Sarnus, and points out the identity of name between Hyria and the Hyria in Daunian territory on the Adriatic side of the mountains. In XVI, in an interesting and somewhat lengthy paper, he deals with

the several phases of the early history of Ischia, proving that the statement of Strabo that it was prosperous "on account of its gold mines, τὰ χρυσεῖα", is corrupt and should read "on account of its potteries, τὰ χυτρεῖα", He discusses its relation to the sea power of Syracuse, and of Naples, locates the fortress of the Syracusans in the castle of Ischia, and identifies the City of Pithecusa either with the Castle of Ischia or with the town which, according to Pliny, disappeared in antiquity leaving in its place a lake. The paper contains much interesting material, but is subject to the criticism already made in the case of the earlier papers that the failure to set forth a summary of the conclusions subjects the reader to unnecessary labor. In XVII he controverts the general opinion that Naples lost Ischia when she came into the hands of the Romans in 326 B. C., by showing that in this case the Romans would have had no object in placing in 313 B. C. a colony at Pontia, a place of much less strategic importance than Ischia. He concludes that Naples kept Ischia until the time of Sulla, by whom it was taken and deprived of its treasures and from which time it was supplanted in naval importance by Puteoli. In XVII he treats of an archaic head found near Sorrento and discusses the probable location of the temple of the Sirens. In XIX he discusses a Greek epitaph of Domitia Calliste at Naples, which states that she was a priestess of Athena Siciliana. He decides that Athena Siciliana is to be connected with the Athenaion on the Sorrentine peninsula. The introduction of the cult probably belonged to the period of the Syracusan naval supremacy during which the whole south coast was called Sicilian, and, on the evacuation of this sea by the Syracusans, the Neapolitans took over the stronghold and preserved the cult.

Papers XX and XXI are among the longest and most important in the book. In the former he treats of the Siceliot, and the latter the Italiot, Samnite and Campanian elements in the history of Rome. The views which he here presents are especially worthy of consideration because of his familiarity both with the history of Magna Graecia and Sicily, on the one hand, and with that of Rome on the other. He is therefore in a position to speak as one having a double authority. In his scepticism concerning early Roman history, he out-Germans the Germans in rejecting the statements of Roman historians. In the first of these two papers he shows that since many of the sources of Roman historians were Greek, and especially Sicilian, writers, who first occupied themselves with Roman history, it is not unnatural to suppose that they partly saw and partly created parallels between Roman history and that of Sicily, and that these parallels and synchronisms were taken over by the Roman historians. For instance, the first secession of the Roman plebs (which, however, has been questioned by others on other grounds) is, according to Pais, even in its details, an echo of a secession of the plebs which took place at Gela, and the part taken by Menenius Agrippa resembles very closely that of Telines in the Sicilian episode. Another similarity is the cult of Ceres which figures in the two secessions. This cult was of Sicilian origin and the author's theory is that the legend of the Secession at Gela penetrated to Rome with the adoption of the cult, just as the adoption of the cult of Castor and Pollux from Magna Graecia gave rise to the legend of the battle of Lake Regillus, which had its starting point in the battle of the Sagras fought between Locri and Croton in the sixth century. He points out the synchronism between this false secession and the securing of Syracuse through a secession by Gelo, priest of Persephone and Demeter. He suggests that all the concomitants of the precautions for the protection of the plebs, the plebeian aediles, the tribunate, the asylum and the statue of Marsyas as a symbol of plebeian liberty, are of Greek origin, and are derived from the influence of Syracuse, which was mistress of this portion of the Mediterranean from 374 to 357 B. C. The story of Coriolanus is an infiltration into Roman history of the law of petalism at Syracuse. He concludes with the statement that Roman history till the fourth century is false and legendary, that history was a political product, and that, if we knew more of the history of Syracuse, we should know more of the history of Rome, and its sources.

In the second of these two papers he goes on to show that many phases of the military, administrative and judicial organization of Rome were adaptations from her neighbors of southern Italy. His most radical position is that concerning the Twelve Tables, which, he maintains, were influenced by the compilation of Protagoras at Thurii which formed the basis of the *ius gentium* and the *ius naturale*. This connection between Rome and Magna Graecia was broken off by the decline of the latter, and its place was taken by the Etruscans, the Oscans, and the cities of Sicily. The indebtedness of Rome to Magna Graecia is overlooked by the Roman historians because of the circumstance that, when Rome came to have a literature, the direct Greek influences were those of Athens, Pergamum and Alexandria. Many of the positions taken in these two papers are radical, even for a modern Roman historian, and especially for an Italian, but are worthy of careful consideration, as throwing a new light upon a dark side of Roman history.

Two defects of the book have already been mentioned: the lack of a definite statement of the author's conclusions in the more controversial articles, and the failure to give the date of publication of the republished papers. On p. 221 Pais states that the date of the evacuation of Ischia by the Syracusans was 427 or 415 B. C. at the latest; yet in

the paper numbered XVI in dealing with this very question he gives no such specific date, and it would be of value to the reader to know which of the two papers is the later, and represents the writer's latest views. A few rough charts would have been decidedly helpful in illustration of the papers which deal with disputed topography, e. g. of that concerning the location of Terina. Typographical errors are not uncommon: cf. *Ansonians* (p. 18); *pros pere* (p. 94); *Eridamus* (p. 153); 47 B. C. for 474 B. C. (p. 220); *provacatione* (p. 285); Procunsular (383); Sardina (p. 440); Voltaterrae (p. 441). The expression "Mediterranean City", and "Fasti Consolari" are errors of the translator. The book is provided with an index of proper names, but there are some omissions, and occasionally errors, e. g. under Nuraghi the reference to p. 171 is wrong.

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The Electra of Sophocles, with a Commentary abridged from the larger Edition of Sir Richard C. Jebb, by Gilbert A. Davies. Cambridge University Press, Cambridge, England. New York: G. P. Putnam's Sons (1908). $1.10.

Granted the superexcellence of Sir Richard C. Jebb's edition of The Plays and Fragments of Sophocles—and few are rash enough to dispute it—there is little to be said about the abridgment of Jebb's Electra by Gilbert A. Davies, Professor of Greek in the University of Glasgow, made as are others in the series of abridgments now complete for the seven plays, by the simple process of omission, except that this process has been applied with care and good judgment. Apart from the carrying out of this well-defined plan the abridger's hand does not much appear. The restrained task, however, is well done. The meat of the matter is kept; the difficult points are explained; what we seek we find. We lose regretfully some comments, especially those that throw light on ancient custom, such as the note in the larger edition on γένος (485). So, too, some examples of Jebb's *curiosa felicitas* might have been borrowed from the translation accompanying the larger edition to the edification of the abler student.

The omissions are, in general, these: many footnotes to the introduction; the paragraphs of the introduction on the translation of the Electra by Atilius, on the Oreste of Voltaire, on the Oreste of Alfieri, and on traces in art of the Aeschylean and Sophoclean plays; a part of the discussion of manuscripts, editions, etc., a part of the elaborate metrical analysis; a part of the critical apparatus; the translation accompanying the text; many discussions of readings and emendations, and discursive parts of other notes; the critical appendix. The residuum is this: a verbatim remainder of the introduction giving an account of the development of the Orestes story from Homer to Aeschylus and of the dramatization of the story by Aeschylus, Sophocles and Euripides; a discussion of manuscripts, editions, etc.; a good and sufficient metrical analysis; a cast of parts; a structural analysis of the play; a list of dramatis personae; Jebb's text with variant readings and some emendations given in footnotes; one hundred and twenty-seven pages of notes—a well-nigh verbatim reduction from the larger commentary; a Greek index; an English index.

In the introduction to this or any edition of a play of Sophocles a few words on the life of Sophocles and a few more on the constraint of legend and dramatic convention on the Greek dramatist would be welcome. The student may turn to his dictionary for these matters and will not; his instructor should tell him of them and may not. The asterisks marking suspected readings are not well deleted from the text; variant readings and emendations are well put under the eye in footnotes. Stage directions in the Greek text are useful and clarifying if one teacher of Greek may judge from his experience, and Jebb so thought in making his own abridgment of his larger edition of the Oedipus Tyrannus; it was an example to follow. One teacher of Greek thinks also that to print the metrical schemes of choruses with the choruses would be a useful practice. The tune's the thing and few there be that find it. A good ear and a knack for meters make tolerable songs, but the rest were better silence; yet if the metrical schemes were under our students' eyes they might have "so sweet a breath to sing" that we should be entranced by their dulcet symphonies. From the notes we would subtract nothing yet might desire to add a little to them here and there despite the clear-cut scheme of editing. For instance, and only for instance, a few words about Procne, Itys and Philomela would be in point on l. 107, that same potential dictionary to the contrary notwithstanding; and by the same token, or despite it, a few on Niobe (150) and a few more on Iphigeneia (531). The notes on μὴ οὐ (107, 133) are not very satisfactory and suggest that the absence of grammar references in English editions commends their presence in American editions; they are a brief, lucid and satisfactory means of explanation and, in an increasingly grammarless and ungrammatical land, important likewise. The scholiast's remark on εὐροῦσ' (278) is better than Jebb's and briefer. κατηρεφεῖ (381) invites a repetition of Jebb's interesting note on Antigone, 774. Expressed notes on some words—as on κῦρο (919)—would be better than references to other plays. The seductive rendering, after Whitelaw, of l. 1451 is a good instance of overtranslation; the Greek words are by no means so concrete. The indexes follow the larger edition as nearly as may be. The Greek index is fairly good; ampler ones, like Holden's, are really useful. The English index is good. The front cover bears a somewhat Socratic head of Sophocles after the Lateran statue—*longo sed intervallo;* but the

cover design in general is good. The binding and paper are not up to the English average. The print, with but few exceptions, is clear and legible. All said, "the substantial matter is well forged out" and the book is a very good one; it assumes intelligence in the student, which is complimentary to the student.

It is good to have so excellent an edition of the Electra available for our classes. The play deserves more frequent reading among us. With Sophocles, we must take the legend—not more repellent than some others—as we find it, thankful that a ram was put in the thicket for Abraham and that later Greek legend did as much for Agamemnon, but mindful that orthodoxy made better plays at Athens, though not perhaps better rhetoric, than heterodoxy. The play itself is forward-moving and rapid from the first, and full of good lines, good passages and good scenes. The horrible business of matricide is despatched without waste of words or strokes and the best comment is Orestes's own: "All is well within the house if Apollo's oracle spake well". The concluding scene in which Aegisthus is led to his death reaches the high point of tragic irony.

UNION COLLEGE JOHN IRA BENNETT

Livy. Selections from the First Decade. Edited by Omera Floyd Long, of Northwestern University, in the Lake Classical Series. Chicago: Scott, Foresman & Company (1908).

This edition belongs in the series so severely criticized in an editorial in THE CLASSICAL WEEKLY 2. 121. To those who agree with this editorial nothing more need be said, for the entire plan of the book is wrong. If, however, one believes with the editor that students should not be compelled to buy expensive editions, containing masses of material of no practical service to them, and inserted mainly to afford scholars an opportunity of 'showing their ability', such editions as this may well serve as an emphatic protest. The proper interpretation of an author to a class depends in any case largely upon the teacher, and not upon the author's display of erudition in the notes. On the other hand, the student has a right to be supplied with a text with annotations sufficient to meet his reasonable demands. The reviewer would say that this edition is rather too meager.

The Introduction (pp. 9-22) deals with Livy's life, title and scope of his works, earlier histories of Rome, Livy's sources, method and purpose, style and syntax, and is in the main well written, although one can hardly think that the author meant to call Livy's history "a work of art, conscientiously executed *by* the standards of the author's own day" (the italics are the reviewer's). On p. 17 one should read *were* for "was". Also on p. 19, read *disertissimus* for *dissertissimus*. The text (pp. 23-160) contains twelve selections from Book 1 (about two-thirds of the book), four each from Books 2 and 3, one each from Books 5 and 7, and two from Book 9. The book is prefaced by two maps, one of Central Italy, and one of the 'Servian City'. The notes are on the same page with the text. The printing is attractive and the proofreading good.

WILBER J. GREER
WASHBURN COLLEGE, Topeka, Kansas

CORRESPONDENCE

My attention has been drawn to two editorials in THE CLASSICAL WEEKLY 2. 121, 129, containing a criticism of my editorial in The Classical Journal 2. 1, and of my edition of the Phormio. As the remarks made seem to me likely to give a wrong impression to those who do not remember the editorial in question and who have not seen the Phormio, I should like to say a few words on the points raised.

In the first place, I did not in any way criticize or reflect upon the scholarship of the editors of the two text books which I reviewed. So far as I knew the books were not open to criticism along that line. I did not examine them from that point of view; to prevent the possibility of confusing issues I assumed that the information contained in them was sound and accurate, nor have I ever had any reason to doubt the correctness of my assumption. What I attacked was the *class* of college text books which they represented and my criticism was based on the conviction that the books were wholly inappropriate for the students for whom they were ostensibly intended. That Professor Lodge has often heard these books highly commended does not surprise me in the least. I also have heard them commended, but never for their qualities as text books.

With regard to my edition of the Phormio, Professor Lodge intimates that I probably spent two weeks or even less time on it. Some aspects of this remark I do not care to discuss. All I wish to say is that the question of time is not germane to the issue. It does not make a particle of difference whether an editor spends five years or two years or a month in the preparation of his book, or whether he compiles it in *hora stans pede in uno*. There is but one test by which the book should stand or fall: does it meet the needs of the class of students for whom it is written? This brings us at once to the question, what assistance should be given to the average freshman—not the weakest or the strongest, but the average—reading Terence for the first time, in order to enable him to prepare his recitation in a reasonably satisfactory manner? Such a student's needs can be roughly summarized under four heads:

(1) He will find in the play a number of passages, the translation of which will be beyond his powers and equipment. These should be trans-

lated by the editor. If the student does not get this assistance from his text book he will resort to the regular use of a translation for the whole play. I have not the slightest doubt that the use of translations among college students to-day has been enormously increased by the small amount of translation furnished by a majority of the current editions. To take the position that the amount of translation which I have given robs the aggrieved and suffering student of a well merited opportunity for mental discipline, is to blind one's self to the actual facts of the case.

(2) Many forms will occur which he has never seen before. These should be explained, but in the briefest compass. Only enough should be said to enable him to connect the form commented on with the classical form with which he is familiar.

(3) Notes on metrical points should be confined to irregularities in the common meters only. In these cases the proper scansion should be indicated. Since publishing the edition I have almost concluded that I should have confined notes of this kind to the iambic senarius. I doubt very much whether it is wise to attempt to teach more than this meter to freshmen reading their first Roman comedy. It is better that a student should be able to read one meter intelligently than that he should be able to write out the scansion of a whole play.

(4) References in the text to persons, places, historical events or national customs should be confined to a few words or lines, only enough being given to make the context clear.

But such an edition, it is urged, furnishes "meager pabulum". It is slight, of course, but it is intended to be slight. To criticize it for what has been deliberately excluded is to fail to see the guiding principle of the whole plan, namely that detailed discussion of points occurring in the text, whether they are points of meter, syntax, morphology, history, customs or literary style, is best left to the instructor. He knows better than any editor what the possibilities of his students are, and can adapt his instruction to them. The real battle-ground is the classroom, not the text book. Far from decrying American scholarship, I have assumed in my edition that the instructors in our colleges are in a position to give such information as is desirable as well or better than I could, and their treatment of the various points will have the great advantage of being viva voce instruction. The college text book of to-day, it has often seemed to me, aims chiefly at the elimination of the instructor.

But, it is said, the material contained in one of these elaborate text books does not do the student any harm and makes the edition useful as a book of reference. This is so only to a very limited extent. As I heard a good scholar and practical teacher state the case the other day, these editions fall between two stools: they contain much that is of no service to the student, but do not contain enough to rank as substantial works of reference. When I spoke of comprehensive editions intended for advanced students and instructors I had in mind such works as Furneaux's Annals of Tacitus, and Tyrrell's edition of Cicero's Letters. But these, it will be said at once, are English publications; an American publishing house would not accept commentaries of such size. I do not believe that this is an accurate statement of the case. American publishers fully appreciate the prestige which a large standard edition gives to their list of publications. They will accept such a book even when they know that it will be a long time before they get back the money they put into it. Further, it does not seem to be fully realized in all quarters that as a direct result of the greatly increased endowments of colleges and libraries the market for standard works of all kinds has vastly improved in America in the last ten or fifteen years. The library sale alone will now go far toward meeting the cost of production of a book that at an earlier period would have been a dead loss. Again, if publishers still show hesitation in accepting large editions, the editors of our numerous series are largely to blame for the situation. Series should be so organized as to include besides the school and college text books, a few standard editions. Apart from that pride in their list of publications, which I believe has far more influence than is usually recognized, publishers would accept the larger works for the sake of the profits of the smaller. This plan, it seems to me, is not only practicable, but in every way superior to the present system with its misapplied erudition in the individual books and its futile duplication in the various series.

Finally, it does not seem to me likely that very many will agree with Professor Lodge that these text books afford a valuable medium for the publication of the results of American scholarship and research. The men who belong to the first class of American classical scholars have not attained that position by writing text books. As a matter of fact, the multiplication of text books has indirectly retarded the progress of classical scholarship in this country, for it has diverted from the higher branches of research the energies of many men who are in a position to do work of an advanced grade. This is one of the points that I endeavored to make in my editorial in The Classical Journal: "The editors are, for the most part, men who have proved the soundness of their scholarship by their university records, by their writings in the journals and in other ways. Why, then, should they, competent and highly trained, spend their time upon books, which although they require an enormous

amount of labor, serve no useful purpose"? That the making of these books does take a large amount of time cannot be doubted. It is a fact which even I, with my fatal habit of writing a text book in two weeks or less, can dimly discern. G. J. LAING

CHICAGO UNIVERSITY

LATIN VERSIONS

TO —— WITH A ROSE

I asked my heart to say
Some words whose worth my love's devoir might pay
Upon my Lady's natal day.
Then said my heart to me,
Learn from the rhyme that now shall come to thee
What fits thy love most lovingly!
This gift that learning shows,
For as a rhyme with its rhyme-twin goes
I send a rose unto a Rose! —SIDNEY LANIER

APOPHORETA

"Dic mihi, cor, quali verbo nunc scribere possim,
quantus amor mihi sit, si modo dicere fas!
fer dominae munus, natali luce serena".
Haec ego sic animo sic animusque dedit:
"Parvo fasciculo versus quos misi in eodem,
te quid, Amor, deceat, fantur, amata, tibi".
Namque simul donum mea docta puella resignat,
en versus gemini! bella Rosaeque rosa!

TEMPERAMENT

Alas! that hidden habit in the blood
Baffling the will that would eradicate!
Elusive as an eel that lurks in mud
To snap out sudden at the Tempter's bait.
—HENRY AUSTEN

UNUS UTRIQUE ERROR

Heu, istum, miserum esse occultum in sanguine morem!
quod volo non facio, nescio quidquid agam,
lubricus ut conger luteis submersus in undis
escam qui subito mordicus usque petit.

FROM "A CHRISTMAS SERMON"

To be honest, to be kind—to earn a little and to spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not be embittered, to keep a few friends, but these without capitulation—above all, on the same grim condition, to keep friends with himself—here is a task for all that a man has of fortitude and delicacy. —R. L. STEVENSON

HAEC EGO MECUM

Qui didicit vitam moderatam degere norma
inque dies rebus parcere sponte suis,
vivere qui voluit melius, qui dulcis amicis,
non sibi verum aliis, hoc aliterque libens,
contentus paucos servare tenereque amicos
(sit sibi conveniens), hic sapiens vir erit.

DIRGE.

If thou wilt ease thine heart
Of love and all its smart,
Then sleep, dear, sleep,
And not a sorrow
Hang any tear on your eyelashes;
Lie still and deep,
Sad soul, until the sea-wave washes
The rim o' the sun to-morrow,
In eastern sky.

But wilt thou cure thine heart
Of love and all its smart,
Then die, dear, die,
'Tis deeper, sweeter,
Than on a rose bank to lie dreaming
With folded eye;
And then alone, amid the beaming
Of love's stars, thou'lt meet her
In eastern sky.
—THOMAS LOVELL BEDDOES

NENIA

Mentem levari si cupias tuam
sic, care, tu dormi, quiesce,
amore acerbo et tristitia gravi,
nec lacrimis oculi madescant.
Quiesce, maestum cor gravidum malis,
donec lavetur margine posterus
undis marinis in sereno
sol, oriente polo et corusco.
Mentis mederi si cupias tamen
amori acerbo et tristitiae gravi,
morti succumbas, care, morti—
dulcius est nimio altiusque
quam somnians ut subiaceas rosis
multis, opertis luminibus tuis—
vises tum amoris solus inter
astra oriente polo puellam.
—GEORGE DWIGHT KELLOGG

PRINCETON UNIVERSITY

I trust I may be allowed to revert to my remarks in THE CLASSICAL WEEKLY 2. 169 on the use of *nec, neque* in commands or wishes after positive expressions, partly to correct a misprint (for Hale-Buck 464. 1. 2 read 464. 1 b), partly to add a reference to a discussion of certain uses of *neque* and *neve*, by Dr. E. B. Lease, in Classical Philology, volume 3, especially pages 308 ff., partly to ask pardon for the sad lapse by which Schmalz twice appears as Schanz. C. K.

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Read the review of this book in THE CLASSICAL WEEKLY of Dec. 12, 1908.

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THE CLASSICAL WEEKLY

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Under the title The Privileged Classes Professor Barrett Wendell has recently published four essays, two of which are particularly interesting to us. One, Our National Superstition, is reprinted from The North American Review of September, 1904. It is that well-known essay in which he develops the thesis that with all its faults the old curriculum of Classes and mathematics had the effect of developing the faculty of voluntary attention, the faculty most important for all progress in any field, and that the modern system has as yet failed in this respect. As he says:

The Classics and mathematics have doubtless been tyrannical; what is worse, they have been supercilious. There can be little doubt that the day of their dominance is past, and that resentment of their pretensions will long blind the educational authorities of our democratic country and age to the real nature of their educational potency. Of all educational superstitions, we may freely admit, none is more instantly apparent than that which worships the classics and mathematics as idols. And yet the newer educational superstition, which bows the knee to pedagogics, is beginning to seem more mischievously idolatrous still. For behind the dethroned idols there was an orthodox truth, not yet discernible behind the new; and the education which resulted from the elder system had a virtue which must somehow be revived, if the new is to justify the magnificent and generous faith of our still youthful America.

The other essay, Of Education, has not hitherto been published, and it discusses many matters, including Classics, English composition, science, etc. There is a vein of cynical humor in parts of the essay as when he sets forth the qualities of the ideal teacher.

An ideal teacher must have something like first-rate vigor. A man with first-rate vigor will rarely be content to remain a teacher any longer than may be needful. The trouble goes so far as to have excited, from a friend of mine, the paradoxical opinion that no youth who desires to teach will ever be fit for the work. Only two kinds of teachers, this not very authoritative personage went on to propound, generally turn out well. One of these groups consists of scholars—of men who have a voracious appetite for learning, who count the day ill-spent when they do not go to bed in possession of knowledge acquired since they woke up in the morning. Scholarship, alone and unaided, will not provide them with bread and butter; to keep themselves alive for the vigorous delights of it, they have to teach by the way. The vital power of their teaching, the while, springs from the untiring enthusiasm of their scholarship. Here is a superiority not to be gainsaid. The other group of efficient teachers my friend described by the less complimentary name of lame ducks. They are the men who have had the native spirit to yearn for the experience of measuring themselves, in the full struggle of active life, with fellows of their own size, or bigger; and who, for one or another reason—often from infirmity of health—have not quite managed to hold their own. They include, he was cordially prepared to admit, the fledglings, who consent to nestle for a year or two in schools before they take flight to wider fields of activity—such characters as the Chief Justice who began work as a teacher by thrashing the school bully. The type of them, however, is to be found in the game fowl who has been brought down, early or late, but who has not lost the spirit which made him eager to fly high and far among, and against, his equals. The metaphor grows confused, perhaps, but not the significance of it; in which significance lurks one reason why, on general principles, people are still impulsively disposed to prefer a man for a teacher to a woman. There lurks in it, as well, an evident reason why it is generally easier to find the right kind of women who are willing to teach than to find anything like equally impressive men.

But of more importance for us are his references to classical teaching and its possibilities.

Or take the matter of the Classics, as they used to be taught thirty-odd years ago. Latin and Greek may be regarded in some aspects as technical subjects, like the modern languages which our foregoing considerations will show not yet quite satisfactorily to have supplanted them. In one technical matter—that of grammatical detail—they are the most drearily efficient gymnastic trainers of voluntary attention as yet discovered by European men. In another aspect they may better be regarded as philosophic subjects. So far as they may properly be described as "the humanities", revealing to us the primitive experience of European culture, they are wholly so. When I was a boy, one had to study them every day for a good many years. At school and at college, for example, I had ten years of Latin and six or eight of Greek. My own experience was about that of my contemporaries. I acquired, to be sure, some detailed knowledge of grammar, and the incidental training of my voluntary attention was not to be lamented. After all those years of faithful work with texts and dictionaries and grammars, however, I was unable to read a single page of either language currently; and what scrappy knowledge of either literature I had acquired had been derived either from talks with the stimulating teachers on whom I had occasionally chanced to fall, or from reading books in English about the texts of which I could make neither head nor tail in Greek or in Latin. Something was evidently

wrong. I still feel almost justified for having resentfully spoken against classical teaching, at different times ever since. My classical colleagues assure me now that things go better. It is welcome news—not yet widely confirmed, nevertheless, by conclusive evidence of reviving enthusiasm for classical culture among undergraduates. . . . Or consider the case of the Classics in the last generation, on which we also touched. People can be taught, in no excessive time, to read the Latin language, and probably the Greek, too. If you are beset with any doubts on this point you have only to remember that for something like a thousand years after Latin ceased to be a normally living language, it was used as a vehicle of instruction at every university throughout Europe. What is more, the Classics can be read as literature, otherwise there would have been no such thing as the Renaissance, and bewigged members of Parliament could never have quoted Horace. The trouble grows pretty clear. Old-fashioned classical teaching complacently assumed that its object was to make everybody who was submitted to it a thorough technical scholar; whereas what we really demand from classical teaching nowadays is not a world full of learned professors, but all the culture which the Classics can possibly stimulate. In the Greek days and Roman, the primal civilization of Europe gave to all posterity ideals and forms of thought which we now recognize as at once purely European and inevitably ancestral to ourselves. The more of us who can learn to know what classical literature means, the better for everybody; but we may generally leave to the grammarians the names by which the poets, or more often their commentators, happened to call this or that mood or tense or case. As human beings, we are concerned only with the human significance of case or tense or mood when used in lines which have lived to be immortal vehicles of human thought and emotion. Your professor must know all about them, of course; so must your student who is preparing for a professorship; but you or I need only read, and enjoy and think. The trouble here was with the ideal; and that ideal, our classical friends assure us, they are changing.

I shall have something to say about this subject in the next issue. G. L.

NOTES ON THE TEACHING OF LATIN IN ENGLAND [1]

I might preface what I have to say to you to-day with various excuses and explanations nicely calculated to disarm criticism, but I shall content myself with the mere statement that I am aware that England was not, prior to my landing on its shores, an undiscovered country, and aware also that my explorations were too brief to justify me in presuming to speak with authority of the condition or the methods of English teaching of the Classics. I wish only to tell you some of my more or less casual observations, and shall confine myself to the teaching of Latin, since this is a Latin Club. Perhaps I should add that my visit seems to me to have yielded larger results than its length would lead one to expect, partly because I have been for some years interested in the classical traditions and ideals of the mother country and in the discussions of methods that have recently been so general and so fruitful there, partly because I was helped in getting to the inside of things by connections already established.

I have been a member of the English Classical Association since its formation, and I am sure I cannot better occupy a portion of my time than in calling your attention to some of the activities of that organization. It now exercises a potent influence on the methods of teaching in a large majority of the schools, and seems likely both to unify and to transform the classical discipline of the country. This position of influence has been earned by the serious and solid work of its Council and various committees. It is noteworthy that the organizations of teachers in England are generally devoted to active work; they do not exist primarily for the purpose of giving an opportunity to read papers. A large part of the program of any meeting is sure to be given up to *agenda*, and a large part of the report of the meeting to *acta*. The addresses that are delivered at the annual meetings of The Classical Association are, almost without exception, such as help and inspire all who feel any interest in the literature and life of classical antiquity.

I confess that I have an ulterior object in speaking at length of The Classical Association. Steps have been taken looking to the affiliation of this society with similar societies in various parts of the British Empire, and I have reason to believe that some of the officers of the English society would be glad to further similar affiliation with societies of teachers of the Classics in this country. Our three Classical Associations would, I am sure, increase their influence and helpfulness if they could make arrangements by which their members would receive the Proceedings of The Classical Association and The Year's Work in Classical Studies. The latter is edited for The Classical Association by Dr. Rouse, and is sent to all members of the Association upon payment of postage. The third number contains 176 pages, in 18 sections, each section by an authority in the subject treated. The headings of the sections are: Classical Work in Schools; Excavations in Greece; Italian Excavation; Prehistoric Archaeology; Sculpture and Minor Arts; Ancient Numismatics; Greek Mythology and Religion; Roman Religion and Mythology; Greek Inscriptions; Greek History; Roman History; Grammar, Lexicography, and Metric; Textual Criticism and Palaeography (Latin); Papyri; Literature; Roman Britain; Hellenistic Greek; New Testament. Among the contributors are Messrs. Ashby, Farnell, Fowler, Sonnenschein, Lindsay, and Sandys. I think it will readily be acknowledged that one weak spot in the teaching of the Classics

[1] This paper was read at a luncheon of The New York Latin Club on February 27, 1909.

in this country is the narrow range of the teacher's reading in his own field of work, and I believe no other one thing would help us so much in this respect as the general distribution each year of this review of the year's discoveries, publications, and discussions.

You are all readers of THE CLASSICAL WEEKLY, and know what signal success has attended the Association's recommendation of the so-called reformed pronunciation of Latin, our Roman pronunciation[1]. This success has been due, in part, to the prescription of the new pronunciation for schools receiving grants from the national Board of Education. The new pronunciation has been adopted by the universities also, but one famous scholar at Oxford told me he could not use it yet in his lectures, for the reason that his hearers had been taught the old pronunciation in school, and would not be able to understand the new pronunciation. In a few schools, it may be noted, the use of the Roman method antedates considerably the recent agitation, and in the City of London School, St. Olave's School, London, the Perse School, Cambridge, and the new secondary schools established in accordance with recent legislation of Parliament I found the pronunciation of Latin entirely smooth and correct. On the other hand, both masters and students in the schools which are just making the change are evidently having difficulty.

But everywhere large quantities of Latin are read aloud fluently and with some approximation to an intelligent expression of the meaning, and long selections of poetry are recited from memory. Most schools follow, I fancy, the rule which I am told obtains in Germany, that reading shall always precede translation. The expressiveness of the reading of poetry is especially noteworthy. I heard very little scanning, although it was apparent that this had not been neglected; and not a single word did I hear about time or the metronome, about treatment of elision, about the place of the caesura, not a syllable to indicate that scholars had been disputing as to whether ictus or word-accent has the right of way. It was demanded only that the reader should know the meaning of that which he was reading and should be able to pronounce the words correctly. And still the reading was, on the whole, rhythmical. Moreover, I did not see anything in the pronunciation of teachers or students that indicated perturbation of mind as to hidden quantities, the common practice being to sound as short all vowels standing before two consonants.

At the last general meeting of The Classical Association steps were taken looking to the creation of a committee representing the associations of teachers of languages, ancient and modern, to deal with the question of grammatical terminology. More than twenty years ago Professor Sonnenschein made an effort to bring about some uniformity of nomenclature in his series of so-called parallel grammars, and he has now returned to the subject with fresh enthusiasm. In the meantime the schools of Prussia have been required to maintain the unity of grammar in the instruction in different languages, and there has appeared for the use of the German Reform-Gymnasien a series of books in which the principle is adopted. I wish it were possible for us in America to have a share in the deliberations of our English brethren. I think they would concede that we are doing more and better work than they in the way of syntactical investigations in Greek and Latin; we are certainly proposing annually more than our share of new terms; and surely nowhere under heaven can there be a land in which there is greater confusion in grammatical terminology or greater failure on the part of boys and girls to master the grammar of any single language, even their own.

I am of those who believe that the teacher is the chief factor in the work of a school. What, then, of the English teacher of the Classics? In the first place, he is not, in the case of the great public schools, primarily teacher of Greek or Latin, but the master of the form and responsible for all its studies. Inasmuch, however, as the Classics form far the major part of the work of boys 'on the classical side' (that is, those taking the classical course), there are in all these schools men who are teaching practically nothing but Greek and Latin. We may note in passing that the fact that they are teaching both Greek and Latin is in every way advantageous. They are, almost without exception, men who have won high honors as classical students at the universities. Their wide reading at school and university and the humanistic traditions that surround them insure their familiarity with the literatures they profess to teach, and the variety of their reading with their students contributes to the same result.

It is difficult to make any clear statement concerning the course of study or the methods of teaching, for several reasons. The quantity of work and the manner of doing it vary widely with the school, and, in the case of the older schools, with the plans and the ability of the individual student. The Latin for students on the modern side is much less severe than for those on the classical side, and the boy who is ambitious to win the distinction of scholarships and other honors at the school and the university continues his classical studies longer than the one who cares only to matriculate at the university and proceed to the 'pass' or 'ordinary' B. A. degree.

Promotion is not restricted to the end of the school year, but a boy may go to a higher form at

[1] See THE CLASSICAL WEEKLY, 2. 73.

the end of any term if his ability and attainments have earned the advancement. If he fails of promotion from his form before he has come to a certain age he is dismissed from the school as 'superannuated'. The statistics of Rugby for the term ending April, 1908, give three terms as the highest average of the time spent by boys in any form on the classical side and one and one-half terms as the lowest average; from three to seven terms as the longest time in a form, the figures varying for the different forms; and one term as the shortest time in the case of each of the forms. I cannot be sure that this last figure indicates rapid promotion in every case, since boys are admitted to the lower forms of the school at the beginning of any term. I saw nothing in the English school system that seemed to me more admirable than this arrangement of the work by terms rather than years. The incentive offered by the possibility of frequent promotion must be a great spur and the promotion itself a substantial advantage to the boy. Moreover, it is obvious that the opportunity of entering a school at any one of three times during the year, and without the disadvantage of taking up the work of the class midway, is likewise a convenience and an encouragement.

Indeed, in visiting an English school one is struck at once with the visible effect of the combination of elasticity of classification and persistent competition in stimulating interest and inspiring effort on the part of the students. In every school there are students who must hold scholarships in order to complete their education at school and university, and these scholarships are regularly open to competition. In some schools, especially those maintained by the local educational authorities, practically no students are preparing for the universities except those who hope to win scholarships. Apart, however, from pecuniary considerations, the distinctions to which students may attain at school and college and the significance of these distinctions in the way of public respect, together with their helpful influence upon one's future career, are always before the eyes of the boy of ability. And for every boy there is the rivalry for place in his form, his position relative to his fellows being known every year, term, week—changing even perhaps several times in the course of a lesson.

There is now much discussion in England of all educational matters, which are indeed in ferment and confusion, and the position of the Classics is again in question, or rather the traditional method of dealing with them in the public schools. Many of the greatest classical scholars and teachers of the country are insistent that Oxford and Cambridge shall give up compulsory Greek for the bachelor's degree, and Greek is not taught on the modern side in the public schools, nor is it taught in the new secondary schools supported from the rates. It seems to be the prevalent view that it is pabulum only for the scholar and the gentleman. On the other hand, Latin is recognized as of prime importance as an instrument in secondary education. The regulations of the Board of Education "require that in any school in which two languages other than English are taken, and Latin is not one of them, the Board must be satisfied that the omission of Latin is for the educational advantage of the school".

I have already mentioned the difficulties in the way of making any clear general statement as to the course of study. Perhaps I cannot do better than put before you the Latin course of a typical school, St. Peter's College, Westminster, one of the oldest of the public schools, having been established by Henry VIII. To enter this and similar schools a boy must have already made some start in Latin. This preparation he usually receives in one of the preparatory schools, of which there are now in the country about four hundred of recognized standing. The following is a bare statement of the Latin work on the classical side at Westminster during the year 1906-7:

Fourth form: Rivington's Latin Reader, 34 pages; Tripertita; Kennedy's Shorter Latin Primer (the accidence).

Classical Remove form: Caesar's Gallic War, I, 1 to 25; V, 26 to 48, and half of VI; Abbott's Via Latina; accidence.

Under fifth form: Vergil's Aeneid, about 300 lines from V; Caesar's Gallic War, II and III; 100 pages of North and Hillard's Latin Prose Composition; Kennedy's Revised Latin Primer.

Middle fifth form: Selections from Cicero; 26 chapters from Livy XXI; 60 pages of North and Hillard's exercises, and, during the last two terms of the year, exercises from Bradley's book; Revised Latin Primer.

Upper fifth form: practically the same as the middle fifth.

Under shell form: Cicero's first oration against Catiline and that for Archias; Vergil's Eclogues; compositions in prose and in elegiac verse; grammar; translation at sight.

Upper shell form: The Phormio; 34 chapters of Livy XXIII; Georgics IV; composition and grammar.

Sixth form: The Phormio; 30 chapters of Livy XXVIII; Horace, Epistles I; Pliny, Epistles VI; Aeneid X; the first book of Caesar's Civil War.

Seventh form: Selected letters of Cicero; the Georgics, and Aeneid X; the Phormio; selected epigrams of Martial, including the seventh book; Tacitus, Annals I; Livy IX; prose and verse composition; translation at sight.

To this is to be added the requirement in 'repetition'. In the year 1906-1907 a boy in the seventh form, for instance, was expected to be able to repeat from memory large selections from the Georgics; one in the sixth form, the first 400 lines of Aeneid IV. This requirement reaches down to the

lowest form, and is not confined to Latin, but includes also long passages of English and, in the two upper forms, Greek poetry.

It may help you to estimate the extent and the variety of the work in Latin in an English public school if I give a list of books bought by the sixth form at Charterhouse during the year 1907-1908; a collection of passages for translation at sight; Foliorum Centuriae; Foliorum Silvula; editions of Cicero's second Philippic, his oration for Murena, and a selection from his letters; editions of Horace's Epistles and Ars Poetica, Vergil's Bucolics and Georgics, the first three books of Lucretius, and the Germania of Tacitus; Lewis and Short's dictionary; Beesly's Gracchi, Marius and Sulla; Oman's Seven Roman Statesmen. To this should be added the classical dictionary, English-Latin dictionary, Roman history, and the like, already in the hands of the boys.

But all this gives only a hint of the way in which Latin is taught in English schools, and I must endeavor to supplement it by some account of the fashion of treating the books and the boys. The first thing to note is that there is much more teaching, in the earlier stages at least, than with us, and much less hearing of lessons. This is rendered necessary by the immaturity of the boys and made possible by the generous allowance of time to the subject. At Harrow I was told that a boy spent on an average five hours daily in school and three hours in preparation. In the second year's work at Eton a boy has sixteen hours of classical work in school each week, five of mathematical, two of science, and three of French. Perhaps one-half as much time is usually required for preparation, not reckoning the large amount of written work to be done outside of school. In addition every boy has a tutor, with whom he remains in close relations throughout his school career. The tutor hears the boy construe before he goes to class, and criticizes some of his written exercises. In the next higher form the boy goes to his tutor twice or thrice a week, usually to read some classical book with a few others. At Harrow I visited a 'pupil-room', a meeting of a house master with the boys of his house for tutorial work. Part of the time was given to the discussion of an exercise in Latin composition, part to unprepared translation by way of practice.

It is no exaggeration, I think, to say that in every Latin class of all kinds of schools there is almost daily written work, not on a blackboard, for that is only for the expositions of the teacher, but with pen and ink. This written work consists of exercises in prose composition, grammar papers, and, in the older schools, verses. Grammar and composition papers are commonly written in school, and are often discussed at once by the teacher, the students correcting their own or their neighbors' mistakes. Whether so corrected or not, they go into the hands of the teacher, who marks them and returns them later with helpful criticism.

In the schools which maintain the traditional methods prose composition is generally regarded as a most important means of teaching the language, if not the chief end of its study. In the first stage of the work in composition time and labor are given unstintingly to the analysis of the structure of English sentences and the fixing of the Latin equivalents in the minds of the students. I was present at an exercise of this sort in a preparatory school, during the course of which, if my memory does not fail, not a single Latin word was used. The lesson was on the ablative absolute. The teacher put on the blackboard names denoting the elements of a simple sentence—subject, verb, object—and to these added *participle*. English sentences were then analyzed, and the words composing them written under the proper headings. Finally, the class was asked to tell what form would be used in Latin for each word of the sentence. When the participle was reached it was discovered that it modified subject or object, or neither. In the latter case a little questioning brought the class to the ablative absolute construction.

At Eton the elect attain to original composition in verse, and indeed Latin versification has not been generally given up, despite the attacks upon it. In a book now out of print the present head-master of Eton some years ago enumerated the following as benefits to be gained from this training: "Richness and precision of vocabulary, sense of rhythm, observation of nature, stimulus of imagination, the sense of completion, and the sense of self-expression".

The Etonian is taught to make Latin verses thus: first he is given English sufficient to fill out, when translated into Latin, the line required; later he is called upon to supply some English words to complete the required line; he passes from these mechanical exercises to the rendering of English poetry freely into Latin; and at last he is given only a subject on which to write. The meter is usually elegiac, but sometimes lyric; and the number of verses required each week varies from eighteen to twenty-four, according to the ability of the student. An examination in Latin verse composition is required for entrance.

In more than one school I heard young students in difficulty told to construe the sentence in which they stumbled by finding subject, verb, object, in the order of English. Frequently I saw sentences so divided up between two or more students that each translated only a phrase or a clause. Such

methods would seem to an American teacher to preclude the possibility of ever appreciating the literature, yet everywhere I found students in the upper forms translating easily into clear, idiomatic English. I suppose the explanation is to be found in two things—familiarity with good English and long, careful training in translation. At first all the Latin read is translated in class before it is assigned for study, and sooner or later the student comes to know the idiomatic English equivalent of every Latin construction. Then, too, no Latin is read which is beyond the mastery of the student. He begins with simple sentences, such as we have in our beginner's books; he goes from these not to Caesar or Nepos, but to carefully graduated 'made Latin', thence to simplified texts, then to simple selections. There are many readings-books of all these sorts available, and others are coming from the presses all the time.

Translation at sight, or 'unseen translation', plays a large part in the work. As we have seen, all translation at the beginning of the course is first done at sight. Later it is usual to translate at sight each day in advance of the portion assigned for preparation, and frequently the whole hour is given over to translation of unprepared passages. It is generally recognized that the ability to translate at sight is the supreme test of mastery of the language. It is the only test for Latin-English translation set on the Common Examination for Entrance to Public Schools, the examination for a school certificate of the Oxford and Cambridge Schools Examination Board, and the matriculation examination of the University of London. In Oxford Responsions, the Previous Examination at Cambridge, the Oxford Local Examinations, and the junior and senior Cambridge Local Examinations papers are offered in set books, but the prescribed test in unprepared books is more important, and an additional test of this kind may be taken instead of the paper on the set books. The use of a dictionary is allowed in writing the prescribed paper on unprepared books for the Cambridge Previous Examination. I mention this because I have for some time held, but have not ventured to express, the opinion that a boy or girl who can translate Latin at sight with the help of a dictionary should be considered qualified, so far as Latin is concerned, for admission to an American college.

I turn last to the most interesting thing I saw in the classical teaching of England, the unique method employed in the Perse Grammar School, Cambridge. Though this method has for us the freshness of novelty, it is but a return to the mediæval practice; and the verdict of time must determine whether it is reformatory or merely reactionary. The curriculum of the Perse School is largely modeled upon that of the German Reform-Gymnasien. The teaching of Greek and Latin is based upon these two principles:

That the method of instruction should be direct; i. e., the thing or act associated directly with the foreign word, not described indirectly by the intermediary of an English word; that the accidence and syntax should be taught through use; i. e., speaking, reading, and writing, before paradigms are learnt by heart, not vice versa.

French is begun a year before Latin, and Greek or German two years after Latin. For the first four years of the course there are six Latin lessons a week; from that time on, for as many as three years, the boy who elects to specialize in the Classics has twenty-six lessons a week in Latin and Greek. The maximum time given to Latin is, therefore, seven years—those from twelve to nineteen. Dr. Rouse claims that a boy who takes the four years of required work attains better results in Latin under his system in 540 hours than in 2160 hours under the prevailing system.

The work in Greek and Latin is thus described in a circular of the school:

The oral method is largely used at the beginning, and throughout for practice side by side with translation and composition. It has this great advantage, that there is nothing mechanical about it: the answer never exactly repeats the question, but it differs in person, number, or other details, enough to make thinking necessary, not enough to cause delay. It considerably increases the readiness and quickness of the pupils, and keeps them from ever becoming bored. Question and answer are always practised on the subject matter of the lesson, as well as the events of daily life. When the boys have become familiar with the sound of the phrases, and recognize common expressions at once, they can begin to read a passage aloud and with a little explanation can be brought to understand it unprepared. In the Sixth Form, after the translation of the set portion has been done, it is the custom to go on reading aloud in the original: with full translation at first, and less and less afterwards as the author's vocabulary and style become familiar. Original composition is practised from an early stage. The pupils thus become very familiar with all common constructions, and their work, although in the early stages narrow in range, is accurate. . . . Grammar is taught systematically, but not by itself: it accompanies the texts, and is thus taught after its need has been felt by the pupil.

I cannot take the time to add to this general statement a full exposition of the details of the method of instruction, but must refer you to Dr. Rouse's article, Classical Work and Method in the Twentieth Century, in Rivista di Scienza, Vol. IV, No. VII[1]. In this article you will find also a plausible, if not convincing, argument for the method. More accessible is a general sketch of the method as applied to Latin, by the school's senior classical master, W. H. S. Jones, Esq. (The Teaching of Latin, Blackie). Mr. Jones has published a First

[1] See THE CLASSICAL WEEKLY, 2. 33, 37-38.

Latin Book, which is meant to be merely suggestive and is expected to be supplemented by the teacher; and Dr. Rouse has prepared a First Greek Book.

In this school I listened to two lessons of the class beginning Latin, a lesson of the class beginning Greek, an exercise in Latin composition of the fourth form, and the reading of Catullus and Thucydides by the sixth form. In the case of the beginners the spoken Latin was confined, naturally, to a few simple, formulary phrases, but in the other classes the vernacular was scarcely in use at all. The composition consisted in the writing of a story, which the teacher told first with many questions and much explanation, all in Latin, to make sure that the meanings of new words and the pith of the matter were clearly understood, and then retold more rapidly, keeping the meaning, but freely changing the words. The students were supposed to write the story in their own way, making a rough draft in class and polishing it before the next lesson. The advanced class read incredible amounts without translation, and with only so much discussion as was necessary to insure the understanding of the more difficult passages. I could see no reason to doubt that the boys in this class were reading Greek and Latin literature with intelligence and appreciation. How far the use in discussion of the language of the text read conduces to that end I am not sure, but I suppose it must help to the direct apprehension of the meaning. I may add that no time was lost thereby, for explanations were given no less promptly and briefly—by the students, of course, more briefly—than they could have been given in English. In all the upper forms of the school the lessons in the Classics hold the interest of the boys and spur their minds in a degree that is almost incredible, and I was forced to confess that for this school at any rate the method is an entire success. But I am not yet prepared to believe that it would be generally successful. Dr. Rouse is employing it under particularly favorable circumstances. All his boys have been taught to speak French easily before they begin Latin, his classes are very small, and he himself has an enthusiasm, a command of Greek and Latin, and a felicity in using these languages colloquially with clearness and piquancy to which few among us can hope to come. I have, however, for several years felt that there would be a gain if we should use Latin instead of English in the routine of our recitations, and I am now more strongly of that opinion. I have had in mind only general directions to the class and the like, things that have to be said often in one form or another. No large addition to the student's vocabulary would be necessary, while he would have fixed in his memory a few words and phrases, and some important constructions, such as the troublesome prohibition.

You will be glad to know that I have finished. If you think I have been diffuse and long-winded, I can only say that you have reason to be thankful that you have got off so easily. I saw so much in England that interested me and stimulated my thoughts that the amount I should say to-day was determined only by the time I had in which to put my notes in order. Many of these notes remain untouched.

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REVIEWS

Livy: Book I and Selections from Books II-X. Edited by Walter Dennison. New York: The Macmillan Co. (1908). Pp. XXXVII + 344.

The introduction of seventeen pages is divided under the following heads: Life, Works, Sources, Style, Manuscripts and Editions, The Early Legends, Books of Reference. Pages 1-204 include the text: all of Bk. 1; 2. 9-15 The Attempt of Tarquinius to Regain His Throne; 2. 19-20 The Battle of Lake Regillus; 2. 23-33. 3 The Struggle Between the Orders; 3. 26. 3-29. 7 The Dictatorship of Cincinnatus; 3. 33-58 The Rule of the Decemvirs; 5. 21-22 The Fall of Veii; 5. 33-49. 7 The Capture and Sack of Rome by the Gauls; 6. 35-42 The Licinio-Sextian Laws; 7. 2 The Introduction of Scenic Representations; 7. 6. 1-6 The Story of M. Curtius; 8. 3. 8-10 The Latin War; 9 1-6. 3 The Disaster at the Caudine Forks; 10. 6—9. 6 The Lex Ogulnia and the Lex Valeria; 10. 27-29 The Battle of Sentinum; 10. 47. 2 The Census of the Year 293 B. C. Pages 205-335 include the notes, and pp. 337-344 an *index nominum* with abundant directions to the student regarding their pronunciation according to the English fashion.

The book is small enough to drop into a coat pocket and attractive in appearance. The page is clear and easy to read, while misprints are not numerous. On p. 55, § 6, we find ***velle*** for ***valle;*** on p. 69, § 1, ***capue*** for ***eaque;*** on p. 135, § 14, ***oculus*** for ***oculos;*** on p. 139, § 9, ***cognominem*** for ***cognomen;*** on p. 145, § 1, ***desinatos*** for ***designatos;*** on p. 244, § 6, Is is . . . for It is . . . ; on p. 245 (2d line), indir. disc. for dir. disc.; on p. 222, § 6, the words "it clearly looked as if the Romans would resort to violence" are evidently a translation and should be in italics; on p. 223, § 13, we find in the notes *scelus*, where the text has the correct ***foedus;*** and it was surely a ***lapsus mentis*** when the editor located the Caelian hill "southwest of the Palatine". The editor is inconsistent in spelling ***Juppiter*** in the text and ***Jupiter*** in the notes (compare 1. 12. 6-7).

A few cases of incorrect English occur, as, for instance, p. 218, "none of the structures are".

The editor has set himself the task of making his edition interesting to the student, who, he believes, "should study his Livy rather for the pleasure of reading and the cultivation of his literary sense than for a mere study of the peculiarities of Latin syntax", although he feels compelled to add the statement that "the latter is important and some attention must be given to it". Hence references to the grammars are not frequent, the first being met near the bottom of the sixth page of the notes, while the first twenty-five chapters of Book 1 contain only twenty, and chapters 46-60 none at all. Many constructions are, however, explained without references, and occasionally cross-reference is made to another note where the grammars are referred to. The list of grammars used—all the standard American editions—will be found hidden away in a footnote at the bottom of the sixth page of the commentary. Whenever a translation is given, an effort, usually happy, is made to express the thought neatly and idiomatically. This is a great point with the editor, and one of the marked features of this edition is the abundance of such suggested translations and neat turns of expression, which lessen to some extent the probability that the student will fall into *pidgin*-English. Sometimes the student is merely given timely warning how *not* to translate; so on p. 221, § 2, he is told not to translate *qui . . . peterent* by "who should seek". On p. 216, § 1, we find excellent suggestions on the method of translating long periodic sentences. The editor rightly feels that such suggestions and warnings should not be left altogether to the teacher, but should be given to the student exactly at the point of difficulty and when he is preparing his lesson. Attention is frequently called to the stylistic features of a passage. Compare p. 209, § 11. Figures are almost always noticed, and, when it is deemed necessary, explained.

These suggestions, warnings, model translations, etc., should, indeed, contribute to the "cultivation of the student's literary sense", but we could wish that the editor had also referred the student more frequently to the grammars, inasmuch as it is quite impossible either really to enjoy a Latin author or to appreciate his style without a close study of constructions.

The notes on each chapter are preceded by a short summary of its contents, and those on each selection are headed by a list of modern handbooks appropriate for parallel reading.

Probably the most unsatisfactory feature of the book is found in the notes dealing with points of syntax. Here the explanations are often vague, curiously worded, and at times even inaccurate. For instance, it is hard to understand what is meant by the note on *ausi sint*, p. 211, § 4, which is said to be "an independent use of the perfect subjunctive in a clause of result". *Praedae amissae* is incorrectly called on p. 215, § 3, a subjective genitive. Is it quite accurate to say that the preposition in the phrase *in centum annos indutiae datae*, p. 230, § 5, "implies motion"? or to translate *fragore tonitribusque*, p. 231, § 1, by "a crash of thunder" instead of by 'crashes of thunder'? *Facta fide immortalitatis*, p. 231, § 8, seems to express means rather than time, the main idea being contained in the participle. The statement, p. 259, § 2, that "in Latin an affirmative answer is given by repeating the verb which is used in asking the question" is only half the truth. *Cordi*, 1. 39. 4, may be a locative, but the student will look in vain in his grammars for any proof of the editor's statement, whereas the true locative *animi*, 1. 58. 9, is dismissed with the vague remark that it "has the force of a locative".

Other inaccuracies occur, such, for instance, as the statement, p. 212, § 5, that the word *Tiber* is perhaps from the same root as *Albula*, and that in which Decius is said, p. 325, § 4, to have "offered up himself and the legions and auxiliaries of the Romans to the divinities of the lower world", while the inconsistency referred to on p. 237, § 3, is purely imaginary.

The book contains three maps (of Italy, Rome and Latium), and a plan of the battle between the Romans and the Albans against the Veientes and the Fidenates. Every edition of Livy should contain good maps of the Forum and the Palatine hill.

On the whole, the edition is a good one, and it is sold at a very reasonable price. It should, in the hands of a competent teacher, prove stimulating to the student and lead him, in accordance with the author's wish, to appreciate good style and to love Livy.

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C. Sallusti Crispi Bellum Catilinae. Edited with Introduction, Notes and Vocabulary by Daniel A. Penick, University of Texas. Boston: D. C. Heath & Co. (1908). Pp. xx + 171.

This is an attractive and well-illustrated volume added to the Gildersleeve-Lodge Series.

In many respects it is an excellent piece of work. The introduction gives a clear idea of the things which a student should have in mind on beginning the reading of the text, and the commentary contains a great deal of valuable material. The longest section of the introduction is that on the Peculiarities of Sallust's Style, and the special characteristic of the book throughout is the fullness with which it treats the qualities of Sallust's Latinity—very naturally in the case of an author whose "amputatae sententiae et verba ante exspectatum cadentia et obscura brevitas" were "pro cultu" in his own day and excited so much attention from later writers. The subject is one that perhaps interests the older student more than the younger pupils who usually

read the Catiline, but for them it is doubtless especially true that the qualities of style will hardly be felt at all unless they are pointed out.

The historical element in Mr. Penick's commentary is not so extensive as at some points seems desirable. The vocabulary of proper names at the end of the book, however, includes much of what might have been looked for in the running commentary.

Apart from questions of content, the shape in which the commentary is presented suggests an interesting problem of arrangement. An edition of this kind, of a work which has been repeatedly edited before under similar conditions, gets its valuation largely from qualities of taste and form, of pedagogical and artistic judgment, rather than the more serious elements of philological scholarship that enter into it. Even an occasional error, corrigible by the first comer, may be less serious than a fault in the general mode of presentation. At the same time the question of what constitutes such a fault is obviously open to a wide variance of opinion; and with this recognition I can venture to assert my own judgment with the greater freedom.

Mr. Penick's text is followed by notes, historical, grammatical and textual. These contain references to the sections and sub-sections of the introduction, to a syntactical appendix which follows the notes, and to the Latin grammars, as well as occasionally to the lexicon. There are also foot-notes to the text, consisting of references to the introduction and to the syntactical appendix. The syntactical appendix in turn contains references to the grammars.

Now the curiosity of the average boy of seventeen as to the mysteries of syntax is not compelling in an unlimited degree. If he turns from a snag in the text to the notes, and sees there a partial explanation and then a reference to the syntactical appendix and another to the introduction, and after reading the statement in the appendix finds a further reference to the grammar, to which he might have been referred at first and which repeats substantially the information given in the syntactical appendix, he is apt to have the harassed feeling of the street-car passenger who has too frequently been commanded to move on to the "car ahead". After a few such experiences the youthful adventurer is in danger of ceasing to follow his references altogether. Calculating the relative possibilities of missing something which he would deem worth while, or of being simply beguiled again, he assumes that the latter is the greater risk and takes his chances accordingly.

It may be said that the syntactical statements in the appendix are grouped apart to save repetition; but in some instances repetition is the plainest result of this arrangement. As an example, chosen almost at random, take the note to line 609 (Chap. 33. 1): "*quo* . . . *uti*, a change of particles for the sake of variety, especially interesting here, because *quo* without a comparative is unusual except in Sallust. § 140; V 2 (5)". § 140 (in the syntactical appendix) reads, "*Quo* without a comparative, in final sentences, is rare. A number of instances occur in Sallust. G. 545, R. 1" G. 545, R. 1 reads, in the part which is relevant here, "*Quo* without comparative is rare and cited only from Plautus, Terence, Sallust, Ovid and later Latin". I will not follow the references further, but elsewhere (in the introduction) is a partial list of occurrences of "*Quo* without a comparative in final clauses", in the general category of "Constructions peculiar to Sallust or exaggerated by him, or employed in an unusual sense".

The avoidance of repetition by the grouping of the facts does not seem especially effective. My own opinion is that simple consecutive notes, each saying whatever is to be said about the part of the text under consideration, with an index to coordinate them when needful, afford the better method. To make appendices and to classify and group one's notes is fun for the editor, but I think it is a drag upon the student's attention.

On the other hand, the notes of the one kind which in a book intended for school use should have been detached from the rest of the commentary—the textual notes—have here been incorporated with the others. Text criticism, as a great critic has remarked, is a necessary evil; but so far as school boys are concerned it should be put considerately in the background. Some of these critical notes are, of course, involved in the discussion of the meaning of the text, but not all of them have even this excuse; that on line 966, for instance, reads as if the pupil had other texts at hand for comparison, as the editor has.

At the end of the book the Vocabulary of Proper Names is separated from the regular vocabulary. This is a good plan; a pupil might be pardoned, however, if for the words *Kalendae* and *Nonae* he failed to look first among the proper names.

In the minor details of expression and punctuation, half practical, half aesthetic, which should show a practiced realization of the way ideas are conveyed and obscurity avoided by words seen in print rather than heard in modulated tones, the present book occasionally leaves somewhat to be desired. It would perhaps seem captious to illustrate in detail. A part of the note on line 318 (Chap. 17. 7), "*ipsi* for *sibi* stands for the same reason the ind. does", and the note on *opitulati sunt* (line 617, Chap. 33. 2), "only here in Sallust", will perhaps serve. The latter is not intended to indicate a ἅπαξ λεγόμενον.

These and such small questions as that of abbreviations—when to use them and when not—are evidently the mint and anise and cummin of scholarship, but they count in the impression of a book. Abbreviations sometimes cause more of a jolt to attention than the space they save is worth. The use of them calls for a certain uniformity of condensation. Forms like *adjs., partics.* (i. e. participles, not particles); *plu., subj., subjunc.* are well enough in their place, but one of them looks a trifle queer in a sentence of colloquial amplitude with all the other words printed in full.

Detached expressions like "the acc. of thing with the pass." (note, line 829) seem to illustrate the danger to which we of the pedagogical tribe are more or less exposed, of developing a class-room argot that is more quaint than beautiful.

Putas, in the note to line 823, is a misprint for *petas.*

But in general, as might be inferred from the fact that the foregoing mild animadversions have mostly to do with matters of form, the commentary is substantially good. Certainly a student should have a pleasant and profitable time with this book, the addition of which to the group of school editions of the Catiline will, it is to be hoped, encourage the reading of the text, which has so much declined in this country in recent years.

COLLEGE OF THE CITY OF NEW YORK ALLAN P. BALL

Latin Lessons for Beginners. By Daniel W. Lothman. Boston: Ginn & Co. (1908). Pp. XII + 178.

This book owes its origin to the belief of its author and of other teachers that "better results would be secured from the study of Latin in secondary schools by a more extensive and more intelligent use of the grammar"; and that "by making its use compulsory in the first year, the 'grammar habit' is established early, and a broadened use of the grammar in succeeding years is secured". The author states that the book stood the test of a two years' trial in his own classroom before being put in final form.

The book, then, is a reversion to a type of beginners' book seldom seen in recent years, in that it requires a grammar to be used with it. It professes to be equally well adapted to any one of three grammars—the Allen and Greenough, the Bennett, and the Harkness. It was inevitable that there should be some slight difficulty of adjustment, since the grammars differ from one another in treatment of their subject-matter, and especially in terminology. Bennett, for example, calls a 'termination' that which the other two grammars call a 'case-ending'. Our author prefers 'termination'. He employs the useful term 'base' to denote the part of a noun or adjective which is unchanged in declension, though the word appears not to be used in this sense by Bennett or Harkness. Mostly, however, he avoids the use of terms not pretty thoroughly established in usage. He leaves to the teacher the task of impressing on the student the characteristic nomenclature of the grammar in his hands. Such expressions as 'volitive subjunctive' and 'contingent condition' are found, in general, only in foot-notes.

The arrangement of the book is fairly systematic, much more so, at least, than that of most books in present use. After an outline of English Grammar, which seems to be a necessity in first-year Latin books nowadays, and an introductory lesson, we have alternately an inflection lesson and a lesson presenting one or two points of syntax. The development of inflection follows closely the order in the grammars, except that the verb is put in from the very beginning, and conjugation advances side by side with declension. The subjunctive mood is introduced in Lesson LIII, declension, comparison, numerals, and pronouns, as well as the indicative, infinitives, and participles of regular verbs, having been disposed of in the previous lessons. All inflections, regular and irregular, and the most important principles of syntax are covered in eighty-six lessons, twelve of which are review lessons. There follow Book I of the Gallic War, simplified and condensed to about one third, and the Life of Hannibal.

The matter preceding the simplified Caesar is contained in one hundred and three pages. If the outline of English Grammar be counted out, this is reduced to ninety-one. The omission of paradigms accounts in part for this brevity, but even with allowance made for the omission, the condensation is very noticeable. Brevity is a virtue which may be carried too far. There is no connected reading matter in Latin accompanying the eighty-six lessons, and by actual counting of lines it is found that the Latin sentences to be translated into English amount to only about seventeen pages. In spite of the author's successful experience, this seems inadequate, for the average class, as preparation for the reading of the Caesar selections. These, though simplified, are not particularly simple. Some difficulties remain, even in the earlier parts; and later, the long *oratio obliqua* of Chapter XXXI is not sufficiently changed, either by omissions or by simplification, to be very easy for beginners. In practice, most teachers will probably find it advisable to give their classes considerable easy reading from other sources, if they expect them to show reasonable facility when they come to these selections.

The execution of the book is scholarly. There are many praiseworthy features, and few things to be criticized. The explanations are clear, concise, and generally accurate. The vocabulary of the

lessons leads directly to Caesar. The sentences to be translated into Latin are made simple, as they should be. The frequent systematic reviews are most admirably constructed. The few paragraphs on English derivatives and Latin word-formation are noteworthy for their simplicity and clearness. The learning of the suffixes given, with their significance, will set the learner well on his way to the mastery of a subject of great importance. The book has a very complete and usable index.

For those teachers who agree entirely with the author's beliefs about the use of the grammar, there is probably no better book than this, supplemented as indicated above. Whether it is necessary or advisable to require the first-year student to use a grammar is a question regarding which opinions may differ. The matter of expense need not, perhaps, be considered very much, since a grammar must be bought sometime, if not in the first year, by those who continue the study of Latin.. But the matter of the physical burden is really a serious one. Conditions in many schools compel that nearly all studying be done at home. This means that all books in use must be carried to school and back again every day. Furthermore, in some of these schools all books must be carried about wherever the student goes during the day. In such cases the addition of a pound to the weight of the load which the boy, or especially the girl, of twelve or thirteen must shoulder is a thing of importance. This may, perhaps, be an argument in favor of having the edition of Caesar contain its own grammar. Still, the students in Caesar are a year older than those in first-year classes, and for the proper study of syntax the complete grammar is imperatively necessary. But it is not imperatively necessary for the mastery of the simple reflections of the first year, and it is at least debatable whether the need of constantly referring to another book for these is not a hindrance rather than a profit. Yet few would disagree with the author in his belief that the 'grammar habit' should be established early, and in the opinion of the writer of this review the systematic study of the grammar should begin with the reading of the first Latin author.

ARCHIBALD L. HODGES
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The Seven against Thebes of Aeschylus. Edited by T. G. Tucker, University of Melbourne. Cambridge, England: at the University Press (1908).

This edition contains a preface and introduction; then the text on the left hand page with a prose translation on the right. Underneath these, running across both pages, is the Critical Apparatus. Below, in two columns on each page, is a very full commentary. At the end are appendices and indices. The whole plan, even the type and everything except the binding, are exactly as in the case of Jebb's Sophocles, with the meters omitted. It is needless to remark on the elegance of the volume.

In the preface (4 pp.) are stated with acumen the qualifications necessary for a competent interpreter of a play of Aeschylus, and the author modestly claims "a fair degree" of the needful preparation. He here takes occasion also to discuss briefly Wecklein's aspersions on his "Geschmach". Since *de gustibus non est disputandum*, the reviewer takes no part in this controversy.

The introduction (50 pp.), beginning with the founding or, rather, the origin of Thebes, narrates and ably discusses practically everything that can shed light on the play. The topics discussed are: (*a*) Primitive Thebes, Argos and the Theban Sagas; (*b*) Cadmus, the Labdacidae and the Septem; (*c*) Cadmea and the Seven Gates of Thebes; (*d*) The Play of Aeschylus; (*e*) The Text (with an account of the Mss. and Scholia). Section D on the play is specially important, and merits close study; but a brief summary of it would be useless.

Prefixed to the text are the ὑπόθεσις and the list of the δράματος πρόσωπα, both annotated, and a technical analysis of the play.

The translation we Americans should call a paraphrase and a very free paraphrase. This fact will be commended by all who are familiar with Aeschylus and the impossibility of turning his speech literally into English. Take, for instance, 335-357 βλαχαὶ δ' αἱματόεσσαι τῶν ἐπιμαστιδίων ἀρτιτρεφεῖς βρέμονται. This is rendered 'Bloodstained the mothers of newborn babes cry plaintively for their sucklings'. Anything approximating a literal translation of this passage would be almost sure to suggest the οἰμωγὰς . . . ὀμφαλοέσσας of Aristophanes. The paraphrase or translation everywhere shows a thorough comprehension of the text and a delicate appreciation of its highly poetic coloring, along with the rare faculty of reproducing such coloring in English. One difficulty, however, in such a case is inevitable. If one were to compose in English a prose work in the style of this translation, such a work would be regarded as stilted and bombastic. But, of course, the reader has constantly the consciousness that he is reading a prose translation of poetry, which fact does much to relieve the difficulty named. Still one could almost wish that the author had versified his translation or, at least, thrown it into rhythmical prose, as in fact, whether consciously or not, he has done in many places.

The poetic taste just mentioned has greatly aided the editor in constituting his text. This text may be called in the main conservative; but some fifty-five emendations of the editor have been introduced. Of these a few are convincing, most are plausible, and none impossible. Rarely, if ever, is an emenda-

tion adopted except where one is necessary. All the critical work is marked also by great acumen and profound scholarship.

To discuss the commentary adequately would lead far beyond appropriate bounds for this review. The scholarship of the author is everywhere felt, and it is an unusual pleasure to read comments based on the assumption that the reader knows some Greek. Occasionally familiar passages cited as illustrations are without indication even of the author, and not a few are omitted entirely, though they must have been familiar to the editor. The parallel passages cited are remarkably full and are not confined to Greek. No one could expect them to be complete, and in a few instances examples seem to have been overlooked. For instance, on 913 *παῖδα τὸν αὐτᾶς πόσιν αὐτᾷ θεμένα*, there is a sound discussion of the use of reflexive with middle, but none of the examples cited is so apposite as Isae. 3. 1 *Πύρρος... ἐποιήσατο Εὔδιον τὸν ἀδελφὸν τὸν ἐμὸν υἱὸν ἑαυτῷ*, a passage with which not all readers are likely to be familiar.

It is impossible that any two scholars should be in complete accord about everything in a work like the Septem, and it would be unprofitable to discuss here all the points of divergence between the editor and the reviewer. Attention, however, may be called to the treatment of two metrical questions. On 811 we read "The paroemiac verse regularly ends in $\smile\ \smile - \asymp$ but $- \ - \asymp$ is no less permissible (cf. Suppl. 7, Pers. 33)". To these examples add Ag. 366. On 1048 we find "We are prevented from reading *ὠλέσσατε* (Elmsl.) by the rule that an anapaest is not followed by a dactyl in the same dipody". Whether Elmsley's emendation is good or not does not matter, but the rule that the last complete foot of the paroemiac in non-melic anapaests must be an anapaest is as rigorous as the rule that an anapaest must not be followed by a dactyl in the same dipody. Cp. Ag. 358, 797, 1569, Suppl. 5.

This edition, unlike Jebb's Sophocles, does not contain any general treatment of the meters. Possibly this is as it should be. We are now at our zero point in knowledge of meters. Formerly we knew a great deal; after a while we shall know a great deal (and in the reviewer's opinion it will be essentially what we used to know); but at present we know nothing.

The appendices are A, Consonantizing of *v* and *i*. B, Addenda to Notes. C, The Text of the Scholia of the Medicean Ms. These appendices are not included in this review.

The printing is remarkably accurate. Very few misprints occur, none in the text having been noted by the reviewer. The conventional syllabication is ignored. This, as a rule, is no serious matter, but in one instance it jars: on 545 the Arcadians are called *προσ—έληνοι*.

To sum up: this edition is the result of prolonged study by one possessing profound scholarship, acute critical intuition and delicate poetic sense; and it is safe to say that for many years to come it will be the standard edition of this play.

University of Virginia Milton W. Humphreys

ANTHROPOLOGY AND THE CLASSICS

Six lectures delivered before the University of Oxford by Arthur J. Evans, Andrew Lang, Gilbert Murray, F. B. Jevons, J. L. Myres, W. Warde Fowler. Edited by R. R. Marett. Oxford: Clarendon Press (1908). Pp. 191. $2.00 net.

The mere names of the authors of these papers guarantee their interest and value for all who care for the Classics. Dr. Evans's article, which is illustrated, deals with pictography and the origin of script, a subject which he will handle at greater length in his Scripta Minoa, shortly to be published by the Clarendon Press. Mr. Lang, in his paper on Homer and Anthropology, will have none of the expurgation theory. He is prepared to admit that "some editorial work was done for the Iliad and Odyssey at Athens before the Persian War", though he rejects Dr. Verrall's hypothesis about the recension, so brilliantly set forth in the Quarterly Review for last July. Mr. Lang, in summing up his own position, says: "Homer sings for an audience that has lived down the ape, though the tiger has not wholly died. . . . Historic Greece was not very successful in expelling the beast from human nature. The poets of historical Greece were never so successful as Homer. I infer that the Iliad and the Odyssey are prehistoric, the flowers of a brief age of Achaean civilization, an age when the society of princes and ladies had a taste extraordinarily pure and noble". Professor Gilbert Murray deals with anthropology in the Greek Epic tradition outside Homer, and points out that the non-Homeric material is in many cases more primitive, and especially that "a great proportion of our anthropological material is already to be found in pre-historic Crete. . . . To me it seems that there are many bridges visible from Crete to Hesiod or Eumelus, or even Pausanias; but the gulf between Crete and Homer seems, in certain places, to have no bridge". Principal Jevons's subject is Graeco-Italian Magic. Mr. Warde Fowler deals with the practice of *lustratio* in a very interesting paper, some of which has already appeared in the Hibbert Journal; though this, by the way, is not stated.

The longest and perhaps the most interesting and important of the papers is that by Professor Myres on Herodotus and Anthropology. To the ardent lover of Herodotus it is very delightful to have him hailed as the Father of Anthropology, and to

find his supposedly unscientific methods vindicated. Professor Myres attempts to answer the question "How far was a science of anthropology, in the sense in which we understand it, contemplated as possible in the Great Age of Greece"? He refers to Hesiod's scheme of archaeology, and remarks that his observation that primitive man was a forest-dweller, who grew no corn and subsisted on acorns, shows a reasonable interest in human origins far beyond the average of archaic or barbarian speculations. Anaximander and Archelaus of Miletus held views which "presuppose an almost Darwinian outlook on the animal kingdom, and an understanding of comparative anatomy, which hardly becomes possible again before the Renaissance". Aeschylus again, especially in the fragments of the Prometheus Solutus, gives ethnological details "of high value, both as a record of current knowledge and as an indication of the contemporary phases of theory". Herodotus advances beyond Aeschylus in his scheme of ethnology, as in the famous passage (8. 144), where the Athenians reject the proposals of Alexander of Macedon, and refuse to desert the Greek cause, for "Greece is of one blood, and of one speech, and has dwelling-places of gods in common, and sacrifices to them, and habits of similar customs". As Professor Myres says, "To this analysis, modern ethnology has little or nothing to add. . . . So far as Herodotus presents us with an ordered scheme of anthropological thought—with a science of anthropology, in fact—he is little, if at all, behind the best thought of our own days". Again, Herodotus was not handicapped by "those literary misconceptions which so long retarded the study of man in the modern world". He is prepared to grant 10,000, or even 20,000 years for the Nile to fill up the whole Red Sea (2. 11)—too short an allowance, from the point of view of modern geology, but "more than double the whole length allotted to 'geological time' within the memory of men still living".

One of the most suggestive parts of the paper is the remark that of all the data that Herodotus gives us about foreign peoples two items are more insistently recorded than the others—the marriage customs and the principal source of food. These Professor Myres connects with the question of the position of woman at Athens—a burning one already, as we can see from the discussion in the Eumenides, 'Is a man nearer akin to his father or to his mother', and of course carried further in the plays of Euripides—and with the views set forth by Hippocrates, that men's social organization as well as their physique is affected by their economic régime—ideas that have their climax in the *Republic* of Plato (on the second point, note especially the diet of the citizen, as set forth by Socrates, Rep. 370-2, and Glaucon's comments thereon). Professor Myres concludes with an appeal to others to carry forward "an inquiry into the anthropological basis of the political doctrine of Socrates; and so to link him on this side of his thought with that great body of naturalist work, which I would gladly believe that he came not to destroy but to fulfil".

In this short review it is impossible to do justice to this very interesting paper, much of which has not been commented on at all, but perhaps enough has been quoted to show its interest and suggestiveness to students of the Classics in general, and of Herodotus in particular, "the man who stands next after Homer as exponent on a generous scale of his country's thought and life".

G. M. Hirst
Barnard College

Herodotus VII and VIII. Edited with Introduction and Notes by C. F. Smith and A. G. Laird, of the University of Wisconsin. New York: American Book Co. (1908). Pp. 8-17 Vita and Appreciation; 18-19, Epitome; 20-81 Grammatical Summary; 83-422, Text and Notes; 423-442, Bibliography, Textual Criticism and Indices.

Shall the twentieth century college editions of the Classics serve as repositories of the scholarly professor's gleanings, or shall the student's immediate needs be the criterion as to what shall be included in the regulation Introduction, Notes and Appendix? This edition shows tendencies in both directions, with a commendable leaning, however, towards the latter alternative. Sitzler's edition is used "especially as a guide in the effort to be brief, to the point and not over-learned".

This does not mean that scholarliness is in any degree sacrificed. The syntactical introduction—an independent study of Professor Laird's made expressly for this edition—is all that could be desired. In the logical arrangement of grammatical headings, as in the painstaking completeness of its illustrative references, it compares remarkably well with Seymour's Study of Homeric Usage.

Professor Smith's historical introduction lays no claim to originality. Borrowed from Stein's Einleitung, it contains a helpful epitome of the nine books and an appreciative criticism of Herodotus as a historian. The Vita, however, might have been made more interesting and more pedagogically what it ought to be by the omission of the full-page discussion of the date of Herodotus's death, and by the insertion of the easier citations (especially Suidas) for the mass of foot-references.

The carefully prepared indices are praiseworthy, with their elaborate lists of Herodotean words, idioms, periphrases and notable constructions, Ionic words, poetical words and phrases.

The monotony of the solid text is broken and the student's attention secured by printing the notes at the foot of the page. The commentary to Book VII is the work of Professor Smith, that to Book VIII of Professor Laird. As the notes to the latter book naturally abound in more continuous references to the syntactical introduction, instructors will perhaps find it more suitable to begin with. A faithful text, a frontispiece showing the bust of the great historian, four maps, are other features that commend this edition to the instructor. He must be indulgent enough with his classes, and tactful enough to see that not all the appeals in the notes to compare this and that other reference with some other portion of Greek literature or of Herodotus are meant as duties to be fulfilled by even the most ambitious of his students, but rather meant for his own guidance and illumination. For that reason many of the phrases and abbreviations in the notes are to be explained by the instructor. There is an occasional evidence of the bungling work that a bad type will do, or a careless electrotyper or press-feeder may be guilty of, that mars the perfect appearance of the book, requires the watchful eye of the instructor, and ought really to be apologized for by the publishers.

ABRAHAM DEIXEL
BOYS' HIGH SCHOOL, Brooklyn, N. Y.

FARM, CASTLE, AND CITY

Dr. Schuchhardt, best known in this country by his Life of Schliemann, as Director of the Hanover Museum has given much attention during the last years to the rise and growth of city settlements in northern Germany. In an article published in the Neue Jahrbuecher, June, 1908, he makes known some of the results, and draws highly interesting, though perhaps debatable, conclusions for the oldest settlement in Greece and Italy.

Contrary to opinions prevailing in former years, most of the north German towns did not spring up as walled settlements. The nobles themselves did by no means live in fortified castles, but as a rule spent their time on a farm, with their families, dependents and serfs. For times of war, however, they maintained in the immediate neighborhood a walled place of refuge (Fluchtburg). The security thus guaranteed drew to the neighborhood of the farm artisans and merchants, and from these unfortified settlements the walled town has sprung by being incorporated within the enlarged walls of the Refuge. The same origin is claimed by Mr. Schuchhardt for the Greek city. Two expressions occur in Homer for city: ἄστυ and πόλις. It is customary to interpret them as citadel and city, respectively. The author claimed that the true relation is the opposite one, ἄστυ being the, originally open, settlement of the lower classes, πόλις being the walled citadel. He examines in support of his claim several passages in Homer, e. g. Iliad 6. 287 ff. Here Hecuba summons the old women throughout the ἄστυ, and then goes with them to the πόλις, where the temple of Athene is situated. The only attribute, it is claimed, which Homer gives to the ἄστυ is that of great, while the laudatory epithets of beautiful, well walled and so forth are lavished on the πόλις. In further support of his theory, the author quotes from a communication from Professor Osthoff. According to this scholar, πόλις is etymologically connected with Latin *palatium*, and Lithuanian *pilti*, 'castle', from a root meaning 'to heap up' (an earth wall). An examination of further passages is given to prove that even in Homeric time city life had not yet taken the place of the unwalled settlement near the farmyard of the overlord. In support of this claim Mr. Schuchhardt quotes the description of the home of Odysseus, and of that of Circe. Even in the much more splendid home of Menelaos the geese were in the yard. Archaeological investigation of the reputed sites of the homes of Menelaus and Nestor has so far failed to reveal any trace of Mycenaean palaces. The existence of castles of refuge is seemingly proven from Dionysius of Halicarnassus, who ascribes in his Archaeologia the founding of such places to Servius Tullius. But in Elis also there were such refuges, by name of Pyrgos and Thalamae. Excavations on the Aspis at Argos, likewise, show only a fortification as protection in times of war, without any trace of a lordly palace within the lines. For Athens a similar condition can be proven from the embarrassment in which Thucydides finds himself (2. 15). Before Theseus, he says, the present ἀκρόπολις was the πόλις, including the parts to its south. The proof of this is, among others, that the acropolis is still called πόλις. This embarrassment, says Mr. Schuchhardt, arises from a confusion between the earlier and the later meaning of the word πόλις. As a matter of fact, the acropolis was at all times merely the citadel, and so the excavations have revealed there the remnants of a Mycenaean palace. The oldest settlement, however, was in the plain of the Ilissos, near the spring Kallirrhoe, and it is for this reason that we find some of the oldest sanctuaries near this spring, just as the sanctity of this water, mentioned by Thucydides, finds its easy explanation in the fact that it was *the* spring of the oldest city. Here, then, in prehistoric times, was the farm of the lord, while the acropolis served only as refuge for war times. A faint recollection of this fact may still be discerned in the life of Theseus according to Plutarch, who makes the Kallirrhoe district the seat of the palace of Aegeus.

That the Palatium represents the oldest settlement in the city of Rome is a recognized fact. But the name, according to the etymology given above, would prove it to have been merely the place of refuge, while the people really lived elsewhere. Proof of this is found in the existence of the thirty Curiae, which originally held the Roman land in the manner of the Slavic house community, as common, unalienable property. Professor Osthoff again has furnished Mr. Schurchhardt with an etymology bearing out his contention. Jacob Grimm—and he is approved by men of the standing of Fick, Corssen and Schmidt—explained *curia* as = *cusia*, Ger. *Hus*, Eng. *house*. The curia would thus be the homestead of the old clan, while the Palatium was used only as a place of refuge. E. R.

CORRESPONDENCE

Professor Ashmore's "meager response" to my review[1] of his edition of Terence (written at the request of Professor Knapp) calls for a few statements in reply.

(1) Mr. Ashmore invited consideration of his "critical discernment" and the "critical value" of his edition. The book was therefore judged mainly from the critical point of view, especially as to the choice of text and the use of manuscript evidence.

(2) No justification whatever is offered by Mr. Ashmore for the free substitution of *equidem* for *quidem* or for the introduction into Terence of peculiar forms like *ist, rest, ipsust* and *reapse*.

(3) Mr. A. Palmer does *not* sanction *pudicitiam* taken as *pudisham*, in Plaut. Amph. 930, corresponding to *inimicitias*, taken as *inimishas*, in Ph. 370. He does think (with Spengel) that the *first two* syllables may be "slurred into one".

(4) I do *not* accept *dicerē* in Andria 23, nor should Mr. Ashmore. For the correct scansion of the verse, see Spengel and Nencini (the latter seemingly unknown to Mr. Ashmore). Even for Plautus, says Lindsay, "the few apparent examples of *ē* in the infinitive are probably illusory" (Captivi, Editio Maior, p. 18).

(5) Mr. Ashmore has edited Terence, not Plautus, and Plautine scansions do not necessarily hold for Terence. For the difference, see Mr. Ashmore's own reference to Leo, Plautinische Forschungen (p. 224, N. 4).

(6) Typographical errors are a 'necessary evil', but they should be corrected when they have once been pointed out.

(7) Alleged German prejudice against British scholarship is a foolish bogey. Was not Lindsay recently selected to write the Bericht über Plautus for the Bursian-Kroll Jahresbericht?

(8) Unfortunately some men are so constituted that they cannot face adverse criticism without impugning the motives of their critics. Does Mr. Ashmore impute malice also to the well-known reviewer of his book in the Wochenschrift für klassische Philologie (No. 1 for 1909)?

H. R. FAIRCLOUGH
STAMFORD UNIVERSITY, California

[1] See THE CLASSICAL WEEKLY, 2. 140-143, 148-150.

I have read Professor Fairclough's rejoinder, and can only say that I refer the readers of THE CLASSICAL WEEKLY to my remarks in 2. 148-150, and that I leave to them the decision regarding the fairness of Mr. Fairclough's criticisms. To prolong the discussion further can lead to no good. To one thing, however, I desire to plead guilty: I was mistaken in saying (p. 149) that Professor Fairclough accepts *dicerē* in Andria 23, although the verse is susceptible of this scansion, if (as some good authorities hold) the final -e is long; there is nothing in Professor Fairclough's edition of the Andria to show that he accepts this view. But I see no reason to modify anything else in my reply.

Mr. Paul Wessner's review of my Terence in the Wochenschrift is good-natured enough, as is clear from its closing remarks on the subject of the Notes. That he would criticize me for adopting and praising Tyrrell's text, which he had himself reviewed adversely in the Wochenschrift, was to be expected. SIDNEY G. ASHMORE
UNION COLLEGE.

FANCIES

Suggested by a late distinguished Departure from our Shores.

Evanuit plausus populi strepitusque senatus
et perturbati murmura rauca fori;
non nisi ventorum fremitus comitantur euntem
undarum et planctus, nave secante viam.
Securus videt ille minas caelique fretique;
quem pavet ursarum maxima, quid timeat?
Forte gubernator timidus circumspicit astra,
incertusque viae fletque vocatque deos;
intrepidus subit ille, gubernandique peritus,
qua populum rexit, dirigit arte ratem.
Tum pavidos, quos iam taedet maris atque viarum,
solatur socios, fortia verba loquens.
Res gestas narrat, maiorum insignia facta,
quae novit, quo sol conditur, Oceanus,
insula vel nuper quae vidit, cuius ad oras,
ante alios clarus, venerat asper eques.
Aut etiam causas vivendi subicit ille;
natum quemque docet non sibi sed patriae;
et vitae pretium subolem proponit, et orat,
fortes forte genus ne periisse sinant.
Interea Libycos fines bellique ferini
gaudia secreto prospicit ipse animo.
Illic immanis dependet ab arbore serpens,
per notas tenebras itque reditque leo;
rhinoceros illic atque ingens simia quaeque
pardo quaeque ab equo belua nomen habet.
Nil ibi non magnum; maior tamen ille propinquat,
cuius in adventum Syrtica terra tremit.

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